PREFACE.

SEVERAL of my friends from various parts of India to whose help and sympathy I am greatly indebted for the completion of my English translations of the Râmâyana, Mahâbhârata and of other Sanskrit works requested me to undertake an English translation of the Twenty Hindu Smritis which pass under the general name of *Dharma S astras* But I always expressed my reluctance to undertake the task for I did not consider myself competent enough to do the same It is only to satisfy the pressing request of a host of kind friends to whom it is a sin to be disobliging, that I venture to undertake this most arduous work of publishing in a collected form the Text and a literal prose English Translation with profuse Explanatory Notes of all the *Samhitas*

Some of these *Samhitas* have already been translated by some eminent scholars of the West But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may may easily possess them for his own use This is indeed a sad desideratum especially in a century when so much activity is going on both in the East and West to place the intellectual and moral greatness of the ancient Hindus before the English knowing world The value of *Samhitas* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible To

encompass this great and sacred end that I have undertaken the present work I have very carefully collated the Text with the help of a number of Pundits and after carefully going through a number of Texts both in Manuscript and print The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence To elucidate the Text and Translation I have not hesitated in appending Notes very carefully made out, as elaborately as possible In my opinion translations of such technical works as *Samhitás* must be always very literal And I have followed this dictum very carefully throughout the work My object in publishing a very carefully edited Text along with the Translation is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus It is needless for me to mention here that there is not a single collected edition of the Text of the *Samhitas* available in this country and elsewhere And this surely, if not any thing else, enhances the value and utility of my publication

A careful study of the *Samhitás* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well They will by such a study, be not only able to form an estimate of the life and conduct so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently require True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

national lines And nowhere can they find greater light and help in forming their national life anew than in the *Samhitás* Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature

How far I have succeeded in making the Translation literal and accurate it is not for me to pronounce any opinion I leave it entirely to the judgment of my readers If however this edition of the early Law Texts proves successful, I shall in a near future undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me I beg only to remind them of the fact that the present undertaking is a national work in which they all like myself are equally interested

THE ELYSIUM BOWER
January 1906

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INTRODUCTION.

The Scriptural writings of the Hindus are divided in main into two classes namely *Sruti* or what is heard and *Smriti* or what is remembered. The earliest and the most sacred religious work of the Hindus, namely, the *Veda* belongs to the former. In it the words of revelation are preserved in their original state. And all the laws civil and religious which govern and regulate the life and conduct of the Hindus pass under the sacred appellation of *Sruti*. According to the belief of the Hindus *Smriti* also is of divine origin; the difference between it and the *Veda* consists in the fact that in the Hindu System of Law the sense is recorded either in the divine words or other equivalent expressions.

The history of the origin of *Smriti* attributes it to the Self Sprung Brahmâ who communicated it to Manu, who again taught it to the ten patriarchal sages, *viz*, Marîchi, Atri, Angira, Pulastya, Pulaha, Kratu, Prachetâ, Vasishtha, Bhrigu and Narada.

Smriti consists of three *Kandas* or sections *viz*, —(1) *Achâra* or regulations relating to the performance of religious rites and ceremonies and the general duties of men. (2) *Vyavahâra* or civil laws relating to the protection of life and property with all their rules and practices. (3) *Prâyaschitta* or those relating to the atonement for various sins committed. But all these groups of laws religious, civil and about atonement, pass by one comprehensive term which is popularly

of holy sages numbering twenty according to the list given by Yájñawalkya, namely,—Manu, Atri, Vishnu, Hárita, Yájñawalkya, Ushaná, Angira, Yama, Apastamva, Samvarta, Kátyáyana, Vrihaspati, Parás'ara, Vyása, S'añkha, Likhita, Daksha, Goutama, Satátapa, and Vas'ishtha.

There are slight variations in the names of authors to be found in the writings of the other Lawgivers. In some works more names are seen. *Parás'ara,* whose name occurs in the above list, mentions also twenty Lawgivers; but in his enumeration, instead of Yama, Vrihaspati and Vyása the names of Kas'yapa, Gárgya and Prachétá are mentioned. In the account given of the *Samhitás* in that encyclopædic work *Padma Puránam* the name of Atri, which is seen in Yájñawalkya's list, is omitted and the number of thirty-six is completed
Nárada, K
Gárgya, I
Páraskara, Lokákshi, Kuthumi.

In the Commentary of the *Grihya-Sútra* by Rámkrishna thirty-nine names are mentioned, of whom nine are not to be found in any of the above lists, viz., Agni, Chyavana, Chhágaleya, Játukarana, Pitámaha, Prajápati, Buddha, Satyáyana and Soma. Sometimes one person is mentioned as being the author of several Institutes, Comprehensive (*Vrihat*), and Easy (*Laghu*), according to the nature and bulk of the work.

Besides those mentioned above, some more legislators appear to have flourished, namely,—Dhoumya, the priest of the Pándavás and the author of a Commentary on the *Yajur-Véda*. As'waláyana, who wrote several treatises

on religious acts and ceremonies, Bhâguri, a commentator of *Manu-Samhitâ* and Datta, the son of Atri

According to the Hindus the world is divided into four *Yugâs* or cycles, and each *Samhitâ* is considered appropriate for each cycle Parás'ara regards *Manu-Samhitâ* as suited to *Satya-Yugah*, that of Goutama, to the *Trêtâ-*, those of S'ankha and Likhita to the *Dwâpara-*, and his own Institutes to the *Kali-*, *Yugah*. But this distinction has never been actually observed Truly does Strange remark,—"In fact had *Parâs'ara-Smriti* alone been adopted as the Dharma-S'âstra of the present age it would not have been sufficient for the purpose; inasmuch as the *Vyâvahâra-Kânda* is entirely wanting in his Institutes; so that a professed commentary on this *Smriti*, is founded, in this respect, upon nothing belonging exclusively to Parás'ara, beyond a verse extracted from the *A'châra*, or the first *Kânda*, purporting merely that the princes of the earth are, in this age, enjoined to conform to the dictates of Justice." —*Preface* to Stranges' *Hindu Law*.

Of all the *Smritis*, *Manu-Samhitâ* is regarded by the Hindus as next in sanctity to the Védâs It is the oldest of all the laws and its authorship is attributed to Manu himself, the son of Brahmâ He was the most ancient and the greatest of all Lawgivers *

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* Regarding the antiquity of *Manava-Dharma-S'astra*, Babu S'yâmâ Charan Sircár, in his Introduction to *Vyávasthá-Darpan*, arrives at the following conclusion with which we fully concur.

"This is manifest from the following verses of *Manu Samhita* (Ch. I). 'From that which is the first cause, not the object of sense, existing *everywhere in substance* not existing *to our perception*, without beginning or end, was produced the divine male, famed in all worlds under the appellation of Brahmâ (11) Having

Subsequent writers, of Hindu Law Codes, considered Manu as their authority and wrote their books

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divided his own substance, the mighty power became half male, half female, or nature active and passive, and from that female he produced Virâj (23) Know me, O most excellent of *Brâhmanas*, to be that person, whom the power Virâj, having performed austere devotion, produced by himself, me, the secondary framer of all this *visible world*. (33) It was I, who, desirous of *giving birth to a race of men, performed very difficult religious duties, and first produced the lords of created beings, eminent in holiness* —Marichi, Atri, Angirâ, *Pulastya*, Pulaha, *Kratu*, Prachetâ, or Daksha, Vas'ishtha Bhrigu, and Nârada (34—35) They abundant in glory, produced seven other Manus, together with deities and the mansions of deities, and Maharshis, or great sages, *unlimited in power* ' (36) '*He* (*Brahmâ*) having enacted *this Code of Laws*, himself taught it fully to me in the beginning; *afterwards I, taught it to Marichi and nine other holy sages*. (58) This my son *Bhrigu will repeat the divine Code to you without* omission, for that sage learned from me to recite the whole of it (59). Bhrigu, great and wise, having thus been appointed by Manu to promulgate his Laws addressed all the *Rishis* with an affectionate mind, saying —'Hear' (60) From this Manu named *Swayambhuvah, or Sprung from the Self-Existent*, came six descendants, other Manus, or *perfectly understanding the scripture*, each *giving birth to a race of his own, all exalted in dignity*, eminent in power.' (61) Swarochisha, *Outtami*, *Támasa*, *Raivata*, likewise and Chakshusha, beaming in glory, and Vaivaswata, child of the sun (62) The seven Manus, (who are to be followed by seven more) of whom Swayambhuvah is the chief, have produced and supported this world of moving and stationary beings each in his own *antara or the period of his reign* (63)'

"'We cannot but remark that the word Menu (Manu) has no relation whatever to the moon, and that it was the seventh, not the first of that name, whom the *Brâhmanas* believe to have been preserved in an ark from the general deluge him they call the child of the sun, to distinguish him from our legislator, but they assign to his brother *Yama* the office (which the Greeks were

that no part of their books contradicting Manu, was regarded as an authority on the subject Vṛihaspati

latter of whom professes to have formed his opinion from an examination of the code itself, conceive that it was composed in the 13th century previous to the Christian era. Schlegel gives it as his decided and well considered opinion, '*quod multorum annorum meditatio me docuit*,' that the Laws of Manu were promulgated in India at least as early as the seventh century before, Alexander the Great, or about a thousand years before Christ. He places the *Rámáyana* of Válmiki at about the same date, and doubts which of them was the older Elphinstone, who is inclined to attribute great antiquity to the Institutes of Manu on the ground of difference between the laws and manners therein recorded and those of modern times, and from the proportion of the changes which took place before the invasion of Alexander the Great, infers that a considerable period had elapsed between the promulgation of the code and the latter epoch, and he fixes the probable date of Manu, to use his own words 'very loosely' somewhere about half way between Alexander (in the fourth century before Christ,) and the *Védás* (in the fourteenth) Professor Wilson thinks that the work of Manu, as we now possess it, is not of so ancient a date as the *Rámáyana*, and that it was most probably composed about the end of the third or commencement of the second century before Christ Sir William Jones' inference, founded on a consideration of the style, is, however, opposed to the learned Professor's conclusion. Sir William says, and with reason too —"The Samskrit of the three *Vedás*, that of the *Manava-Dharma-S'ástra*, and that of the *Puráṇás* (of which *Rámáyana* is one) differ from each other in pretty exact proportion to the Latin of Numa, from whose laws entire sentences are preserved, that of Appias which we see in the fragments of the twelve tables and that of Cicero or of Lucretius, where he has not affected an obsolete style if the several changes, therefore, of the Samskrit and Latin took place, as we may fairly assume, in times very nearly proportional, the *Védás* must have been written about three hundred years before these Institutes and about six hundred years before the *Puráṇás*" He then remarks —"The dialect of Manu is even observed in many passages to resemble that of the *Védás*, particularly in a departure from the more

the essence of the *Védis*, that no code contradicting Manu, was considered as an authority, that other

Egyptians) remarks —'*Dáráshekoh* was persuaded and *not without sound reason* that the first Manu of the *Bráhmanas* could be no other person than the progenitor of mankind, to whom Jews, Christians, and Mussulmans unite in giving the name of *Adam*'

'The learned writer further remarks —'The name of Manu (like *Menes, mens,* and *mind,*) is clearly divided from the root *man* or *men* to understand, and it signifies as all the *Pandits* agree, 'intelligent,' particularly in the doctrines of the *Vedás* which the composer of our *Dharma S'ástra* must have studied very diligently, since great numbers of its texts changed only in a few syllables for the sake of the measure are interspersed through the work. A spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to sentient creatures pervades the whole work, the style of it has a certain austere majesty that sounds like the language of legislation and extorts respectful awe; the sentiments of independence on all beings but God, and harsh admonitions even to kings, are truly noble, and the panegyrics on the *Gáyatrí* the mother (as it is called) of the *Védás* prove the author to have adored (not the visible material sun, but) that divine incomparable greater light, (to use the words of the most venerable text of *Indian Scripture*,) which illumines all, delights all, from which all proceed, to which all must return, and which alone can eradicate (not our visual organs merely, but) our souls and our intellects'

'Mr. Morley, the author of the *Analytical Digest*, who in his Introduction to the *Hindu Law* has cited the observations of the Samskrit scholars of Europe, makes this concluding remark —'Whatever may be the exact period at which the *Manava-Dharma-S'astra was composed or collected*, it is undoubtedly of very great antiquity, and is eminently worthy of the attention of the scholar, whether on account of its classical beauty, and proving as it does that even at the remote epoch of its composition the Hindus had attained to a high degree of civilization or whether we regard it as held to be a divine revelation, and consequently the chief guide of moral and religious duties by nearly a hundred millions of beings'—Morley's *Digest*, Vol I Introd, p cxcvii.

S'ástras and treatises on grammar or logic so long only shone as Manu, who taught the way to religion, profit and desire, was not seen in competition with them"

Babu S'yámá Charan gives, in his learned work, the following concise account of the other *Samhitás*

'Atri composed a remarkable law treatise, in verse, which is extant

'Vishnu is the author of an excellent law treatise, which is for the most part in verse Hárita wrote a treatise in prose Metrical abridgments of both these works are also extant

"Yájñawalkya appears, from the Introduction to his own Institutes, to have delivered his precepts to an audience of ancient philosophers assembled in the province of Mithilá The Institutes of Yájñawalkya are second in importance to Manu, and have been arranged in three books *viz*, *A'chára*, *Vyávahára* and *Práyas'chitta Kándas* containing one thousand and twenty three couplets

Us'ana composed his Institutes in verse, and there is an abridgment of the same

"Angira wrote a short treatise containing about seventy couplets

'Yama or Jama composed a short tract containing a hundred couplets

"Apastamva was the author of a law tract in prose which is extant as well as an abridgment of it in verse

'The metrical abridgment only of the Institutes of Samvarta is found in this country

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The other Sanskrit scholars too of Europe do not and cannot, deny that the *Samhitá* of Manu is the most ancient, or the first, work of Law

"Kátváyana is the author of a clear and full treatise on law and also wrote on grammar and other subjects

"An abridgment of the Institutes, if not the Code at large, of Vrihaspati, is extant

"The treatise of Parás'ara, which consists of the *A'châra* and *Prâyschitta Kandas*, is extant

"Vyása is the reputed author of the *Purânâs* he is also the author of some works more immediately connected with the law

"Sankha and Likhita are the joint authors of a work in prose, which has been abridged in verse their separate tracts in verse are also extant

"Daksha composed a law-treatise in verse

"Goutama is the author of an elegant treatise although Texts are cited in the name of his father Gotama, the son of Utathya

"Sátâtapa is the author of a treatise on penance and expiation, of which an abridgment, in verse, is extant

"Vas'ishtha is the last of twenty legislators named by Yájñawalkya, his elegant work in prose is intermixed with verse

"Besides the *Samhitâs* above mentioned, there is extant a part of Nárada's *Samhita*, and some Texts of other sages, except Kuthumi, Buddha, Satáyana, and a few more (whose *Vachanâs* and names rarely occur in any compilation) are seen cited in the Digests and Commentaries

"The works of the sages do not treat of every subject as the Institutes of Manu do, and it is the opinion of *Pandits* that the entire work, of none of the sages, with the exception of Manu has come down to the present times"

There are Glosses and Commentaries on some of the principal *Samhitas* without which the original works would have been utterly unintelligible A number of Glosses on *Manu Samhita* are said to have been written by the sages of yore These save that of Bháguri are not extant now Of the modern Commentaries and Glosses, that by Medhátithi son of Viraswami Bhatta which having been partly lost has been completed by the Court Pandits of Madanapál a prince of Digh, that by Govindaráiá and that by Dharanidhara were held in great esteem until a most important and erudite Com mentary was written by Kulluka Bhatta The Glosses of Manu known as the *Madhavi* by Sáyanacháryya and the *Nanda rajkrit* by Nandaráiá are known amongst the Marháttás the former being considered as the most authoritative in the Kárnátic There is another Com mentary on Manu known as *Manwarthachandrikâ* Another Commentary on the same sacred work is cited by Sridharácháryya in his *Smriti Sara* named *Kama dhénu*

Nanda Pandita wrote a Commentary on *Vishnu Samhitâ* called the *Vaijayanti* and another on Pará s ara

The most ancient Commentary on *Yajñawalkya Samhitâ* is the Gloss of Aparárka Then comes the most celebrated Commentary *Mitâkshara* of Vijnane swara Two more Commentaries on the same *Samhita* were written by Devabodha and Vis warupa The Bengal School of Lawyers holds in highest esteem the Commentary on Yájnawalkya known as *Dipakalika* Its authorship is attributed to Sûlapáni a native of Mithilá who resided at *Sahurna* in Bengal

The *Mitâkshara* is not only a Commentary on

Yajña valkya Samhita, but a general Digest highly valued and esteemed by the Hindus Its character is thus described —"By citing the other legislators and writers as authority for his explanation of Yájñawalkya's Text which he professes to illustrate, and expounding their Texts in the progress of his work and at the same time reconciling the seeming discrepancies, if any between them and the Text of his author, Vijnánés'wara has surpassed all those writers of Commentaries whose works combine the utility of regular Digests with their original character as Commentaries

Kulluka Bhatta, the celebrated Commentator of the *Manava Dharma S ástra* also wrote a Gloss on the Text of Yama The *Varadá rájyá* by Varadá rájá, although a general Digest, is written principally as a Commentary on the Institutes of Nárada It is considered as an authority in the Southern schools The *Madhaviya,* though dealing principally with the *A'chára* and *Prâyas chitta* portions of the Parásara Smriti, is in fact, an excellent Digest held in high esteem in Southern India There is a general abridgment of Smritis called *Chaturvims'ati Smriti Vyákhyá,* or "An Exposition of the Twenty Four Smritis"

The Legislators, however do not agree in all respects They are sometimes seen even to differ from Manu himself But when such differences appear no one is allowed to accept one Text and reject the other Hence arose the necessity of a Complet Digest "which after harmonizing the conflicting authorities might lay down the rules to be followed in practice

the apparently contradictory Texts in the light of the most sacred Text of Manu himself Sometimes Texts from *Védás* and *Puránás* are quoted as authority but the *S'ruti*-being always respected as the highest. The authors of Digests were always guided by the following scriptural maxims in forming their opinions "A principle of law, established in one instance, should be extended to other cases also, provided there be no impediment." "Between rules general and special the special is to prevail" "If there be a contradiction between a *S'ruti* and a *Smriti*, the former is to be followed; but if there be no such contradiction, the *Smriti* should be acted upon (*Jáváli*)" "If two Texts differ, reason must in practice prevail (*Yájñawalkya*"

All parts of the *Dharma-S'ástra* have not been treated by these Digests nor are their conclusions the same. These differences have led to the formation of the different Schools. There are five such Schools or divisions of Hindu Law in India, namely, the *Goudiya* (Bengal), Benares, the *Mithilá* (North Behar), the *Mahárásthra* and the *Dráвida.* The original *Smritis* are always common to them all, but the doctrines, inculcated in particular Digests, differ.

The chief guide of the Benares school is the *Mitákshará* of Vijñánés'wara. This work is of greater authority than any of the other Digests, for, as Mr Colebrooke remarks,—" It is received in all the schools of Hindu Law, from Benares to the Southern extremity of the Peninsula of India, as the chief ground work of the doctrines which they follow, and as an authority from which they rarely dissent" The other works which are also respected by the Benares School are the *Viramitrodaya* by Mitramisra the *Parásara* [illegible]

Mádhava, the *Vyávahára Mádhava*, the *Nirnaya-Sindhu*, and the *Vivada-Tândava* and other works of Kamalákara

The works held in highest authority by the Mithilá School, are the *Vivâda Ratnákara* and *Vivâda-Chintâmani* The *Vivâda Chandra* by Lakshmi Devi is also respected *Vyâvahâramayukha* of Nilakanta, the *Nirnaya-Sindhu*, the *Hemádri*, the *Vyâvahâra Kaustava* and *Parasurâma Mâdhava* are held in highest authority by the Mahárátta School The *Mâdhaviya*, the *Smriti-Chandrika*, and the *Sarasvati Vilása* are the works of authority in the Drávida School

Mitakshara is always respected as of paramount authority everywhere even in Orissa except Bengal Proper which has alone taken for its chief guide in matters of inheritance the *Dáya Bhága* of Jimut Váhana who is generally called the Founder of the Bengal School The other works of great authority in Bengal are the the *Dáya Tattwa*, the *Subodhini*, and the *Dâya Krama-sangraha*

Dâya Tattva is a part of Raghunandana's *Smriti-Tattwa* treating of inheritance It is a short legal tract in which Jimut-Váhana's doctrines are strictly followed

The other works on inheritance accepted by the Bengal School are the *Daya Nirnaya* by Srikara Bhattá cháryya and a few more which are nothing but epitomes of the works of Raghunandana and Jimut-Váhana

There are several Commentaries on the *Dáya-Bhága*, of which that by Srinath A'cháryya is acknowledged as the most excellent exposition of the Text and was considered as a great authority before the appearance of Sri Krishna's Commentary

There is also a Gloss on the Text of Jimut Vâhana by Achyuta Chakravarti. There is another Gloss on the same work by Mahés wara which is, for the greater part, an able interpretation of the Text of Jimut-Váhana. "The Commentary of Srikrishna Tarkálankára," says Mr Colebrooke, "is the most celebrated of the Glosses of the Text of the *Dáya Bhaga*. It is the work of a very acute Logician, who interprets his author and reasons on his arguments with great accuracy and precision, and who always illustrates the Text, generally confirms its positions, but not unfrequently modifies or amends them. Its authority has been long gaining ground in the Schools of Law throughout Bengal and it has almost banished from them the other expositions of the *Daya-Bhaga*, being ranked in general estimation, next after the treatise of Jimut-Váhana and of Raghunandana."

YA'JNAWALKYA SAMHITA',

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

TRANSLATED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A., M.R.A.S.

Rector, Keshub Academy,
Author of the English Translations of The Rámáyana, Mahábhárata, Srimadbhágavatam, Mahánirvána-Tantram, Harivams'a, Agni Puránam, Márkandeya Puránam, &c., &c.

CALCUTTA

PRINTED BY H. C. DASS, ELYSIUM PRESS,
40, NAYAN CHAND DUTT'S STREET.

1906.

A PREFATORY NOTE ON YA'JNAWALKYA

YA'JNAWALKYA delivered his precepts to a number of ancient philosophers assembled in the province of Mithilâ His Institutes are regarded by the Hindus as second in importance to those of Manu They have been divided into three books, namely *âchâra, vyâva hâra* and *prâyas'chitta* The work contains one thousand and twenty three couplets

It is very difficult to ascertain the date of the composition of this work Morley, in his Introduction to Hindu Law, thus observes on the subject

"The age of this Code cannot be fixed with any certainty, but it is of considerable antiquity, as indeed is proved by passages from it being found on inscriptions in every part of India, dated in the tenth and eleventh centuries after Christ 'To have been so widely diffused' says Professor Wilson, 'and to have then attained a general character as an authority, a considerable time must have elapsed, and the work must date, therefore, long prior to those inscriptions' In addition to this passages from YA JNAWALKYA are found in the *Pañchatantra*, which will throw the date of the composition of his work at least as far back as the fifth century, and it is probable even that it may have originated at a much more remote period It seems however, that it is not earlier than the second century of the Christian era, since Professor Wilson supposes the name of a certain *Muni*, *Nanaka*, which name is found in YA'JNAWALKYA S Institutes, originated about that time"

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[*Yajñawalkya Samhitá*]

CHAPTER I

YAJNAWALKYA SAMHITA'.

CHAPTER I.

HAVING adored Yájñawalkya, the lord of Yogins (ascetics), the Munis (anchorites) said —"Do thou describe unto us in full, the religious rites of Varnas (four castes), ás'ramás (four orders),[1] and [those of] other inferior castes" (1)

Meditating for a while that lord of Yogins, residing in Mithilá[2] said to the Munis —

"Know [these to be the] religious rites of the country where the antelope [roams at large]. (2)

Puránam,[3] *Nyáya*,[(a)] *Mímámsá*,[(b)] *Dharma S'ástra*,[(c)] Védánga[(d)] [six], and the Védás[(e)] (four in number),— these fourteen are the roots of knowledge and religion (3)

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1 A stage or order or period of the religious life of a Brahmanah, *viz*, *Brahmacharyyam*, student life, *Gárhastyam*, domestic mode, *Vánaprastham*, retirement in the forest and *Sannyása*

2 A tract of country in Behar

3 A class of religious literature, eighteen in number The name Puránam, which itself implies *old*, indicates the object of the compilation to be the preservation of ancient traditions The Lexicon of Amar Sinha gives, as a synonym of Puránam, Pañchalakshanam, that which has five characteristic topics, *viz*, (1) Primary Creation or Cosmogony, (2) Secondary Creation or the Destruction and Renovation of Worlds including Chronology, (3) Genealogy of Gods and Patriarchs, (4) Reigns of Manus, (5) History. The eighteen Puránas —Brahma, Padma, Vishnu, S'aiva, Bhágavat Náradíya, Márkandéya, Agni, Bhavishya, Brahmavaivarta, Linga, Varáha, Skanda, Vamana, Kurma, Matsya, Garuda, and Brahmanda

3a A System of Hindu Philosophy founded by sage Gautama It gives a philosophical arrangement with strict rules of reasoning which

Manu, Atri, Vishnu, Hárita, Yájñawalkya, Us'aná, Angirá, Yama, A'pastamva, Samvartta, Kátyáyana, Vrihaspati, Parás'ara, Vyása, S'ankha, Likhita, Daksha, Gotama, S'átátapa, and Vasishtha are the promulgators of Dharma-S'ástras (religious codes) (4—5)

All [articles] that are reverentially offered to a [worthy] person determining [proper] place (and) time, and others (other religious rites) are the marks of religion, (*i e.*, the means of attaining to the fruits of religious observances) (6)

S'rutis,[1] Smritis,[2] conduct of pious men, self-love, desire begotten of perfect determination are held [to be the] sources of religion, (*i.e.*, religious knowledge). (7)

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may be compared to the dialectics of the Aristotelian school. The text of Gautama, *Nyáya Sútras*, is a collection of Sútras in five books or lectures, each divided into two daily lessons, and those again are subdivided into sections.

3(*b*) A System of Hindu Philosophy, the object of which is the interpretation of the Védas. "Its purpose," says a Commentator, "is to determine the sense of revelation. It is divided into two; the prior (*Purva*) *Mímámsá* is practical as relating to work (*Karma*) or religious observances to be undertaken for specific ends; and it is accordingly called *Karma-Mímámsá* in contradistinction to the theological, which is named *Brahma-Mímámsá*."

3(*c*) Religious Codes, *i.e*, Samhitás.

3(*d*) Certain classes of works regarded as auxiliary to the *Védás* and designed to aid in the correct pronunciation and interpretation of the text and right employment of *Mantras* in ceremonials. They are six in number :—(1) *S'iksha*, the science of proper articulation and pronunciation, (2) *Chhandas*, prosody, (3) *Vyákaranam*, grammar; (4) *Nirukta*, etymological explanation of different Védic words, (5) *Jyotish*, astronomy, (6) *Kalpa*, ritual or ceremonial.

3(*e*) Rik, Sáman, Yajush and Atharvan,—these are the four Védás.

1 What is heard, *i.e*, the Védás

2 What is remembered, *i e*, the Puranás, Dharma-S'ástras, etc.

The seeing of Átman (self) by Yoga (suppression of mental faculties) is a religion superior to that of all these works, *viz*, performance of religious rites, good conduct, self restraint, abstention from cruelty, charity, and Védic studies (8)

Four persons well read in the Védás and Religious Codes, or a number of Bráhmanás versed in the three Védás, form a synod Whatever this (synod) or a person foremost amongst those well versed in spiritual science, declares, is religion [1] (9)

The Bráhmanás Kshatriyás Vais yás and the S udrás are the (four) Varnas (castes) of them the first three are the twice born [2] All their rites from the very conception (Garbhádhánam) to death (S ráddha) are performed with the recitation of Mantrás (mystic syllables) (10)

Garbhádhánam [takes place when conception is formed] during the menses, Pumsavanam (formation of a male child) before the moving of the fœtus Seemantonnayanam in the sixth or eighth [month] and Játakarma after delivery (11)

Námakaranam [takes place] on the eleventh [day after birth], Nishkramanam in the fourth month Anna prás anam, in the sixth month and Chud ákaranam should be performed according to the practices of the family (12)

With this (performance of rites) the sin begotten of semen and blood is dissipated in case of women these purificatory rites are performed without Mantrás [their marriage is only accompanied with Mantrás] (13)

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1 The author here means that one should remove his doubts in any religious question by the determination or decision of the entire body of this Religious Synod or by that of an expert in spiritual science

2 They are entitled to perform the ceremony of Samskaras They are said to be born again when they put on the sacred thread

The Upanayanam [ceremony] of a Bráhmanâḥ [is performed] in the eighth year [counting from the time] of conception; [that of] a Kshatriya, in the eleventh or according to the practices of the family. (14)

After the celebration of the Upanayanam ceremony, the preceptor, after reciting *Maha-Vyâhriti*,[1] should teach the disciple the Védás, good and pure conduct. (15)

Having placed the sacred thread on the ear, one, with his face directed towards the north, should pass urine and excreta during the day and the period of conjunction (morning and evening), and with that towards the south in the night. (16)

Then taking the organ and raising it up, he should wash and purify it with earth and water so carefully that there may not be the least smell or a particle of [urine or excreta] left (17)

Then seated in a purified place with his face directed towards north or east and placing his hand between the two knee-joints, a twice-born one should daily rinse his mouth with *Brahma-Tirtham.* (18)

The bases of the smallest finger, the fore-finger, the thumb and the fore-part of the palm are severally called *Prajápati-Tirtha, Pitri-Tirtha, Brahma-Tirtha* and *Deva-Tirtha.* (19)

After drinking water thrice, [one] should rinse his mouth twice with the base of the thumb and then wash the upper appertures (nostrils, etc.,) with water, natural, devoid of foam and bubbles and not brought by the S'ûdrás. The twice-born, (i.e., the Bráhmanâḥ,

1 A mystic word uttered by every Brahmanaḥ in performing his daily Sandhyá, adoration these Vyahritis are those of *Bhur, Bhuvaḥ,* and Swar, s...ally repeated after Om

Kshatriya and the Vais'ya) are generally purified when the water reaches the breast, throat and the palate The women and S ūdrás are purified when it merely touches the lips (20—21)

[One] should daily bathe in the morning, sprinkle [his person] with the *A pohisthâ* mantram, practise *prânâyama* (suppression of the vital airs), *Sûryyopasthânam* (worshipping the sun), and recite the *Gâyatri* [1] (22)

Having suppressed the vital airs, one should recite the *Gâyatri* thrice along with the *A'pojoytih* mantram preceded duly by a *Vyâhrtis* united with a *Pranava* [2] (23)

Having suppressed the vital airs, sprinkled himself with water [accompanied] with [the recitation of] *A pohisthâ* mantram, [one] should, with his face towards the west, recite the *Sâvitri* [3] in the evening till the stars rise (24)

In the morning one should sit, with his face towards the east, till he sees the Sun [and perform] the *Sandhyâ* [4] (morning and evening devotions) After the *Sandhyâ* adoration, he should worship [the sacred] fire (25)

Then saying "I am such and such,' (*i e*, taking his own name,) he should salute the elders and then serve his preceptor steadfastly for the fruition of his (*Swâdhyâya*) Védic studies (26)

He should study when called [upon by his preceptor to do so] and dedicate unto him [whatever had been] acquired [by him by begging] He should

1 A very sacred verse repeated by every Brâhmanah at his Sandhya (morning and evening devotions)

2 The mystic syllable Om

3 A celebrated verse of the Rg Védâ so called because it is addressed to the Sun

4 Joining periods i e morning and evening

secure [the preceptor's] well being by his mind, words, body, and deeds. (27)

The grateful, the submissive, the intelligent, the pure, those who do not suffer from mental and physical ailments, those who are shorn of jealousy, the good-natured, those who are clever in serving friends, those who distribute learning and riches, are worthy of receiving religious instructions. (28)

One should carry a staff, a deer-skin, a sacred thread and a belt; and for supporting himself [he] should secure alms from the house of a Bráhmanaḥ of unimpeachable character. (29)

Using the word *bhavati*[1] respectively in the beginning, middle, and end, a Bráhmanaḥ, Kshatriya, or a Vais'ya should beg alms.[2] (30)

Having offered his adoration to the sacred fire,[3] he should, with the permission of his preceptor, take his meals silently. But before it he should adore the edibles without speaking ill of them and perform the *A'pos'ána* rite, (a kind of prayer or formula repeated before and after eating, popularly called *Gaṇḍ'usha*). (31)

While a *Brahmachárin* (leading the life of a religious student), one should not partake of boiled rice brought from elsewhere unless he suffers from any disease. And a Bráhmanaḥ[4] only is allowed to take food

1 An address of respect.

2 A Bráhmanah should say,—"*Bhavati, bhikshám dehi*," Madam, give me alms. A Kshatriya should say,—"*Bikshám bhavati, dehi*." A Vais'ya should say,—"*Bhikshám dehi bhavati*."

3 If he has not adored the fire before? It shows that adoration of the sacred fire is obligatory on every Hindu.

4 The word *Bráhmanah* is particularly used here, for a Kshatriya, or a Vais'ya, religious student is not allowed to take food on the occasion of a *S'ráddha*.

as he likes [when invited on the occasion of a] *S'ráddha* [1] provided he does not break his vow (32)

[A twice born] should always avoid honey, meat, collyrium, residue of food (partaken of by any body else than a preceptor), harsh words, women, injury to animals looking at the Sun (in the morning and evening), obscene words and calumny (33)

He is called *guru* who having performed all the rites [beginning with the Garbhádhánam] delivers instructions in the Védás He is called *áchâryya* who teaches the Védás after having performed only the ceremony of Upanayanam (34)

[He is called] *upádhyáya* who teaches only a portion of the Védás, [and he is] called *ritwik* who celebrates sacrifices Of them every one deserves greater respect according to the order [in which] he is mentioned But the mother is superior to them all. (35)

In studying each Védá, one should lead the life of a religious student for twelve years, or for five years (at the lowest) Some say [one should observe] *brahmacharyyam* while studying the Védás [One should have] his hairs shaven in the sixteenth year [beginning with the conception] (36)

The period up to the sixteenth, twenty second, and the twenty fourth year is laid down as the time for Upanayanam [respectively] for the Bráhmanah, Kshatriya and the Vaisya (37)

After that, i.e., (when Upanayanam is performed) they are prohibited from performing all the religious rites [and] reciting the *Gáyatri* till they perform the rite of the *Vratyastoma* [2] (38)

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1 A religious rite performed in honor of the departed manes

2 Name of a sacrifice performed to recover the rights forfeited by the non performance of the Samskáras

The first birth proceeds from the parents, and the second, from the binding of the *Mounji*[1] (investiture with the sacred thread); therefore the Bráhmanás, Kshatriyás, and the Vais'yás are called the twice-born. (39)

Of sacrifices, asceticism and sacred rites, the Védá alone is more powerful in bringing emancipation unto the twice-born [ones] (40)

The twice-born, who daily studies the Rig-Védam, gratifies the celestials with honey and milk, and the departed manes *with honey and clarified butter. (41)*

He, who daily studies the Yajur-Védam, to the best of his power, gratifies the celestials with clarified butter and nectar, and the departed manes with clarified butter and honey (42)

He, who daily studies the Sâma-Védam, gratifies the celestials with Soma juice and clarified butter, and the departed *manes with honey and clarified butter* (43)

He, who daily studies, to the best of his power, the Atharvan of [Rishi] Angiras, gratifies the celestials with marrow, and the departed manes with honey and clarified butter (44)

He, who studies daily, to the best of his power, the Védás in the form of questions and answers, the Puránás, Dharma-S'ástras (Religious Codes), [Rudradaivata-] mantras, Gâthâs, Itihâsás (History), and other (*Religious verses*), *sciences* (*Várunî*), *gratifies, the celestials* with meat, milk, boiled rice and honey, and the departed manes with honey and clarified butter (45—46)

Gratified, they (the celestials and the departed manes) please him (the reader) with the auspicious

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1 *Mounji* means the girdle of a Brahmanah made of a striple string of *Munja*-grass *Mounjibandhanam* means the binding of the *Munja*-grass girdle, i e investiture with the sacred thread

fruition of all his desires He, who recites [the portion of a Vedá relating to a particular] sacrifice, reaps the fruit of that [particular sacrifice] (47)

A twice born person, who daily studies the Védás reaps the fruits of giving away thrice the earth full of riches [as well as those] of the best ascetic observances (48)

A perpetual religious student [who vows a life long abstinence and celibacy,] should [for ever] live near his preceptor, in his absence, [near] his son, in the latter's absence, [near] his wife, [and in her absence] near the sacred fire (49)

By such a method [a religious student] who has controlled his senses, after renouncing his body attains to the region of Brahmá, he is not born again in this world (50)

Having completed his Védá, (*i.e*, Védic studies) or the vows (of celibacy), or the both, and after having paid the best fee to his preceptor, he should, with his (preceptor's) permission, take his bath (51)

[A twice born one,] whose celibacy has not been disturbed, should marry a maiden endued with auspicious marks, (*i e*, shorn of all defects, such as, eunuchism, etc) *ananyapurvikām* (who had not been known by any one before or who had not previously been promised to any one), beautiful, *asapindām*, (*i e*, remote from his father's family by seven degrees and that of his mother by five,) younger in age freed from (incurable) diseases, having brother, born in a different *gotra* (family) distanced from his mother's family by five degrees and that of his father by seven (52—53)

[A maiden should be taken from] a highly respectable family, of persons well read in the Védás and

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[A maiden should be taken from] a highly respectable family, of persons well read in the Védás and

inheriting the virtue of ten generations [five degrees higher on both the paternal and maternal side], prosperous [with riches and servants]; but not even from [such a] family, if there be any hereditary disease. (54)

A bride-groom should be endued with all the accomplishments [enumerated above], be of the sâme caste and social standing, well-read in the Védás, carefully examined about his manly power, youthful, intelligent, and agreeable to all the people. (55)

There is a saying that the twice-born ones can get their wives from among the S'ûdrás I do not approve of it; for, the *Âtman* (soul) itself is born there (in the wife) [as the son].[1] (56)

The Bráhmanás, Kshatriyás, and the Vais'yas must take wives, three, two and one in number according to the order of their caste.[2] The wife of a S'ûdra must be of his own caste. (57)

That is called a Brâhma marriage where a maiden, adorned according to one's own power, is given away to [a bride-groom] on being invited A son, begotten of such [a marriage], sanctifies twenty-one generations.[3] (58)

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1 For the purpose of begetting a son, a twice born one must not marry a S'udra woman But he can, after the demise of his own caste wife, take a S'ûdra wife for the satisfaction of his carnal appetites This is the purpose of the S'loka. If a Bráhmanah, however, begets a son upon his S udra wife, the son does not inherit his father's property.

2 A Brahmanah can take his wife, three in number, from amongst the Brahmanás, Kshatriyas and the Vais'yás, a Kshatriyah can take two wives from amongst the Kshatriyas and Vais yas, and a Vais'yah can take one wife from amongst the Vais'yas.

3 Ten generations before, ten generations after, and the soul of the begetter

[That is called] Daiva [marriage] [in which a maiden is given to] a ritwijah (priest) engaged in a sacrifice [A marriage that is celebrated [after] taking a pair of cows [is called] A'rsha A son born of the former, sanctifies fourteen generations and that of the latter six (59)

[A marriage in which a maiden] is given to a soliciting [person] after saying [practise religion with her], is called Kâyah[1] [A son] begotten of [such a marriage,] sanctifies six generations [upwards] and six generations [downwards] together with the soul [of the begetter] (60)

A'sura [marriage is that in which] money is taken [in exchange for the bride] Gândharva [marriage is that in which the parties] unite themselves by a vow of mutual love, a Râkshasa marriage [is that in which the maiden] is carried away by fighting [and] a Pisâcha marriage [is that in which] a maiden [is taken away] stealthily (while asleep or by stratagem) (61)

[In an alliance] between parties of the same caste, the hand should be taken in that between a higher caste and a lower one the Kshatriyah should take an arrow, and a Vaisyah], a goad (62)

A father, a grand father a brother, one of the same family and a brother can give away a bride With the death of the preceding [person] the succeeding person in order [can do the same provided that] he is in natural temper, (i e does not suffer from insanity) (63)

[A qualified person] not giving away [in marriage a maiden] will be visited by the sin of the destruction of fœtus at every time of her menses In the absence of a giver, the maiden should herself give her away (64)

[If a person] steals (gives to another) a maiden who had been (once) given away (either) by words or

1 One of the eight forms of marriage otherwise called Prajapatya.

mind, he meets with the punishment of a thief But if a bride groom, better than [the promised] one is got, she may be (even if promised) given away to him (the former) (65)

[If one] gives away (a maiden) without mentioning her shortcomings, [he] is punished with the highest pecuniary punishment *(uttamasāhasam)*[1] For renouncing a maiden who has no shortcomings, or for attributing (false) defect to her, one is punished a hundred times more (66)

A virgin (maiden), or one who has been known by a man, when purified again (after performing the purificatory rites), is called 'born again' *(punarbhu)* She, who having left her husband, seeks one of her own caste out of lust, is called *Svairini* (an unchaste woman). (67)

A younger brother (of a woman's husband), [in his absence,] a *sapinda* (a kinsman connected by the offering of the funeral rice ball to the manes), [in his absence,] one of the same family *(sagotra)*, for begetting a son, can, with the permission of her elders, having his body rubbed with clarified butter, know a woman, who has not given birth to a son, in her season, one after another, till she conceives Otherwise, (*i.e.*, if he knows her at any other time,) he will be condemned A son, born by this procedure, will be [called] *Kshetraja*[2] (68—69)

[One should make] an unchaste wife,—deprived of [all her] rights living poorly, taking only a morsel of food *(pindamātropajivinim)*[1] always chidden and lying

1 A fine of 1000, or according to some 80,000 panas

2 One of the twelve kinds of sons allowed by the old Hindu Law the offspring of a wife by a kinsman duly appointed to raise up issue to the husband

on earth,—live in his own house, [so that she might withdraw herself from her sinful course][1] (70)

The Moon has conferred on them (women) purity, the Gandharvas, sweet speech, [and] Fire, the most exalted state of holiness, [therefore] women are most holy (71)

[If a woman commit] adultery [mentally] [she gets] purified with her menses, renunciation [of a woman] is prescribed, [if she] conceives [by associating with a low caste man] or commits a mighty iniquity, such, as the destruction of an embryo, that of her husband, etc (72)

One can take a second wife, [if his existing wife] drinks intoxicating liquors, suffers from any disease, is wicked, barren, dissipates money, utters unpleasant words, gives birth to female issues [only] and is inimical to her husband (73)

But the superseded wife should (always) be maintained, otherwise a great sin is committed Threefold objects of life (virtue, worldly profit, and pleasure) multiply there where the husband and wife help each other (74)

[The woman] who does not see any other man, whether her husband is alive or dead reaps great fame in this world and sports with Umá[2] in the next (75)

[If a husband renounces] a wife, who carries out his command, is skilful in work, who has given birth to heroic sons, (and) is sweet speeched she should be given one third of [her husband's] property and maintenance [if he is poor] (76)

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1 She will be allowed only that quantity of food which will keep her body and soul together

2 The consort of Siva one of the three deities of Hindu Triad

A wife should carry into practice her husband's words,—for this is the highest duty of a wife; but [she] should await the period of purification [if her husband] is sullied by any great iniquity. (77)

By sons, grandsons and great-grandsons, is acquired an unending family [in this world] and the celestial region hereafter;[1] for these purposes a wife should be served and well-maintained and protected[2] (78)

Sixteen days or nights [commencing with the day of the menses] are the menstrual period of the womankind; of them one should know his wife on the night of an even day [such as, the fourth, the sixth, or the eighth, night]. This is *Brahmacharyyam*[3] On the other hand, one should avoid *parva*[4] days and the first four days [of the menses] (79)

[One] should [always] avoid *Maghá*[5] and *Mulá*,[6] and thus knowing his wife, emaciated (by restricted diet and the observance of menstrual regulations) when the moon sets, a man should procreate an excellent son endued with auspicious marks. (80)

1 These two are the fruits of marriage, namely, the family is multiplied in this world and the celestial region is attained hereafter, one's progeny being entitled to perform the *Agnihotra* rites

2 A husband should know his wife for the purpose of procreating sons and maintain her for religious purposes

3 If one knows his wife under these regulations he does not lose the vow of a religious student

4 One should not know his wife on *chaturdas'i* (fourteenth day of the moon), *ashtami* (eighth day) *ámávashyá* (the last day of the dark half month), and the last day of the month.

5 The tenth lunar mansion containing five stars—the thirteenth day of the dark half of Bhadrapada

6 The Asterism Mula

Remembering the vow of women, being faithfully devoted to one's own wife, and being influenced by desire proportionate to (hers), one can know [his wife], (even at any other time except the menstrual period), for it is laid down in the Smṛitis that women should be protected (by every means) (81)

Women should [always] be adored by the husband, brother, father, kinsman, mother in law, father in-law, husband's younger brother and the other relatives with ornaments, clothes and food (82)

Women should keep the household articles in order, be expert [in domestic works], contented economical in expenditure, salute the feet of their mothers in law and fathers in-law and be devoted to their husbands (83)

A woman, whose husband is absent from home, should renounce sports, personal decorations, the witnessing of social festivities, laughing, and visiting other people's houses (84)

A father should protect [a woman when she is] a maiden, a husband after she is married, and a son, in her old age, in the absence [of a legitimate protector] the kinsmen [should protect her], independence is not for womankind (85)

A woman having no husband should be taken care of by the father mother son brother, mother in law, father in law, or maternal uncle, otherwise she will be an object of censure (86)

[The woman who is] devoted to the well being of her husband is observant of good conduct and has [her]

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1 According to the Smritis one commits a great sin if he does not satisfy the sexual desire of his wife

senses under restraint, reaps glory in this world and incomparable bliss in the next (87)

[A wife of] the same caste existing, [a husband having many wives] should not make [a wife of] another caste perform the religious rites; in case of many wives of one's own caste (existing), the first-married one is [entitled to the performance of] the religious rites, and not the other. (88)

Having burnt a wife of good conduct with *Agnihotra*,[1] a husband should, duly and without delay, marry her again and bring fire. (89)

Sons of the same caste are begotten by [persons of the] same caste upon [wives of the] same caste. Sons [begotten] in unblamable marriages (such as Brâhma, etc.,) multiply the race. (90)

The son begotten on a Kshatriya wife by a Bráhmanah, [is called] *Mûrdhâbhishiktah*; that on a Vais'ya wife, *Amvashthah*, that on a S'ûdra wife, *Nishâdah* or *Páras'avah*. (91)

Sons [begotten] on Vais'ya and S'ûdra [women] by a Kshatriyah, [are respectively known] in the Smritis [as] *Mâhishyah* and *Ugrah*. [The son begotten on a] S'ûdra [woman] by a Vais'yah, [is called] *Karanah* The rule applies, according to the Smritis, to married wives (92)

[The son begotten by a] Kshatriyah on a Bráhmana [woman, is called] *Sûtah*; [that begotten by a] Vais'yah, [is called] *Vaidehakah*, [that begotten by a] S'ûdrah,

1 Maintenance of and offering oblations to the Sacred Fire The meaning is that a husband should purify her by offering oblation to the Sacred Fire This rule holds good in the case of those women who have not given birth to a son, or for whom no sacrifice has been celebrated, or who are not co[illegible]'ed to follow any other *ás'ramah* or mode of life

is *Chandâlah* driven out of the pale of all religious rites (93)

[A son born of a] Kshatriya [mother] by a Vais'yâ [father] [is called] *Mâgadhah* [that begotten by a] Sudrah [is called] *Kattâh*, a Sudrah begets on a Vais'yâ woman a son [called] *Ayogavah* (94)

A *Mahishyah* begets on a *Karana* woman [a son called] *Rathakarah* Thus *Pratiloma* (begotten by a father of an inferior caste upon a mother of superior caste) and *Anuloma* (begotten by a father of superior caste upon a mother of inferior caste) offspring are known as *Asat* (bad) and *Sat* (good) (95)

[The attainment of an] excellent (higher) caste is known to take place in the seventh, or the fifth, *Yuga* (cycle or birth) [in case of the existence of] a degraded livelihood equality [of lower caste takes place in the seventh, sixth, or the fifth, birth], [the superior or inferior position and the attainment of an excellent caste of] *Uttara* (son begotten by a Kshatriyah on a *Mûrdhâbhishiktâ* woman) and *Adhara* (son begotten on her by a Brâhmanah) [should be determined] as before [1] (96)

A person, leading the domestic mode of life, should daily perform the *Smârta* (prescribed in a Code of Laws) actions in the *Vivâha*[2] Fire or that brought according to the division of time and *S'routa* (prescribed in the Sruti) actions in *Vaitânika*[3] Fire (97)

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1 The purport of the S'lokah is—If a Brahmanah continues to marry a girl begotten on a Nishadi woman by a Brahmanah for five generations the son begotten thus in the sixth generation attains to the status of a Brâhmanah Thus the attainment of a higher caste takes place in the seventh generation

2 A fire that is kept in the house for domestic rites

3 A sacrificial fire

Having passed urine and excreta *(Sarirachintá)* and duly performed the purificatory actions and cleansed his teeth a twice born one should recite his morning prayers (98)

[Then] having offered oblations to Fire, [he] being self controlled should recite the *Suryadaivata* Mantramás and study the Vedás and various other scriptural works (99)

[Then] for getting what has not been gained and for protecting what has been acquired, he should approach the king. Then after bathing he should offer oblations of water to the celestials and the departed manes *(Pitris)* (100)

For attaining consummate result in recitation and sacrifice he should study the Vedás (the Rik Yajus Sâman and the Atharvan), the Puránas the Itihâsâs (and the entire body of spiritual sciences) according to his might (101)

Sacrifice of animals *(Vali)* oblation or food offered to the manes *(Srádha)* oblation to Fire *(Homa)* study and teaching of the Védâs *(Swádhyaya)* and the reception of guests are the great sacrifices of the *Bhutás* (evil spirits) *Pitris* (departed manes) *Devas* (celestials) *Brahma* and *Manushya* (mankind) (102)

From amongst the remnant of food offered in Fire to the celestials [one] should procure food for the evil spirits and then throw a portion on earth for the dogs the *Chandalás* (degraded caste) the crows etc (103)

One should daily offer food and water to the departed manes and human beings one should daily study and teach the Védâs [but] one should never cook food for oneself (104)

After* having fed the child the woman who lives in

An aged burden carrier, a king, a Snátaka, a woman, a diseased person, a bridegroom, and a cart-man, should [always] be given road, a king is adorable unto them all, but a Snátaka, [even] to the king (117)

The celebration of sacrifices, study and the making of gifts, [are the general duties of] the Vais'yás and Kshatriyás, the Bráhmanás have in addition to these, the acceptance of gifts the performance of religious rites for others and teaching (118)

The highest duty of a Kshatriyah is the protection of subjects money lending agriculture, trade and the tending of cattle are sanctioned for the Vais yás (119)

The service of the twice born, is [the duty of a] S udrah if he cannot maintain himself by that, he may become a tradesman or he may maintain himself with various works of art, but he should always do good unto the twice born (120)

[He should be] devotedly attached to his wife, be of pure conduct, a protector of servants and given to the performance of S ráddha With the recitation of the Mantram-*Namas*, he should perform the five Yajñas (121)

Abstention from cruelty, truthfulness not stealing, purity, control of the senses charity, mercy, self res traint, and forgiveness, are the religious practices for all (122)

[One should] perform actions shorn of crookedness, and dishonesty, according to [the nature of] age, intellect, wealth, words dress learning, family, and deeds (123)

The twice born one who has in store food for three years to last can drink Soma juice, [and] one, who has food in store for a year before the drinking of Soma,

should perform the rites which ought to be performed, (i e the Agnihotra) (124)

One should perform every year the Soma Yajña, at every *Ayana* (the period of duration of the sun s passage north and south of the equator), the Pas'u Yajña [at the time of the growth of corns] the Agrayana Yajña; [and at every year] the Chaturmmásya (125)

[The celebration of] all these becoming impossible, a twice born one should celebrate the Vaisyánarí (Fire) Sacrifice, but he should never do an inferior one, or perform on an inferior scale even a sacrifice that is undertaken with some definite object (126)

If a sacrifice is performed with articles begged from a S udrah one is born as a *Chandálah*, [if one does not give away] every article obtained for a sacrifice he becomes a crow (127)

By [means of] *S ilah* (gathering of corns dropped or thrown by others and *Unchchhah* (taking of a parcel of corn thrown by others) [or] by being *Kus úlah* (having foodstuff capable of maintaining his relatives for twelve days) [or] *Kumbhih* (having the same for six days) [or] having foodstuff for three days [or] being *As uastenah* (one who has no food for the morrow) [a householder] should carry on his livelihood of these [modes] each succeeding one is superior to the former (128)

[One should] never accept an adverse interpretation of the Védás gifts from unknown persons, [gain livehood] by officiating as a priest to an unworthy person, nor by singing and dancing, and [should] always be contented (129)

When stricken with hunger (i e, when one cannot maintain one s relatives with the ordinary revenue), a king may collect money from persons living on the boundary

and those who are worthy of receiving services from priests One should avoid persons who perform religious rites for vanity, who make false reasonings follow orders of life not sanctioned in the scriptures, and who follow the conduct of cranes (cheats) (130)

[One should] put on a white raiment, should dress beards and hairs and pare nails and be purified, one should not take food before one s wife, with one piece of cloth on or while standing (131)

[One] should not go to a place [where there is] danger [of life], nor should one all on a sudden give utterance to unpleasant words or do what is not conducive to [one s] well being one should not speak untruthful words, steal, or maintain oneself with forbidden means (132)

[One should] wear golden Kundalás (ear ornaments) and the sacred thread and hold the bamboo stick and the Kamandalu (water pitcher), [one] should go round the image of a deity raised earth, a cow, a Bráhmanah and a tree (133)

One should not pass urine and excreta in a river, in a shady place on a public way, in a pasturage, in water and ashes nor before fire the sun, the moon, a woman or a Bráhmanah and at the period of conjunction (134)

[One should] not eye the sun a woman naked or engaged in sexual intercourse, should not look at urine and excreta, and being impure, at Ráhu and stars (135)

One should not go uncovered, while raining, reciting all the *Mantramis* such as ' This is my thunderbolt" One should not go to bed naked with one s head towards the west (136)

[One should not] throw into water, saliva, blood,

excreta, urine, and semen; one should neither warm one's feet on fire nor cross it over (137)

[One should] not drink water with one's folded palms nor rouse any person while asleep, should not play dice [or indulge in games] *destructive of virtue*, [and should not lie on the same bed with a diseased person. (138)

[One should] avoid forbidden deeds, the smoke of funeral pyre, crossing the river [*by swimming*], and standing on hairs, ashes, chaffs, embers and skull-bones. (139)

[One] should not look at a calf drinking its mother's milk, should not enter (a city, village, or temple) by a bad road, receive gifts from a king who is miserly, and a transgressor of scriptural injunctions (140)

Of butcher, oilman, wine-seller, prostitute, and a king (as described before in the matter of receiving gifts), every succeeding one is ten times more culpable than the preceding one (141)

When medicinal herbs grow, on the full-moon day of *S'rávana*[1] (month), or on a day, under the *S'ravaná asterism*, or on the fifth day under *Hastá*[2] *asterism*, one should begin the study of the Védás (142)

On a day under the *Rohini*[3] *asterism* in the month of *Poush*, or on an *Asthaká*[4] *Tithi*, one should, near water, at the outskirt of a village, duly consecrate one's Védic studies (143)

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1 *A lunar month corresponding to July and August*

2 Name of the thirteenth lunar mansion consisting of five stars.

3 Name of the fourth lunar mansion consisting of five stars figured by a cart

4 A collection of three days (7th, 8th, 9th) beginning from the seventh day after the full moon

At the death of a disciple, a *Ritwik*, a preceptor, a friend, or a *Srotriya* studying the same branch of the Vedâ, at *Upakarman* (a ceremony performed before commencing to read the Védâ), and at *Utsarga* (dedication), the Védâs should not be studied for three days (144)

If there is roaring of clouds in the morning and evening an ominous sound in the sky, earthquake and dropping of fire-brands the finishing of the Védâs and the study of the A ranyakas should be stopped for one day and night (145)

[Similarly, *i e*, the study should be stopped for one whole day and night] on Amâvasyâ (the fifteenth day of the dark half month) on the fullmoon day, fourteenth day, eighth day, on the day of solar or lunar eclipse, on the junction days of the seasons,* on the day when one partakes of food and accepts presents, on the occasion of a Srâddha (146)

If any *pashu* (animals which are fourteen in number, *viz*, cow, sheep goat, horse mule ass and man—these domestic and buffalo monkey, bear, reptile, *ruru* deer, spotted antelope and deer—these wild ones), or a frog mungoose, cat, horse and mouse, [happens] to pass between [a student and preceptor] or [on the day of] the hoisting and throwing down of the enemy s [standar [Védic studies should be stopped] for one day night (147)

[Similarly it should not be studied] when jackal ass, or an owl emits a noise, [when] the

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* Here the word *Ritu* refers to the summer ra seasons *i e* on the *Prat pad* day of Chaitra S ravana the Védâ should not be studied

(*i.e*, who performs religious works for name), one who partakes of eaten food, a woman having no husband or son, a goldsmith, one under the sole influence of a woman, one who works as a priest for the [entire] village, the seller of weapons, a blacksmith, a weaver, the seller of dogs, a cruel king, a washerman (or dyer of cloth), an ungrateful person, one who lives on killing animals, one who removes the dirt of clothes, the seller of wine, one whose house is visited by a paramour, one who points out others' faults, a liar, an oilman, a panegyrist, a seller of Soma-juice,—the food of all these persons should not be partaken of. (161—165)*

One should avoid food which has not been reverentially offered to an adorable person, useless meat (*i.e*, of an animal which has not been sacrificed before a deity), which is full of hairs and worms, which though sweet by nature becomes acid when mixed with curd, which has been cooked a night before, which has been partaken of by another, which has been touched by a dog, which has been looked at by a degraded person, which has been touched by a woman in menses, which is offered with an announcement (who will eat this?), which, though belonging to one, is offered in another's name, which is smelt by a cow, eaten by a bird and has been knowingly touched by foot. (166—167)

* By the regulation "the boiled rice of a person who is not entitled to maintain Fire should not be taken," it has been laid down that the food of the S'udras is not to be taken. But there were exceptions to this rule, and one could partake of the food of a servant, a cowherd of one with whose family hereditary friendship had been maintained, of one who acted as a partner in the cultivation of lands, of a barber and of one who entirely surrendered himself. But this law no longer holds good w.

Of S'udrás the food of a servant, of a cowherd, of one with whose family hereditary friendship has been maintained, of one with whom one cultivates land in half shares, of a barber, and of one who entirely surrenders himself, could be taken (168)

An edible, which has been prepared a night before, and one, prepared with clarified butter or oil, and kept for some time, may be taken Cakes of wheat and barley and that made of milk (dried up) [even] if not made with clarified butter or oil, [may be taken,] if they are not sour to the taste (169)

[One should] avoid the milk of a *Sandhini* (a cow in heat, *i e*, united with a bull or impregnated by him, or a cow milked unseasonably), of an *Anirddas'ahā* (within the ten days of impurity caused by the birth of a calf), or of one which has no calf, [as well as] that of a camel, a mare, an animal having two udders (excepting a she-goat), of wild animals (excepting a she buffaloe) and of an ewe (170)

[One should avoid] *havi* (clarified butter) made for the worship of a deity, [before the adoration is finished,] the juice of a pot herb that of a red-coloured tree, that of trees born of cuttings, meat of animals not offered in sacrifices, those born in a place where excreta is passed, mushrooms, meat of animals living on flesh, of *chātaka*, (a bird which lives on rain-drops), parrot *pratuda* (such as hawks, parrots, crows, etc,) *tittibha* (a kind of bird) crane, horse, swan, domesticated animals, heron, water fowl, *chakravāka*, *valākā*, *vaka*, *viskira* useless (*i e*, not made for a deity) *krisara* (a kind of food made of boiled sesame seeds), *samyāva* (made of milk molasses and clarified butter),

páyasa (made of milk, rice and sugar), *saskuli* (wheat boiled in clarified butter); (171—173)

[the meat of the birds] *sparrow, dronakáka*, osprey, fowls living on trees, geese, wag-tail, *Mriga*-birds whose species are not known; (174)

[the meat of] *chásha* (bird) and of birds having red-feet, that of an animal killed at a slaughter-house and dried meat or fish. If one knowingly eats the same, one should fast for three days (175)

Having knowingly eaten onion, [the meat of] domesticated hog, mushroom, village fowls, garlic and turnip one should perform *Chandráyanam*.* (176).

Sédhas (porcupine), crocodiles, tortoises, porcupines and rhinoceros—these five-nailed animals, and of fish, *Simhásya, Rohita, Páthina, Rájíva* and lobsters are allowed to be eaten by the twice-born. Listen now to the regulations regarding what meat should be taken and what not (177—178)

[Taking meat] when life is in danger, at a S'ráddha, [as well as] *prokshita* (meat of an animal offered in fire for a sacrifice) and taking [the residue of] meat after having offered it to the twice-born, the celestials and the departed manes, does not lead to the commitment of any sin (179)

That person of wicked deeds who slays animals improperly (i.e., not according to proper rites), lives in a

* A religious observance or expiatory penance regulated by the moon's age (the period of its waning and waxing), in it the daily quantity of food which consists of fifteen mouthfuls at the full moon is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the new moon and is similarly increased during the light fortnight.

dreadful hell for days equal in number to the down (standing on) the animal's (body) (180)

From the renouncement of meat a Vipra attains to all the desired-for objects, the fruits of a horse-sacrifice, [and is respected like an] ascetic, although living like a householder (181)

The purification of gold and silver [vessels], of pearl-oysters, sacrificial vessels, *graha*, stones, vegetables, cords, roots, fruits, clothes, *Vidala* skin and others, of [*Prokshani*] vessels, and *Chamasa* (milking vessels) is, obtained by [mere] water, and that of *Charu*,* *Sruk*,† *Sruva*,‡ and of other§ vessels covered with clarified butter, with hot water (182—183)

[The purification of] *Sphyr* (a kind of sacrificial vessel called *Vajra*), winnowing basket, sacrificial antelope skin, paddy, pestle, mortar and car, [is also made by hot water] The sprinkling of water [also purifies] beddings and a collection of raiments (184)

Paring or cutting purifies vessels made of wood, horns and bones, vessels containing fruits are purified [when] rubbed with the hairs of a cow's tail, sacrificial vessels [should be purified with] palms [and be used in sacrifices] (185)

Woolen and silken raiments [are purified with] the ashes of plantain leaves earth, cow's urine and water, *amsupatta* (a kind of silk cloth), with *Bael* fruits and blankets with cow's urine and water (186)

* An oblation of rice barley and pulse boiled for presentation to the celestials and the manes

† A sort of wooden ladle used for pouring clarified butter in Sacrificial Fire (usually made of trees like Palâsa or Khadira)

‡ A sacrificial ladle

§ A kind of sacrificial vessel

Silken raiments [are purified] with *gaurasarshapa* (cow's urine and water) and earthen vessels [if not particularly impure] with being burnt again The hand of an artisan articles for sale, articles obtained by begging and the face of a woman are [always] pure (187)

The purification of earth [is encompassed by] rubbing burning or in time (*i e*, till the sign of the impure object is entirely destroyed), or by the sprinkling of cow dung and water or by rain, or by digging or by rubbing with cow dung A house [is purified] by rubbing and pasting [with cow dung] * (188)

Any edible being made impure by the smell of a cow, or by hairs insects and flies water ashes or earth should be thrown into it for its purification (189)

Tin lead copper and brass [are purified by] water mixed with ashes that mixed with acid or [simple water bell metal and iron by water [mixed with] ashes, and clarified butter [and similar] other substances [by mixing them with a profusion of them] (190)

[The purification of] impure gold and silver [is encompassed by] the removal of smell by [the application of] earth and water *Vaksasta* (*i e* any article that is always spoken of as being pure) any article washed by water and any that is not known, are [always] pure (191)

Water that gives satisfaction to the cow that is in its natural state and is on earth (*i e*, even when placed in an impure ground) is always pure (192)

* The purport of the sloka is that a house should be daily cleansed and rubbed with cow-dung the latter being regarded by the Hindus as a great disinfectant

The meat of an animal killed by a dog [or by a] Chandála, and of animals which live on flesh [are, also, pure] (192)*

The rays of the sun, fire, dust, shade cow, horse, earth, air, frost and fly, even when touched [by a Chandála], are [always] pure, [and so] is a young one while sucking milk (193)

The face of a goat and horse is pure, but that of a cow, or the impurities of a person's body are not so The roads are purified by the rays of the sun, moon, and the wind (194)

Drops of water begotten in the mouth, drops [of water left after] rinsing, [and] beards inside the mouth are pure, [things] fixed on the teeth and not dropped, are [also] pure (195)

After bathing drinking water, yawning, sleeping, eating, walking putting on cloth, weeping, [as also after] reading, [one should] rinse his mouth again even if he has done it once [before] (196)

Mud and water lying on a roadside and buildings made of burnt bricks, when touched by Chandálás or by other degraded castes, and by dogs and crows, are purified by air (197)

Having practised penances, Brahmá created the Bráhmanás for protecting the Vedás, pleasing the celes tials and the departed manes, and for upholding religion (198)

Bráhmanás, endued with Vedic studies, are superior to all [the other castes] of them those, given to the performance of religious acts, are superior, of them those, gifted with the knowledge of self [are superior] (199)

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* This is the last half of the *sloka* so numbered

The worthiness of a person is not [determined by] mere learning or asceticism; but he is known as a worthy person in whom both these exist. (200)

A cow, earth, sesame (seed), gold and other [similar articles], after being duly adored, should be given to [a qualified] person; nothing should be given by a learned person, seeking his own well-being, to an unworthy person. (201)

Nothing should be accepted by a person devoid of learning or of ascetic observances; having accepted [a present], [such a person] takes the giver and his own self downwards. (202)

[Presents] should be daily given to a worthy person, specially on [particular] occasions (such as solar and lunar eclipses, etc.); [even when] solicited, [presents] should be made with reverence and according to one's own might. (203)

Good-tempered kine, giving milk, having golden horns and silvery hoops, and covered with cloth should be given away with vessels made of bellmetal and with *dakshinā* * (204)

The giver of such kine enjoys the celestial region for years corresponding to the number of down standing on their body. If any of them happen to be of the *Kapila*† kind, [the gift], again, rescues his family up to the seventh generation ‡ (205)

* A money present that is given to a recipient along with other presents on the occasion of a religious ceremony for a Hindu believes that no gift is made perfect unless it is accompanied with a little money gift proportionate to one's own power

† A brown coloured cow is considered very auspicious.

‡ *i. e.*, liberates from the fetters of worldly existence not only his own self but six generations upwards

[If one], according to the full complement of ordinances, gives away an *Ubhayatomukhi** cow, the giver of such [a cow] enjoys the celestial region for years equalling the number of the down [standing] on her body [as well as that of her] calf. (206)

From the time [when] the two forelegs and the face of the calf, coming out of the womb, become visible till the hour she gives birth to it, the cow is to be known as the earth. (207)

Giving away some one (*i e*, whether gold-horned or not) either a *dhénu* (*i e*, a cow yielding milk at the time), or an *adhénu* (*i e*, not barren, though not yielding milk at the time), if she is not diseased or weak, the giver wins great glory in the celestial region. (208).

To remove the fatigue of a fatigued person, to attend the sick, to worship the celestials, (to adore the feet [of a worshipful person], and to clear the residue of the food [partaken of by] a twice-born, is tantamount to the gift of a cow. (209)

By making gifts of earth, lamp, horse† food, cloth, water, sesame seed, clarified butter, shelter to a foreigner, *naivéshaka* (a maiden), gold, and a beast of burden, one acquires great glory in the celestial region. (210)

By making gifts of houses, corns, cheering words of reassurance, (*i e*, of freeing from fear or terror), sandals, umbrellas, garlands, pastes, conveyances, trees, articles liked [by the recipients], and beds, one becomes greatly happy (211)

The Védá‡ is full of all gifts,§ therefore it is the

* The name of a cow the description occurs in the next *s'loka*

† Some Texts read *Deválayam*, *i e*, Temple

‡ The word in the Text is *Brahma* it means here the Védá.

§ The word in the Text is *Sarvadánamayam* it means here ' that the of all ' ' ' ' it is ' ..

highest gift; by giving it, one acquires the undecaying region of Brahmá. (212)

Even being qualified, one, who does not accept a present, attains to those regions which belong to those persons who always make profuse gifts. (213)

Kus'a, vegetable, milk, fishes, scents, flowers, curd, earth, meat, bed, seats, and corns should never be refused; nor water. (214)

[Articles], brought unsolicited, may be accepted even from the perpetrators of iniquitous deeds, but not from unchaste women, eunuchs, outcastes and enemies (215).

For the adoration of the celestials and guests, for the maintenance of elders and servants, and for the maintenance of one's own self, [one can] accept presents from all. (216)

*Amávashyá,** *Ashtaká,*† *Vriddhi,*‡ the dark half-month, the two *Ayanas,*§ the time fit for receiving the meat of antelopes, etc, the time when a qualified *Bráhmaṇa* comes,‖ the period of the Sun's equinoctial passage, the period of the Sun's passage from one Zodiacal sign to another, the appearance of a Portent foreboding

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of gifts Some Texts read *Sarvadharmmamayam, i e*, which contains all forms of religion, but we prefer the former reading, for the Context above refers principally to Gifts.

* The last day of the dark half month

† A collection of three days (7th, 8th, and 9th), beginning from the 7th day after the Half Moon; the eighth day of three months on which the Manes are to be propitiated

‡ The Impurity caused by childbirth in a family

§ The Sun's passage, north and south of the equator, *dakshinam ayanam*, winter solstice, and *uttaram ayanam* summer solstice

‖ This has been explained in the subsequent *s'lokás*.

great calamity *Gajachhaya*,* the lunar and solar eclipse, the time when one is particularly disposed to perform a *S'raddha* are known as the periods [fit for the performance] of a *Sráddha* (217—218)

A youthful person who has studied the four Védás a *S'rotriya* (born in a good family) one endued with the knowledge of *Brahman* one who knows the meaning of the *Véda* one who is a *Jyésthasama* † a *Trimadhu* ‡ a *Trisuparna* § a *Ritwik* a sister's son a son in law; one who has the sanction of the *S'astrás* for holding a sacrifice, a father in law a maternal uncle, a *Trinachiketa* ‖ a daughter's son a disciple a relation by marriage a friend one who is steadfastly given to the performance of religious rites one who is given to the practice of austerities, an Agnihotri, *Brahmacharinás* ¶ and the *Bráhmanás* who are given to the service of parents —are the treasures of a *S'raddha* § (219—221)

A diseased person (suffering from leprosy or) one of defective limbs one having extra limbs one having

* The thirteenth day of the month when the Moon is in *Maghá* i e the tenth lunar mansion containing five stars and the Sun is in *Hastá* i e thirteenth lunar mansion consisting of five stars

† One who duly studies the *Sáman* called *Jyéstha Sáma*

‡ Who studies carefully that portion of the *Rig Véda*

§ Who studies carefully that portion of the Rik and *Yajush*

‖ Who has read carefully that portion of the *Yajur Véda*

¶ The two classes of *Brahmachárinás* namely *Upakurvanak* and *Naishtika* i e one in a state of pupilage and desirous of becoming a householder and one vowing perpetual celibacy

§ i e These twenty three classes of persons are qualified in helping the performance of a *S'ráddha* In the Verses 217 218 the Author describes the time fit for the performance of a *S'raddha* and in 219-223 he describes the qualified persons. Some Commentators regard the first seven the fourteenth the twenty first and the twenty second as the leading *Bráhmanás* Others hold that the first three epithets signify particular classes

one eye; a son of a widow re-married; one who has deviated from his vow of celibacy by doing interdicted acts; a *Kunda* (a son begotten on a married woman by a paramour), a *Golas* (a son begotten on a widow by her paramour); one having bad nails; one having black teeth; one who teaches by taking fees; a eunuch; one who speaks out the defects of a maiden; one suffering under the ban of an imprecation; one who injures a friend; a slanderer, a seller of *Soma*, a younger brother married before* the elder; one who has renounced his parents and preceptors,† one who has partaken of a *Kunda's* food; the son of an impious person, the husband of a widow, a thief, the performer of deeds interdicted in the *S'ástrás*,—are censured (*i e*, considered unqualified to perform a *S'ráddha*). (222—224)

[A person, desirous of performing a *S'ráddha*] should invite such *Bráhmanás* on the day previous remaining himself self-controlled and purified [all the while]; they too (*i e.*, the *Bráhmanás*), should control their words, minds, body and deeds. (225)

Having invited them in the evening, he should receive them with questions of welcome and make them sit after they had purified their hands‡ and rinsed their mouths. (226)

On a little low ground in the south completely cleansed and purified, [he should], according to his might,

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* The term includes also a younger brother who adores the Sacred Fire before his elder brother has done so, a person who gives his daughter in marriage to such a person, and a priest who performs religious rites for such a wight.

† It also includes him who renounces his wife and son without just reasons

‡ *i.e.*, He should take up *Kus'a*-grass in his hand as also the *Brahmanás*.

[make] an even number [of *Brâhmanâs* sit] [on an occasion of a] *Daiva* (*i e*, *Abhyudayika S'râddha*), and an uneven number [on the occasion of a] *Pitrye* (*i e*, *Pârvana S'râddha*) (227)

In a *Daiva* [*S'râddha*], two *Brâhmanâs* [should be seated with their faces towards] the east, in a *Pitrye* [*S'râddha*], three towards the north, [if incapable,] one on each occasion [Similarly in the *S'râddha*] of a maternal grandfather, and others *Vaishwadaivikam* (offering to all the Deities), [may be performed once] (228)

Having offered water for washing hands and *Kus'a* grass for making seat, [one,] ordered [by them], should invoke [the *Vishwadévâs*] with the Rich (Mantram)—"*Vishwadévâs sa*"* (229)

Thereupon having scattered wheat around, and sprinkled water in a vessel purified and containing two blades of *Kus'a* grass [with the Mantram]—"*S'annodévi*," [he should scatter] wheat [with the Mantram],—"*Yavosi*" (230)

With the Mantram,—"*Ya divyâ*," [he should] dedicate the *arghya* into the hands [of the *Brâhmanâs*], after having given water, scents, garland, incense, cloth and lamps (231)

[Then he should] present coverings and water for purifying fingers, then making the sacred thread hang over the right shoulder, [he should] circumambulate the departed manes, then giving twice as much *Kus'a* grass and invoking the *Pitris* (departed manes) with the Mantram—"*Us antaste*,"† he should, ordered [by them],

* May *Vishwadévâs* come here

† Means Be seated O ye!

recite [their names, *i e*, adore] with the "*Ayantu na*"* (Mantram) All works, done by wheat, should be performed with sesame seeds [He should] perform, as before, the *arghya* and other rites (232—233)

Having dedicated the *arghya* and placed duly in a vessel what comes down [from a *Brâhmana s* hand] one should turn it upside down [with the Mantram,]—'*Pitribhyâs sthana masiti*"† (234)

Then having taken up food, soaked in clarified butter, for offering oblation to Fire, he should ask [the *Brâhmanâs*, saying,—[I shall offer oblation to Fire], ordered [with the Mantram,]—"*Kurushya*" (do), and having offered oblation to Fire, as laid down in the case of a *Pitriyajña* (the sacrifice performed for the departed manes), [he should], being self controlled place the residue of oblation in vessels, available at the time, but preferably in those made of silver (235—236)

Having placed the food, inspired the vessel with the Mantram,—"*Prithivi pâtram*,‡ *&c*" and recited the Mantram —"*Idane Vishnurvichakrame*,"§ he should place on that food the thumb of a twice born (*Brâhmana*) (237)

Having recited thrice the *Gâyatri* with *Vyâhriti* and [the Mantram,]—"*Madhuvâtâ*," [he should] say,—["eat] at your pleasure," [they, too,] having controlled their speech, should eat (238)

Without being angry and hasty, he should give *Havishya* (vegetable diet with rice) doing them good till it gives gratification after having recited the sacred Verses recited before (239)

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* The Mantram means Come ye

† Means Be thou a seat to my *Pitris* (ancestors)'

‡ *i e* the earth is the receptacle

§ May Vishnu come here

[Then saying] — Be ye satisfied with this boiled rice and obtaining permiss on [to take] the remnant he should scatter the food on the ground and give [them] water once again (240)

Taking up all the boiled rice and mixing it with sesame seeds [one] should with his face directed towards the south, offer *pindas* (funeral cakes) near the residue of the food [partaken of by the *brâhmanas*] [as is the case in a] sacrifice for the departed manes (241)

Similarly [funeral cakes should also be offered to] the maternal grandfather [and his two generations upwards] then he should offer water [to the *Brâhmanas*] for rinsing the mouth *Svasti* (may it be well with one) should be said he should then perform *Akshayyodakam* * (242)

Then giving *dakshinâ* according to his might he should recite *swadha* † being ordered to say [he should exclaim] — *Swadha* (obeisance) unto the *pitris* (243)

[After the *Brâhmanâs*] had said — *Astu swadhâ* (here is *swâdha*) he should sprinkle water on the earth [he should next say] — May Viswadévâs be pleased the *Brâhmanas* saying — Yes he should recite the following (Mantram) —(244)

May [the number of) givers [of the knowledge of the] *Védâs* and children multiply in our family may reverence for *Sraddha* and other rites not disappear and may objects to be given away be in profusion (245)

* A rite in which one should give water into the hands of the *Brâhmanâs* saying — May the fruits of this rite be unending and they too replying — So be it

† An exclamation uttered on offering an oblation to the Manes meaning obeisance

"May our food be manifold, may we get *Tithim* (auspicious occasions for performing *S'ráddha*); may we get solicitous persons, and may we never beg"* (246)

Having said these [sweet words and having bowed [unto them, he should] send [them away] with the Mantram,—"*Váje Váje*,†" and being delighted, [he should perform the ceremony of] sending away in the order of precedence from the father upwards ‡ (247)

After having made erect the *pitri*-vessel, the same *arghya*-vessel in which *Samsravás* (water from the hands of the *Bráhmanás*) had been formerly deposited, he should send away the *Viprás* (248)

Having followed [them to the boundary of his house,] with circumambulation from the left to the right,§ he should eat [the residue of] the food partaken of by the departed manes; he should, then, live like a *Bráhmachárin* (*i e*, lead a continent life) for the night together with the *Bráhmanas* (249)

Having thus performed the *pradakshinam*‖, one should, on the occasion of a *Vriddhi S'ráddha* (*i.e*, when an offering is made to the manes on prosperous occasions;

* This *s'loka* is not given in the body of the Text published from the A'nandás'rama, but is inserted in the Note, as being the reading of Boudháyana

† A Vedic Prayer, of which Vas'ishtha was the Author, with which the *Bráhmanás* and the divinities are sent away after the termination of a sacrifice

‡ He should first send away the father and then the grandfather, and so forth

§ The word in the Text is *pradakshinam*, circumambulation from the left to the right, so that the right side is, always, turned towards the person, or object, of circumambulation, a reverential salutation is made by walking in this manner

‖ *i e.*, Circumambulate the Souls of the departed Manes.

such as the birth of a son, etc,) adore the *Nandimukha Pitris*,* [in this,] funeral cakes should be made with barley mixed with curd and jujube (250)

Wearing the sacred thread over the right shoulder (*apasavyavat*), [one should perform] the *Ekoddishtham*, [in which] no oblation is to be offered to a Deity, [in which] there should be one *arghyā* and one *pavitrāka*† and which should be shorn of invocation and *agnikāraṇam* (i e, the casting of the *pindan* into the fire) (251)

One should say, "*upatishthatām*," instead of [the Mantram used in the performance of] "*Akshayyodakam*," and '*abhiramaytām*,‡ while sending away the *Brahmanās* [instead of the Mantram '*Vāje Vāje*"]; [the latter will say],—'*Abhiratās Sma*"§ (252)

For the purposes of offering *arghya* [to the departed manes, one] should make four vessels containing scented water and sesame seeds, [then the water remaining in the *Pitripātras*, vessels known as] the *Prétapātra*‖ should be discharged into [the vessels containing oblations for the departed manes] (253)

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* The class of Manes or deceased ancestors to whom the *Nandimukha S'rāddha* is offered, i e, a *S'rāddha* ceremony performed in honour of the Manes preliminary to any festive occasion such as marriage etc

† A ring of *Kus'a* grass worn on the fourth (ring) finger, it may also mean two blades of *Kus'a* grass used in purifying and sprinkling *ghee*

‡ i e, "Be ye satisfied

§ "We are satisfied

‖ A vessel containing oblation for the departed spirit of the father The word *Préta* is applied to father here; the meaning of the *sloka* is — Four vessels should be made, then the water in the first vessel called *Prétapātra* i.e, the one intended for the father should be divided into four parts three of which should be placed in the three *Pitri* vessels intended severally for the grandfather the great grandfather and the latter's father

(after death), offspring, profusion of strength, [fertile] lands physical strength, accomplished sons, superiority over his caste people, good luck, prosperity, leadership, immunity from disease, fame, freedom from grief and sorrow, exalted position, wealth, learning, success in the practice of medicine and the use of base metals, kine, goats, lambs, horses, longevity, and all desired-for objects (265—268)

Having been treated with oblations, [the *Pitri-Dêvatâs,*—Vasu, Rudra and A'ditya,] propitiate the departed manes of men.* (269)

Propitiated, the departed manes of men confer on them longevity, children, riches, learning, heaven, emancipation, felicity and kingdom. (270)

Vinâyaka† has been stationed by Brahmâ and Rudra at the head of the *Ganas,*‡ [both] to obstruct and sustain religious rites. (271)

Listen to the characteristics of the person who is troubled by him. He, in a dream, goes into deep water, sees persons robed in silken raiments and having their hands shaven, rides carnivorous animals, lives in the company of low-caste people, asses and camels. (272—273)

While running, he considers himself followed by enemies. He is absent-minded, has fruitless ventures, and becomes depressed without any reason. (274)

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* The first line of the Couplet

वसुरुद्रादितिसुताः पितरः श्राद्धदेवताः ।

though omitted in the Bengal Text occurs in the Bombay Edition.

† Name of Ganes'a

‡ A troop of Demi Gods considered as S'iva's attendants and under the special superintendence of Ganes'a.

Possessed by him, a king's son does not come by his kingdom, a maiden [does not get] a husband, and a woman on the way of becoming a mother, a child, (275)

A *S'rotriya* [does not get] the dignity of a preceptor; a student, his lessons, a merchant, his profit, and a cultivator, the [fruit of his] tillage (*i e*, a good crop) (276)

He should be duly bathed, as on a sacred day. Qualified *Brahmanas* [four in number,] should be made to recite "*Swasti*" (may it be well with you) for him, whose body has been cleansed with the paste of white mustard soaked in clarified butter, whose head has been pasted with *sarvaushadhi* (a number of herbs) and *sarvagandha* (some fragrant articles), and who has been seated on a *Bhadrás'ana* (277—278)

[One should] throw [a little of the compound] earth, [brought respectively from] the place where a horse is kept, from where an elephant is housed, from an ant-hill, from the confluence of rivers and from a lake; *rochona*,* scented articles, and *guggula*,†—into the waters, brought from a lake in four pitchers of one colour Then *Bhadrás'anam* should be placed on a red bull skin ‡ (279—280)

"I sprinkle thee with the water brought from a hundred currents, sanctified by the *Rishis*, and the

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* A kind of yellow figment called *Gorochaná*

† A particular fragrant gum resin

‡ The passage is elliptical It explains *Bhadrás'anam* mentioned in the preceding *s'loka* as Four pitchers filled with water bedecked with mango leaves pasted with sandal and covered with garlands and new cloths should be placed on the four sides of the altar Then five sorts of powders of five colours should be placed on it Then a red bull skin should be spread over it. And above it an awning of white cloth should be placed"

[Thousand-Eyed King of the Celestials (Indra); may those sanctifying waters purify thee * (281)

"May Varuna, the Lord of the Firmament, Súryya (Sun-God), Vrihaspati, Indra, Vâyu (Wind-God), and the Seven *Rishis*,† *grant thee lordly powers* (282)

"May the Water always remove the ill-luck [that resides in] thy hairs, the parting line of thy hairs (*seemanta*), head, forehead, the two ears, and the two eyes"‡ (283)

[Then,] taking up with his left hand *Kus'a*-blades, [the priest] should offer oblations of mustard oil in a ladle, made of *Udumvara* tree, on the head of the person thus bathed, [reciting the Mantrams],—"*Mita, Sammita, S'ala, Katangkata, Kushmânda,* and *Râjaputra*" [all] supplemented by "*Swâhâ*" (284—285)

Having spread *Kus'a*-grass on all sides, he should offer [oblations of food to the Deities,—Indra, etc,] on the crossing of four roads, [lighted] by the Sun, with the "*Bali*-" Mantrams, [reciting] the names [of the Deities] coupled with "*Namas*" (obeisance) § (286)

Boiled rice, a sweetmeat made of ground sesamum and sugar, boiled fish and raw fish, such like two sorts of meat (*i e*, raw and cooked), variegated flowers,

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* With this Mantram, ablution should be performed with the water of the first pitcher

† The word in the Text is *Saptarshi* The Seven Sages,—Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vas'ishtha

‡ *With these] three Mantrams,* the presiding priest should pour the contents of the first three pitchers and then should sprinkle the performer with the water of the fourth.

§ The passage requires a little *elucidation —The sacrificer should* himself prepare *charu*, food Then, reciting the Mantrams, such as, "*Om, Indrâya namas*" and so forth, he should offer the food to Indra, Agni, Yama Nirbriti, Varuna Vayu, Soma, Is'ana Brahmâ, and Ananta

sweet scents, three sorts of wine, radish, *purika*, (a kind of cake), *pupa* (a preparation of wheat fried with clarified butter), similarly garlands made of the fruits of *Ricinus Communis*, boiled rice mixed with curd, thickened milk, treacle, cakes with *Modaka*,*—having collected all these in one vessel, he should offer them], and, afterwards keeping his forehead on the earth he should sit before *Amviká*, the mother of Vinâyaka [Then,] offering her *arghya* and handful *Durva*-grass blades, sesame seeds and flowers, [he should pray] (287—290)

"O thou endued with lordly powers, give me beauty, fame and good luck grant me sons and riches and confer on me all desired for objects" (291)

Thereupon putting on a white cloth, adorned with white garlands and being rubbed with white scented powders, [he] should feed the *Bráhmanás* and give two pieces of cloth to the preceptor (292)

Having, thus, worshipped Vinâyaka and the *Grahas* (Planets) duly, one attains to the fruits of his actions and most excellent prosperity (293)

Having, thus, adored, always (*i e*, daily), [and] offered gold and silver ornaments to Aditya, Kárttikéya and the lord of *Mahâganas*, one acquires *Siddhi* (emancipation) (294)

Desirous of riches, peace, rain, longevity and nourishment, one should perform the *Graha-Yajña* (adoration of the Planets), or for exorcising the enemies (295)

The Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Râhu and Ketu are known as the *Grahas* or Planets (296)

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* A compound of certain powdered medicinal drugs duly dressed which gives strength and hilarity

[The images of the] *Grahas* should be made in order, [one, each,] from copper, crystal, red sandal; two, from gold, [and one, each,] from silver, iron, lead and bell-metal *. (297)

They should be painted on a canvass in their respective colours, or in a *mandala* (mystic diagram) with scented powders; *then clothes and flowers of their respective* colours are to be offered. (298).

Scents, armlets, incense and gum resin should be given. Each deity [being adored with a different] Mantram, *charus* (sacrificial food) should be prepared. (299).

The same number (*i.e.*, nine,) of Mantras [such as],—*Akrishnénalmam, dévâs, Agnimurdhâ divas Kakut, Udvudhyshwa, Vrihaspatiatyadarhya, Annâtparisruta's Shannodevis, Kandat, Ketum Krinam*, should be recited in order.† (300—301)

Arkas, (Sun-plant), *Palâs'a, Khadira, Apâmârga, Pippala, Udumvara, Shami, Durvâ* (grass), and *Kus'a*, are, in order, the sacrificial fuels [of the Nine Planets. (302)

With each [class of] *Samidh*,—soaked with honey, clarified butter, curd, or thickened milk,—oblations, either one hundred and eight, or twenty-eight [in number], should be offered (303)

A wise man should offer to the *Brâhmanâs*, for eating [in honour of] the *Grahas*, respectively cakes made of

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* The Bombay Edition makes a *s'loka* with one line. The making of the images of the *Grahas*, has been described at length in the *Matsya-Purânam* and *Devi-Purânam*.

† These nine Mantras should be recited in honour of the Nine Planets. Instead of *Kramat in the Bengali reading*, the Bombay Edition reads *api* in the last Couplet.

treacle, *Pâyasam*, *Havishyam*, *Shasthika*, cake mixed with thikened milk, that mixed with curd, clarified butter, powdered sesame seeds, meat and various other edibles; or whatever is secured by him, according to his might, [should be offered] duly with reverence (304—305)

A dhénu (a cow that yields milk,) conchshell, a bull, gold, cloth, a (white) horse, a black cow, weapons made of iron, and a goat,—are, in order, the sacrificial presents [laid down for the adoration of the Planets] (306)

One should, with care, adore, at that time, the [particular] Planet that is offended with him This boon was conferred by Brahmâ [on the Planets] —"Adored, you will, also, worship them, *i e*, the sacrificers)" (307)

The rise and decline of kings and the creation and destruction of the universe are under the influence of the Planets, so they are known as the most adored (308)

A king should be endued with great energy, munificent,* grateful, given to the service of the aged, humble, virtuous,† born in a good family, truthful, pure, up and doing, well read in the *Dharma-S'âstrâs*,‡ large-minded, devoid of a fault finding spirit, virtuous, shorn of vices, (such as gambling, etc) learned, heroic, capable

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* The word in the Text is *Sthulalakshyas* The Bombay Text has explained it as *vahupradâs i e* munificent It may also mean 'learned, wise, competent [to recollect both benefits and injuries" Or it may mean "experienced"

† The Text is *Sattwasampanna* literally 'virtuous,' particularly it means "who does not deviate from justice even under the pressure of difficulty"

‡ There is a difference in reading *dhritimân* (intelligent) or *smritimân*, *i e*, one who has mastered the *Dharma S'âstrâ*

of keeping secrets, capable of hiding his own shortcomings well versed in logic polity *Vârtâ* (economics), and *Trayî* (three [Vedâs]) * (309—311)

He should make his ministers, [of persons who are] wise, born in good families (*i e*, of those who are hereditary ministers) grave and pure With them, or with the *Brahmanâs* and, afterwards, with himself [he should] deliberate the affairs of the State (312)

He should make his priest, [of a person] who knows how to propitiate the Planets, is well-grounded in the *S âstras*, born in a good family, well versed in the theory of polity and in the rites of peace-making as laid down in the *Atharvan* (313)

He should appoint a few *Brâhmanâs* for performing the rites [laid down] in the *S ruti* and *Smriti*, and celebrate various sacrifices with profuse sacrificial presents (314)

He should offer unto the *Viprâs* various objects of enjoyments and riches What is given to a *Vipra*, becomes an unending treasure to kings (315)

It is said [that an oblation offered to] a *Vipra* Fire, is [more] purifying than, and superior to those rites [*Râjasûya etc*,] performed near fire for in it there is no defect no destruction of animals, and no penance (316)

[He] should try to acquire by fair means, objects not acquired and keep carefully the acquired ones multiply the protected ones according to the laws of political economy and distribute the surplus wealth amongst worthy persons (317)

When making any gift of land or making any permanent arrangement he should have the terms com

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* This and all the subsequent *slokas* describe the accomplishments and duties of a king This section is called *Râjadharmaprakaranam*

[One] should not kill him who says—"I am yours," a eunuch, one who is disarmed, one who is engaged in an encounter with another, one who has beaten a retreat from the field, nor should one lay his hands upon the visitors and others (*i.e.*, the musicians, etc.). (326)

Having performed the work of protection and risen up early in the morning, he should himself look after the work of collection and disbursement; then, looking after the work of litigation, he should bathe and take his meal at ease. (327)

[He should, then,] deposit in the treasury all the gold brought in by persons engaged in the work, and, then, see the secret emissaries and the envoys (sent by other kings) along with his ministers and dismiss them. (328)

Thereafter he should either enjoy himself [his] leisure, or surrounded by [his] ministers. Then inspecting the army, he should, with the commanders, concert [measures for their improvement.] (329)

Then having finished his evening adoration, he should listen to the secret report of the confidential spies. [He should], then, enjoy singing and dancing, take his meal and study the Védâs. (330)

He should go to sleep with the sound of bugles and arise similarly; and should deliberate mentally about the *S'ástras* (scriptural injunctions) and all his duties. (331)

Then, with respectful welcome, he should despatch emissaries to his tributary chiefs and other kings. Then, showered with blessings by the *Ritwikás*, the priest and the preceptor, he should see the astrologers and physicians, and confer on the *S'rotríyás* kine, gold, lands, maidens, and articles necessary for domestic use and household comforts (332—333)

A king should be forgiving to the *Brāhmanās* and simple to the objects of love, wrathful to the enemies and be like a father to the servants and subjects (334)

By protecting [the subjects] righteously, [a king] reaps the sixth part of their virtue—for the protection of subjects is superior to all forms of gift (335)

He should protect subjects oppressed by cheats, thieves, wicked people, robbers and specially the *Kāyasthās* (336)

A king gets a moiety of the sin committed by unprotected subjects, since he receives a revenue from them [for the purposes of protection] (337)

Learning through secret emissaries the movements of those who are in charge of administration, a king should honor the good (officers) and punish the wicked (ones) (338)

Having deprived the bribe-takers of their possessions, he should banish them, and should, always, settle the *S'rotriyās* with honour, gifts and good treatment (339)

A king, who multiplies his treasury by unfair [taxation] from the kingdom, is in no time, shorn of prosperity and meets with destruction along with his own people (340)

The fire, engendered by the grief [consequent on] the oppression of subjects, does not return without consuming the family, prosperity and vital airs of the king (341)

By bringing another's kingdom under his subjection, a king reaps the same virtue which he does by protecting his own kingdom (342)

When [a foreign kingdom] is brought under subjec-

tion he should observe the conduct, law and family practices obtaining in the same kingdom (343)

Secret counsel is the root of a kingdom, therefore, he should keep his counsel close, so that others may not get a scent of an action till its consummation, (*i e*, the final result) (344)

Kings in the neighbourhood, those [residing] beyond that, and those [living in the territories] after that, [should be considered severally] as enemies, friends and *Udásínás* (unconcerned) Ascertaining the movements of these circles [of kings], [he should win them over by adopting,] in order, conciliatory and other [measures] (345)

The expedients,—conciliation, gifts, dissension and punishment,—when duly applied, yield success Punishment [should, always, be adopted] when there is no other means to follow (346)

[A king] should duly apply the [sixfold] *gunás* or modes of policy, *viz*, treaty, hostilities, attack, maintaining a post against an enemy, forming or seeking alliance and double dealing * (347)

He should, then, start [for conquering] a foreign kingdom, when it is prosperous with corns, the enemy is weak, and his own animals and soldiers are in most excellent state (348)

The success of a work lies [both] in *daivam*† (divine grace) and manliness, of them manliness of a pristine birth is manifested in *daivam* (349)

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* The word in the Text *dvaidhibhávam* According to some it means double-dealing or duplicity' keeping apparently friendly relations with the enemy According to others, it means dividing one's army and encountering a superior enemy in detachments harassing the enemy by attacking them in small bands

† It is sometimes translated as *Destiny*

Some [say that success originates] from divine grace, some, from nature some, from time and some, from manliness But those, who are of clever under standing, desire fruits in the union of all these (350)

As there can be no movement of a car with [only] one wheel [even] so *daivam* does not succeed without manliness (351)

Since the acquisition of friends is superior to that of gold and land therefore one should endeavour to secure a compact and steadfastly observe it (352)

A [qualified] king minister, subjects fort treasury, sceptre * and friends are mentioned as the seven limbs (component parts) of a kingdom (353)

Having obtained such [a kingdom], the king should hold out the rod of justice to the wicked Formerly virtue was made by *Brahmâ* in the shape of punish ment (354)

It is incapable of being righteously administered by an avaricious person of weak understanding, [but it can be so administered] by a truthful pure and intelli gent [person], who has good helpmates (355)

When duly† administered it delights all the universe consisting of the celestials *asurâs* and the human race, otherwise it fills them with compunction (356)

Improper administration of punishment leads to the destruction of [the attainment of] the celestial and other regions and of fame Whereas proper ad

* The word in the Text *dandam* Some explain it as the fourfold division of an army *i e* the elephant the horse the car and the foot soldiers

† The word in the Text is *ba ha S'âstran i e* according to scriptural injunctions

ministration of punishment secures [the acquisition of] the celestial region, fame and victory (357)

Whether a brother, a son a preceptor, a father in law, or a maternal uncle,—none, can escape from the punishment of the king, if he deviates from [the performance of] his own duties (358)

The king, who punishes those who deserve punishment and kills those who deserve death, reaps the fruits of sacrifices well performed with a thousand sacrificial presents (359)

Having thus meditated upon [the courses of [law] like the fruits of a sacrifice, the king should, [himself,] daily look after the separate administration of justice, encircled by the members [of his court] (360)

Having duly punished [men of his own] family, caste, division and class, and the subjects,* the king should place them in the [right] path (361)

An atom of dust which is [seen moving] in a sunbeam through the lattice, is called *trasarénu* Eight *trasarénus* make one *liksha*, three *likshas* one *rajasarshapa*, three *rajas arshapas*, one *goura* six of these one *madhya*, three of these, one *krishmalâ*, five of these, one *mashâ* and sixteen of these, one *suvarna* A *palam* is said to consist of four or five *suvarnâs* [The above is the standard of gold]

Two *krishmalas* make one *rupyamâsha* and sixteen, one *dharanan* (362—364)

With ten *dharanâs* one *shatamana* or *palam* [is formed] Four *suvarnas* make one *nishka* [This is the standard of silver]

* The word literally means— people of the country but here it refers to the people in general

Copper, weighing a *karsha* (a weight of gold or silver equal to sixteen *mâshâs*), [makes] a *panas* (365)

Eighty thousand *panâs* is the penalty of *uttamsâhasas*,* half of it, *madhyama* (i e, second class), and half of the latter, *adhama* (i e, third class or the lowest form) (366)

[There are various forms of] punishment, such as, saying "fie," using harsh words imposing fine, and corporal punishment or death One, or all, of these, should be dealt out to a culprit (367)

Knowing [the nature of the] crime, country, time, strength, deed and wealth, [the king] should mete out punishment unto a culprit (368)

Thus ends the First Chapter treating of A'châra in the Dharma S'âstra of Yajñawalkya

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* The highest of the pecuniary punishments—a fine of 1,000, or, according to some, 80 000 *panas*

CHAPTER II.

[LAWS AND REGULATIONS IN GENERAL.]

ALONG with the learned *Brâhmanâs*, the king, shorn of anger and avarice, should look after law-suits according to the Codes of Law (1)

The king should appoint, as his courtiers, [persons] possessed of Vedic knowledge, conversant with the laws of morality, truthful and impartial towards friends and foes (2)

A *Brâhmana*, knowing all forms of rěligious duties, should be appointed [as an administrator of justice] along with those members, if the king is unable, for some [pressing] cause, to look after the law-suits [himself] (3)

The members,—if they, out of resentment, lust, or dread trangress the laws,—should be punished severally with double the penalty of the [person defeated in the] law-suit (4)

If oppressed by enemies with means transgressing the law and the established usage, [a person] applies to the king,* it will form the subject-matter of a law-suit, (5)

What is said by the complainant should be written before the defendant and be marked with [the name of] the year, month, fortnight, day, name and caste [of the parties] † (6)

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* The word in the Text is *Rajne*, literally, 'to a king,' but it, also, implies here 'to any officer in charge of the administration of justice'

† The following should never constitute the subject matter of a law suit, (1) *viz*, *aprasiddha*, *viz*, something uncommon, as, he has taken my flower formed in the sky and does not return it (2) *nirdvada*, *viz*, frivolously vexatious such as, such a person works in the light of my lamp. (3) *nirartha*, *i.e.*, some thing incomprehensible. (4)

Before the complainant, should be written the reply [of the defendant, after he has] heard the purport [of the complaint]; then the complainant should immediately write down the evidence in favour of his petition]. (7)

If [the evidence] is conclusive, he gains the case; otherwise the result is adverse. In cases [about money-lending, etc.,], the legal procedure is pointed out as having four feet (*i.e*, four stages).* (8)

[EXCEPTIONAL REGULATIONS]

Without having acquitted himself of the charge, [a defendant] should not bring a counter charge against him (*i.e.*, the complainant), even when a charge is brought against him by another,† [nor should he] contradict his statement. (9)

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nishprayojana, viz, useless, as, such a person reads in our quarter. (5) *asâdhya, viz*, impossible, such as, he laughed at me. (6) *viruddha*; as, such person has abused me.

* The four *pâdas* or procedures are:—The first is *bhâshâpâda, viz*, the petition of the complainant should be written down, as it is, before the defendant, the second is *uttarapâda, viz*, the reply of the defendant should be written down before the complainant, the third is *kriyâpâda, viz.*, the complainant should have the statement of his evidence written down, the fourth is *sadhyasiddhipada, viz*, success, if the evidence is proved, otherwise the result is adverse.

† *i.e*, A defendant should not bring a counter charge against the complainant till the charge, brought against him by the latter, is answered or that by any other person is properly defended.

The following interpretation of this s'loka is given in *Mitâkshara*:—"Another complainant cannot bring a charge against the same defendant till the case, instituted against him by the first plaintiff, is over, and the complainant should never contradict his statement both at the time of making his petition and of writing it down before the defendant."

In *kalaha* (i e, cases relating to the use of abusive language, *vakpārushya*, and those about beating, *dandaparushya*) and *sāhasa* (i e, destruction with poi-poisoned weapons), [one] can bring a counter charge: bails capable [of paying the fine or the decreed amount] when the case is decided, should be taken from both the parties (10)

In [the case of] denial [by the defendant, if the claim] is established [by the plaintiff by evidence, the defendant] must pay [to him] the amount [sued for] and to the king an equal amount [as a penalty], one bringing a false charge must pay double the amount sued for [as a penalty, to the king] (11)

In offences about destruction by poisoned weapons, theft, the use of abusive language, livelihood and imprecation [where delay in the administration of justice may lead to the destruction of life and wealth], and in those about women (i e, about vilifying a respectable lady or the right of a servant woman),—the defendant must answer the charge immediately, elsewhere [the granting of time depends upon the will [of the judges], so it is laid down in the *Smritis* (12)

He —who goes about from one country to another, who licks the corner of his mouth whose forehead perspires, whose face becomes discoulored, whose mouth is dried up, whose words falter who gives vent to many contradictory words, whose words and looks do not please others, who bends his lips and naturally comes by disfigurement in word deed, body and mind,—is described as a wicked person [both in the matter] of complaint and that of giving evidence. (13—15)

He,—who, resorting to a grandiloquent speech,* tries to secure the questioned wealth,† who flies away,‡ who does not speak anything on being summoned§ [by a judge],—is described in the *Smriti* as being the weak party and is punishable (16)

If witnesses of both the parties are present, those of the plaintiff [should be examined first; [but] if the plaintiff's party be weak, those of the other side‖ [should get the precedence]. (17)

If any complaint with a wager (*i e*, if I am defeated, I shall pay such a sum), is laid, the king should punish the defeated person with a penalty of fine, [to be paid] to the king, and the amount [of the wager], [to the successful] party. (18)

Having refuted the fraud,¶ the king should unite his judgment with the true fact Even a true fact when not

* The word is the Text is *Svatantri*, literally, depending on one's own self, but, here, it means 'one who without giving any evidence, in support of his contention, tries to gain it by a grandiloquent speech'

† The property belonging to a person of an inferior caste not acknowledged by him as his own

‡ Literally, 'going away quickly' but here it means 'who flies away when any charge is brought against him in a Law Court

§ *i e*, When summoned by a Judge he appears before him to answer a charge

‖ The procedure is, that after hearing of the substance of the plaint the deposition of the defendant should be taken down before the plaintiff Then the plaintiff should produce his witnesses But a doubt may arise whether the plaintiff should produce witnesses in support of his complaint after the defendant has given his reply supported by evidence or only after he has merely filed his statement To remove this doubt the author of the *Smriti* has introdued this verse

¶ *i e*, Having determined the true fact from the deposition and evidence of the deferdant. We have given the literal translation in the body

supported by evidence, becomes vitiated in a legal procedure (19)

[If a defendant] denies [the possession of all the articles] mentioned [in the plaint], and if one is proved to be in [his] possession, he must be compelled by the king to surrender [all the rest], but what is not mentioned in the [original] plaint should never be admitted * (20)

If there is a conflict between two legal points, equity should supersede law The rule is that a Religious Code is superior to a Legal Code (21)

Written document, lawful possession and witnesses are described as the evidences [of a case]; in the absence of even one of those, a *divya* (divine test or ordeal) is spoken of [as an evidence] (22)

In all law-suits [about monetary transactions where the cases of both the parties have been proved], the defendant must be made to gain the case,† in [cases of] mortgage, acquisition by gift or purchase, the first party must gain the case ‡ (23)

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* The *sloka* is elliptical The purport is —Supposing a man makes a complaint that such and such a person has taken from him fifteen gold coins fifty silver coins and two pieces of cloth, and the defendant in reply denies the charge absolutely If it is proved that the defendant has in his possession even a single article amongst those mentioned in the plaint, he will be compelled to surrender all the rest, or what is equivalent to the same thing or pay their full value in cash. But if after the case is proved the complainant mentions any more article besides those mentioned in the original plaint, his petition must not be entertained

† Supposing a case comes up where the plaint says,—"A has borrowed Rs 1 from me" The defendant A in reply says —"Yes, I borrowed the amount, but I have paid it back" In such a case, where the statements of both the parties are proved, the defendant must gain the case

‡ A mortaged his house first to B and then to C, he is unable to release it, both *B* and *C* sue *A* to get possession of the house. The

The right [of a person] to a land (immovable property), when he [the owner], seeing his property encroached by another, does not question,* extends over twenty years; [the right in such a case] for movable property [is limited to] ten years. (24)

[But these limitations, of twenty and ten years [respectively], do not hold good in cases of] mortgaged articles or properties, boundaries, *upanikshepa* (articles deposited in trust with the names and numbers specified), properties of the invalid and minor, *upanidhi* (a sealed box, kept in trust without mentioning its contents), land-revenue, and the properties of women and *S'rotriya Bráhmaṇás* (25)

[An administrator of justice] should make the person, who uses the mortgaged property, etc. (*i.e.,* those mentioned above, against the knowledge of the owner), return the same to its [rightful] owner and pay, as penalty, to the king the same amount or what is consonant to his position. (26)

A'gama (acquisition by purchase or gift) [is a claim] superior to [that of] possession, but not to [that of] hereditary possession; but even a lawful acquisition by purchase or gift is not a strong claim if there is no [proof of] possession † (27)

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mortgage, first to B and then to C, is proved B must be given possession of the house Similarly in matters of gift and purchase

* *i.e.,* Does not take any legal steps to recover it.

† The law is this —In the case of the first owner the proof of purchase or acquisition as gift is the strongest evidence for establishing his claim; in the case of a hereditary owner of the fourth degree, the proof of possession is the strongest evidence. But in the case of one, who inherits it from his father or grandfather, the acquisition by purchase or gift must be supported by possession.

If any suit is brought against a person who has acquired [a property] by purchase or by receiving it as a gift, he must recover it [by proving his *ágama* or acquisition], but not so in the case of his son or grandson; in the [latter] case [the proof of] possession is stronger. (28)

[If the first owner], being sued for, dies, his successor must recover it [by proving the lawful acquisition by purchase or gift]; there lawful possession is no instrument (or evidence of his right) unless it is supported by *ágama*. (29)

If *ágama* or lawful acquisition is [proved] valid, lawful possession becomes an evidence; but if *ágama* is not [proved] valid, possession does not form an evidence. (30)

In legal procedure for men *Pugás* (unions or coporations of citizens or villagers) appointed by the king, *S'rénayás* (corporate bodies), and friends and relatives (*Kuláni*), are considered superior or competent in order (of precedence).* (31)

[But the king] can reverse the judgments, delivered through force or fear,—those [in cases, instituted by] women, conducted in the night, in close doors and outside the village,—and those decided by enemies (32).

A law-suit, [instituted] by a drunkard, an insane person, a diseased person, one addicted to gambling, a

* For an appeal of a law suit, decided by a Union of one's own people, the appellant should approach the Union of the Citizens or Villagers; for a second appeal, he should approach the Union of the Citizens or Villagers appointed by the King. These Unions are something like Law Courts. A man should approach, in order, the Higher Court for the decision of his law suit and the judgment of the Highest Court is final. But even the judgment of the Highest Court can be quashed by the King in cases mentioned in the subsequent Couplet.

boy, one under the influence of fear, etc,* and one instituted by a person having no personal connection, is not maintainable. (33)

When any lost valuable article is obtained [in a brothel, etc.,) it should be given by the king to its owner [if he can, by pointing out distinctive marks, establish his claim]; but he, who presses his claim without [pointing out any] distinctive marks, deserves punishment equal [to the value of] the article [in question]. (34)

If the king comes by any [hidden] treasure, he must give half of it to a *Bráhmana* But, then, again, [when] a learned *Bráhmana* [happens to find out any,] the whole [treasure] should go to him, for he is the lord of all (35)

If any other inferior caste comes by a [hidden treasure], the king takes one sixth of it; [if, however,] without informing [the king of its acquisition, he attempts to appropriate himself [the whole], he should be punished and [the treasure] confiscated (36)

When an article, stolen by a thief, [is recovered], it should be given by the king to the person [to whom it belongs], if he does not give it, he is visited by the sin of [committing thefts] (37)

[LAWS RELATING TO LOANS]

IN a loan on mortgage the interest, every month, is one eightieth part [of the capital], on other loans the interest is to run at two, three, four and five per cent, in order of the castes [taking such loans] † (38)

[Persons,] going to a dreary forest, [for carrying on trade, must pay] ten per cent, [as interest]; persons

* Such as, one instituted by a person who has rebelled against the city

† i e, If a *Bráhmana* takes One Hundred Rupees as loan he shall have to pay interest at two per cent, and so on

going to the sea shall pay twenty per cent but all castes should pay to all castes interest at the ratio of [their] respective [castes] (39)

A young one [should be given as interest, in case of a loan] of female animals (as cow) [the interest on loans] of liquid substances (such as clarified butter, oil etc) should be eight times [on loans of] cloth grains and gold [the interest should be] four three and two times according to the *Smritis* * (40)

One must try to realize [by any means] the money obtained (by another from him either as a loan or by any unfair means] He must not be remonstrated with by the king If [the debtor] being pressed [to pay back the money] goes to the king [for a remedy], he must be punished and made to return the money (41)

A debtor [when sued for by a number of creditors of the same caste] must be made to repay the money to the creditors in order [of the date of taking such loans] [but when the creditors are of different castes] the king after having [first] paid the *Brâhmana* [is to return the balance] to the other castes (42)

A debtor is to be punished by the king [with a fine of] ten per cent [of the amount] realized The creditor, for having obtained [his money] should pay the king five per cent [of the amount received] † (43)

* In this Couplet law is laid down about the highest amount of interest that can be taken on loans standing unpaid with interest for a long time For example A takes a five years old cow from B as loan on condition that he is to return such a cow A cannot repay the loan and B out of courtesy does not demand the interest When A returns the loan he must give a calf or its value as interest and not more

† Some explain it as the tenth and twentieth part of the amount realized

For [the satisfaction of his] debt, one, of an inferior caste, when his resources are exhausted, should be made to work [for his creditor]; if a *Bráhmaṇa* grows poor, he should he made to repay [his debt] gradually as his means permit. (44)

If a creditor, for the multiplication of his own money, does not take it when offered [back, by the debtor; and if the latter] deposits it with an umpire, interest ceases from that date. (45)

Any debt, contracted in a joint-family for the maintenance of the members [thereof, should be repaid by the head of the family]; on his death or on his departure to a foreign country, the members who inherit the property must repay it. (46)

A woman [is not bound to repay the debt] contracted by her husband or her sons; a father [is not to pay the debt] contracted by the son, nor a husband that contracted by the wife except when it is made for the maintenance of the family. (47)

A son is not to pay the debt, even though hereditary, if it is contracted for the purpose of drinking, debauchery or gambling, or if it is the residue of a fine or duty unrequited, or any thing idly promised. (48)

The debt, [contracted] by the wives of milkmen, wine-sellers, actors, washermen and hunters, should be liquidated by their husbands, for their livelihood depends upon them (*i e*, upon the earnings of their wives). (49).

A debt which she has promised to repay, that which she has contracted along with her husband, and what she has done herself, must be repaid by a woman; nothing else a woman is bound to repay. (50).

If the father or the grandfather be long absent in a distant country, be dead, or is suffering from an in-

curable disease, the debt [contracted by either] must be repaid by the son or the grandson, in case of denial, [the claim must be established] by evidence (51)

One who inherits the property must repay the debt,* similarly (*i e*, in the absence of the former), the taker of the [debtor's] wife *(Yoshitgrâha)*,† then the son, who, although qualified to inherit his father's property, does not do so, and, in the case of one who has no son, the person who inherits his property, [must pay his debt]‡ (52)

Of brothers, the husband and wife, the father and son,—none, can become a surety, give or take loans, or appear as a witness, according to the law, [without the consent of others, so long] the property is undivided (53)

Surety is sanctioned in *darsana* (presentation)§

* Here it refers to a son, who by his father's will inherits the property, even when other sons exist.

Colebrooke has translated this portion of the Text as, ' But not the son whose (father's) assets are held by another ' The Text would, then, be *putrendnanydsritadravyas*

† There are three classes of *Yoshitgrâhas*—(1) One who marries a virgin widow, (2) the person to whom one's married and youthful wife surrenders herself under pressure, (3) the person to whom a woman, rich and mother of children goes Such a person, in the absence of a son inheriting the property, must repay the debt, contracted by the woman's former husband.

‡ Regulation is, also, laid down about the repayment of debt. It must be paid by the creditor himself, in his absence by his son or grandson. If the creditor has no issue the debt must be repaid to the person who inherits his property

§ The first form of surety is when a person engages to answer for another's appearance in the Court.

pratyaya (creating confidence),* and *'dána* (giving) † The first two sureties, if their statements prove false, must be compelled to repay the money, [but not their sons (or their heirs), in case of their demise]; as regards the other (*i e*, one who undertakes to repay the money himself), if it is not realized from the party, even his sons [are to repay the money] after his demise. (54)

If after the death of the surety, who promises to present the party when required, or if after that of the surety who creates confidence by a statement, their sons do not repay the money [advanced to the party on the assurance of their father], the latter will not be visited by any sin (55)

If many persons [after having determined their respective shares], stand as sureties, they shall have to repay the money according to the extent of their respecrive shares In the case of joint sureties, the will of the capitalist prevails (*i e*, he may realize whatever money he likes from any party.) (56)

A debtor must return double the amount that the surety publicly pays to the capitalist [on debtor's behalf] (57)

In [the case of] female animals, [a female animal with] a calf, threefold grain, fourfold cloth, eightfold liquid substances, are said [to be given to the surety] ‡ (58)

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* The second form of surety is when a person creates confidence, in the party giving the loan, by saying,— 'He is a very trustworthy person, you may accomodate him with the loan '

† The third form of surety is when a person undertakes to repay the money himself if the party, for whom he stands surety, fails to do so.

‡ The Text is elliptical and requires elucidation To a person, standing surety for another who takes the loan of a cow, the debtor must give

If the money, [advanced on the mortgage of an article,] becomes double, [with the interest accrued,] and the mortgaged article is not released, it is lost (*i e*, the right of the original owner is forfeited) time (*i e*, the expiration of the period of contract) vitiates (*i e*, deprives the owner of) [his right] [over the article mortgaged on the condition of being released at] a fixed time That of which the fruit is enjoyed, (such as land, etc,) is never forfeited (59)

No interest [is to be charged] on a mortgaged article, that should not be made known of, being used, or [on a mortgaged article rendered useless by continued use], or else it must be returned intact,* if it is destroyed, (its value) must be made good, excepting [only] when it so happens by accident or when it is destroyed by the powers that be (60)

Taking establishes [the acceptance of a] mortgaged article, even if kept [with proper care, a mortgaged article] suffers depreciation † other articles must be mortgaged or the capitalist must be paid a portion of his due (61)

If any mortgage is executed, [confiding in the] character [of the mortgagee] the capital must be paid with interest. [The mortgagee] should pay double the

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to the surety a cow with a calf similarly in the case of grain loans twice the quantity should be given in the case of cloth four times the quantity and in the case of oil clarified butter eight times the quantity, should be given to the surety

* Some interpret this portion from another standpoint, and their version of the reading runs thus—No interest is to be charged on a useful article kept in mortgage when it is made useless by the mortgagee

† *i e* If the value of the articles does not cover the capital and the interest

amount, if any article is mortgaged under an agreement * (62)

[If the debtor] comes [with capital and interest], the mortgaged article must be released [by the creditor], or else [his conduct] will be [one of] theft, (i e, he will be punished like a thief) If the money-lender is [himself] absent, [the debtor] is to pay the money to his trusted agent and bring the mortgaged article (63)

The then value of the article being settled, it must remain there, [in the possession of the creditor,] without any further accumulation of interest In the absence of a debtor, [the creditor] can sell the article keeping a witness † (64)

When the amount of loan, [given without any mortgage,] is doubled [with the interest due], and at that time [a plot of land under cultivation] is mortgaged again [in satisfaction of the loan], the mortgaged

* The Text requires elucidation If a debtor, knowing a creditor to be of good character mortgages with him a valuable article for a far lesser amount than its proper value he is entitled to release the article by paying the capital and interest, and it shall never be forfeited. If at the time of the mortgage there is any contract between the parties, the mortgagor shall release the article by paying double the interest

† A full elucidation of the Text is this—The first line explains what a debtor should do if the creditor or his duly constituted agent is not present to receive money from the former or if he wishes to liquidate his debt by selling the mortgaged article. Under these circumstances the value of the article at that time should be determined and it must remain in the possession of the creditor but no further accumulation of interest from that time will be allowed The second line describes the duty of the creditor when the capital given as a loan on the mortgage of an article, is doubled with the interest accumulated thereon but the debtor is absent. The creditor under these circumstances is empowered to sell the article before a proper witness, who will afterwards when the debtor demands the article attest to the amount received by the creditor from the sale of the article

property may be released if double the amount comes [to the mortgagee] from the produce * (65)

[LAWS RELATING TO DEPOSITS]

WHATEVER article, contained in a box, is made over, without giving any description [of its nature], to another's hands that article is called *Oupanidhikam* (deposit), [and] it must be returned as such (66)

But it must not be returned if it is carried away by the king, [lost] by an accident, or [*stolen by*] a thief But if there is loss [of the deposited article] after it is being asked for by the depositor and not returned [by the person with whom it is deposited], the latter must be compelled to make good [the value of the article] and pay a fine equal to that amount (67)

By wilfully converting [the deposit] into his means of livelihood (*i e*, if he uses it of his own accord or makes money by trading on it) [the person with whom the deposit is made] must be punished and compelled to return it with the increase [made on it], † the same law holds good in the case of *yāchita* (*i e* raiments, ornaments, etc, brought from another for use on the occasions of wedding etc) *āhita* (*i e* a deposit,

* If any loan is given without any mortgage and the capital with the interest thereon doubles itself and the debtor mortgages to the creditor any land under cultivation the former can release the property when his debt is paid off from the produce thereof If there is no such contract between the parties as If there is greater produce the creditor is to reap the benefit and if less he is to suffer loss then the mortgaged property will be released when double the amount is realized from the produce and not otherwise

† If the person with whom a deposit is made wilfully converts it to his personal use he must pay a monthly interest of five per cent if he uses it for trading purpose he must return it with the additional profit made by its use

deposited again with another); *nyâsa* (*i.e.*, an article which after being shown to the head of the family, is deposited with a member thereof); and *nikshepa* (*i.e.*, a deposit made directly with another). (68)

[THE LAW OF EVIDENCE]

THREE persons, at the lowest, must be cited as witnesses,—persons given to the practice of austerities, charitable, born in respectable families, truthful, preferring religion, simple, having children, possessed of wealth, [and, if possible,] of the same lineage (*jâti*) and caste (*Varna*). Law sanctions (also) [the production, as witnesses, of persons belonging to] all [the orders] in [the cases of] all [the castes when those of the same caste are not available.] (69—70)

Elderly *S'rotriyâs*, (persons well-read in the Védâs), aged ascetics, religious recluses, and others (*i.e*, those of similar nature), are not to be cited as witnesses by virtue of a [Scriptural] Text; but no reason [thereof] is given. (71)

Women, old men, boys, gamblers, drunkards, mad men, persons defamed, actors or heretics, forgerers, deformed persons, outcastes, friends, persons having some connection with the subject matter of the suit, persons who are helping in the case, enemies, thieves, reckless individuals, vicious persons, those forsaken by friends, and [such others] are not to be [produced as] witnesses. (72—73)

Even one virtuous man may be [produced as] a witness, if he is approved of by both the parties.* (74)

* Cases are cited in the Commentary where every body, even those who have been declared unfit in the preceding Couplet, may be cited as a witness, such as, abduction, use of abusive language, beating, theft, and administration of poison.

The plaintiff should make the witnesses, collected near the defendant, hear.—"The witness, who speaks an untruth, goes to all the regions [reserved] for perpetrators of heinous crimes, as well as those for the incendiaries and the murderers of women and children. (75—76)

"Know, all that little virtue, which you acquired in a hundred births, to be his, whom you falsely attempt to defeat" (77)

If any person does not give evidence about a loan, he must be compelled, by the king, to pay all, [both the capital and interest,] on the forty-sixth day; [and the king shall take] the tenth part of the money [realized]. (78)

That wretch of a man, who, knowing all, does not give evidence, is visited by the sin and punishment of a false witness (79)

[If witnesses are produced by] both the parties, the statement leaning on the majority [is admitted as evidence]; if equal number [of witnesses are produced, the statement] of accomplished persons [is accepted]; if [witnesses of] both the parties are equally accomplished, [the statement of] those superior in accomplishments [is held supreme] (80)

He, whose [written] statement the witnesses speak of as true, becomes successful (*i.e.*, wins the case). If they speak otherwise, his defeat is certain. (81)

If [a few] witnesses give [the same] evidence, and other more accomplished persons (*i.e.*, witnesses) belonging to one's own party or the against party), or twice the number [of former witnesses, *i.e.*, many more witnesses], make a contradictory statement, the former witnesses will be regarded as false ones. (82)

Every such false witness must be punished separately with double the penalty of the person defeated in the suit. Law lays down banishment [as the penalty] for a *Bráhmaṇa* (giving false evidence) (83).

He,—who, having been made to hear [the vow for giving] evidence, influenced by fear or by avarice, denies it to others,—shall be punished with a penalty eight times more than that [of the accused]. A *Bráhmaṇa* is to be banished (84)

A witness may prevaricate in the instance of a religious student, if he is to be sentenced to death; for purifying himself [for the sin committed for this prevarication], a *Bráhmana* should offer *Sáraswata-Charu* (an oblation of rice, barley and pulse boiled) (85)

[LAWS RELATING TO WRITTEN DOCUMENT]

WHATEVER arrangement [about interest and time] is completed, [between the debtor and the creditor,] with their mutual consent, it should be committed to writing, [lest the parties might forget, in future, the terms of contract], with the names of witnesses In that [document the name of] the capitalist (creditor) [must be written] first. (86)

[It] must be marked with (*i e*, in the document should be written,) the year, month, fortnight, day, caste, *gotra* (family), [name of] the fellow-student,* the name of the (contracting) party, and of his father, etc. (87)

[The writing of] the terms of loan being finished, the debtor must write [on the deed] his own name in his own handwriting, and [the words] "what is written

* The word in the Text is *Sabrahmachárika*, *i.e*, a fellow student studying a particular branch of the Véda under the same teacher

here (*i e*, in this deed), is approved of by me who am the son of such and such person." (88)

The witnesses, of whom there should be an equal number, must write, in their own hands, mentioning first the names of their respective fathers, "I am such and such person, a witness in this (document)" (89)

The writer of the deed should then write "this (document) is written by me, such and such person, the son of such and such person, being requested by both the parties (*i e*, the debtor and the creditor)." (90)

A document, written by one's own hand, even if it is not attested by a witness, is regarded as an evidence in *Smriti* (Law); but not when it is executed by force or threat. (91)

A loan, contracted by a written document, is payable by three generations. [The creditor] may enjoy the mortgaged article so long the debt is not paid off (92)

If a document is kept in another country, illegibly written, destroyed, becomes indistinct (*i e*, the letters getting obscure or faded), lost, detached, burnt, or torn, one must have another written out. (93)

A doubtful document is to be considered valid by respective handwritings, etc, and by proofs; such as the specification of circumstances, as to time, place, etc.; production of witnesses, attesting to those facts, [any peculiarity of] mark, connection (*i e*, longstanding connection between the parties as debtor and creditor), and acquisition [of the money] (94)

A debtor must enter, on the back of the deed, the payments he makes, or the creditor should grant receipt, in his own handwriting, for the money received (95)

After the discharge of the debt, the deed should be destroyed; or, for the validity [of the transaction],

another *i e*, deed of release), executed. What is paid before a witness, must be re-paid before [another] witness (96)

[DAIVI, OR DIVINE TESTS]

Tulá (weighing in the Balance), *Agni* (Fire), *Jala* (Water), *Visha* (Poison), and *Kosha*, are the ordeals [laid down for establishing the innocence of an accused]; but these [are applied] in [cases of] serious crimes, when the accused agrees to accept himself the punishment [if his complaint is not proved] (97)

Of his own accord, or if he is under a special compact with the complaint, the accused must go through the ordeal or submit himself to the punishment of a defeat. In cases of treason or heinous crimes [like Brahmanicide, etc,] even when the complainant does not agree to take upon himself the punishment, [if he fails to prove the case,] the accused must have to go through the ordeal] (98)

Before sunrise, [one should] summon [the person prepared to go through the ordeal], fasting from the day previous, bathed and clad in a wet cloth and make him go through the ordeal before the [Court presided by the King and the *Bráhmanás*. (99)

The *Tulá*, [ordeal of the Balance, is intended] for women, children, old men, blind and lame persons, the *Bráhmanás* and the diseased, Fire and Water [ordeals are for] the *S'udra* as also Poison of the quantity of seven barley drops * (100)

* Some Commentators explain that the Fire is for the Kshatriya, Water for the Vaishya, and Poison for the S'udra *Nárada* says—"A pitcher should be given to a Bráhmana, Fire, to a Kshatriya, Water, to a Vaishya, and Poison, to a S udra"

In transactions of less than a thousand *panas*, there must be no Ordeal of Fire, Poison, or of Weighing But persons, who wish to prove their innocence, may, always, go through the ordeals in charges of treason or [other] heinous crimes [like Brahmanicide, etc] (101)

[TULA OR THE ORDEAL OF BALANCE]

THE accused, after sitting on the scale [of a Balance], should have himself weighed by an expert in weighing, [such as, a goldsmith, etc,] [with clods of earth or stones,] equalling in weight, then marking [the measured weight], he should get down [from the scale] (102)

[He should then declare] "O Balance! thou art the abode of Truth, formerly thou hadst been made by the Celestials O thou of auspiciousness, do thou speak the Truth and free me from suspicion (103)

"If I have perpetrated the crime, O mother, do thou bring me down, [making me heavier than the weight], if I am pure, do thou take me up (*i e*, make me lighter)" [The accused should] inspire the Balance with the above *Mantram* (104)

[AGNI OR THE ORDEAL OF FIRE]

HAVING marked [with any dye, the wounded parts etc, of] the palms that had ground rice, one should place there seven fig leaves and encircle them with an equal number of threads (105)

"O Fire, O purifier, thou dost range in the hearts of all creatures Thou art, O Kavi,* the witness of virtue and sin, do thou speak out the Truth relating to me" (106)

[After the accused] had recited [this *Mantram*, the Judge] should place, on both the palms [of the accused,

* Meaning Sage Intelligent

two] redhot even [iron] balls, of the size of fifty *pals* [each]* (107)

Having taken them, he (*i e*, the accused) should gradually pass through seven *Mandalas* (circles), each circle is to consist of sixteen fingers in extent and is to be severally placed at an equal distance (*i e*, of sixteen fingers each) (108)

If after having thrown off the burning iron balls and ground rice, [it is seen that, the palms] are not burnt, [the accused] establishes his innocence If the balls are thrown within the lim t or any suspicion arises, [the accused] must, again, have to undergo the ordeal. (109)

[THE ORDEAL OF WATER.]

HAVING inspired the water with the *Mantram*, "O Varuna, protect me with Truth," and held a person, standing navel deep in the water, [the accused] should drown himself in it Simultaneously an arrow should be discharged [from that place] and a strong man should be despatched [where it falls and be made to return with the shaft] [If, after his return, he sees the accused] underneath the water, it establishes his innocence. (110—111)

[THE ORDEAL OF POISON]

"O POISON! thou art the son of Brahmâ, established in the practice of Truth Save me from this accusation, displaying the Truth, be like ambrosia unto me" (112)

Having recited [this *Mantram*, the accused] should drink the Poison formed on the summit of the Himálayá His innocence is established who survives [the ordeal] without undergoing the least physical change (123)

* A particular weight equal to four *Arshas*

[THE ORDEAL OF KOSHA]

HAVING adored the dreadful Divinities [the Judge] should bring water for their bathing, and inspiring it with *Mantram*, [he should make the accused] drink, out of it, three handfuls (114)

If within fourteen days, [the accused] is not visited with a dreadful calamity, divine or regal, he will be, forsooth, declared innocent (115)

[DAYABHAGA OR DIVISIONS OF PROPERTY AMONG HEIRS]

IF a father takes upon himself the division of [his property], he can do so [and] at his free will [divide his self acquired property] amongst his sons, either giving a larger share to the eldest born, or making all the shares equal (116)

If he makes the allotments equal, his wives, to whom no *Stridhan* has been given by their husband or their father-in law, must be rendered partakers of like portions (117)

[The son], who is capable and reluctant to take his father's property, may be separated on being given a moiety A lawful distribution made by the father amongst his sons separated with greater or lesser allot ments, is pronounced valid (118)

After the demise of both the parents, the sons should, equally, divide the properties and the debts [amongst themselves] After paying off their mother s debts, the daughters should [equally, divide] their mother's [*Stridhan* property], in their absence, the sons (119)

Without impairing the ancestral property, whatever else is acquired by one by one s exertions, whatever is got by one from one s friend or by one's marriage, must not be partitioned [amongst the co sharers] (120)

No share, of the ancestral property, seized by others, which one rescues, is to be given to others; nor that of what is acquired by one by one's learning.* (121)

The younger brothers, receiving education, are entitled to a share of what the eldest brother multiplies [on the ancestral property], after the death of their father.† (122)

Whatever accumulation is made, [on the joint property] by joint labours, must be, equally, divided. To grandsons by different fathers shall be allotted the portions of their respective fathers ‡ (123)

The ownership of father and son is the same in land which was acquired by father's father, or in corody,§ or in effects. (124)

When the sons have been separated, a posthumous son, born of a woman equal in class, shares in the distribution His allotment must positively be made

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* All those properties are not to be partitioned, if they are acquired without taking any advantage of, or without impairing, the ancestral property, otherwise not. But if one multiplies the joint property by resorting to agriculture or merchandise the additional property must be divided amongst the co sharers

† This *Sloka* does not occur in the body of the Bombay Text But it is quoted in the Commentary as being a part of *Nárada's* Text

‡ To grandsons of whom the fathers are different, shall be allotted portions, in right of their several fathers all the grandsons succeed to the proper shares of their respective fathers consequently, so many shares should be formed as there are sons of the original proprietor, and each shall be given to their respective sons, and let them take these shares, whether they be uterine brothers or born of different mothers and whether they live together or sub-divide the shares according to the number of their own brothers respectively such is the meaning of the Text

§ What is fixed by a promise or assignment.

out of the visible estate corrected for income and expenditure * (125)

Whatever articles are given by parents to a son, are his If a partition is made after the demise of the father, the mother takes a share equal [to her son's]. (126)

Uninitiated brothers should be initiated by those for whom the ceremonies have been already performed; but sisters should be disposed of in marriage, giving them as an allotment a fourth part of a brother's own share (127)

The sons of a *Brâhmana*, in order of the caste, are entitled to four, three, two and one, shares of the property, the sons of a *Kshatriya*, to three, two and one, shares, those of a *Vaishya*, to two and one, shares (128)

If any portion of the property, which has been [previously] stolen by one, is found out after partition, it must be, equally, divided amongst all the co-sharers; for such is the Law (129)

A son, begotten on his own wife by a sonless person through another with the permission of his preceptor, is morally entitled to inherit the properties of, and offer funeral cakes for, the both (*i e*, the person who procreates and the person on whose wife he does so) (130)

The legitimate son of the body, is one who is produced by a lawful wife, *the son of an appointed daughter*, is equal to him, *the son of the (soil of) wife*, is one begotten on her by an appointed kinsman sprung from the same original stock (with her husband), or by another person duly authorised, *a male child, secretly brought forth* (by a married woman) in the mansion

* In some Texts there is the word *pas'châtvâ* instead of *dris'yâtvâ*; the former means,—'after the death of the father," *i e*, a son, so born, is, also, entitled to a share

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(of her lord), is considered as a son of concealed birth; *the Kânına* or *a son born of a young woman unmarried,* is considered as the son of his maternal grandfather; *a son of the twice-married,* is one born of a woman (by a second marriage), whether she be at the time of marriage deflowered (virgin) or not; *a son given,* is one received, as a gift, from one's natural father or mother; *a son bought,* is one sold by one's parents, *a son made,* is one (born of other parents and) adopted by a man for himself, *a son self-given,* is he who [voluntarily] gives himself to another; *a son of a pregnant bride,* is one accepted while yet in the womb of the bride, *a deserted son,* when taken [by another], becomes his *apaviddha* son. In the absence of the preceding one, the succeeding one is entitled to offer* *pinda* and inherit the property. (131—135)

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* These are the twelve classes of sons, according to *Yâjñawalkya* According to the calculation of some authorities, the number, of sons, including the *Ouras'a,* is extended even to fifteen, as in the following Text of Law quoted in the *Dattaka Mimânsâ* — (1) The legitimate son, (2) the appointed daughter (3) the son begotten on another's wife; (4) The son of the wife; (5) the son of an appointed daughter; (6) the son of a twice married woman, (7) the damsel's son; (8) the son received with (in the womb of) a pregnant bride, (9) the son of hidden origin; (10) the son given, (11) the son purchased; (12) the son self given; (13) the son made, (14) deserted son, (15) one born of a woman of unknown caste"

Of these, however, in the present age, all are not recognized Of the several sons, only the *Dattaka* (the son given) can, at present, be made a substitute for the *Ouras'a* son. The observations of Sir Thomas Strange and Sir William Macnaghten will explain the point more clearly:—" And now, these two, the son by birth emphatically so called (*Ouras'a*), and (*Dattaka*) meaning always the son given, are, generally speaking, the only subsisting ones allowed to be capable of answering the purpose of son, the rest and all concerning them being parts of Ancient Law, understood to have been abrogated as the causes arose at the beginning of the *Kali* Age —Strange, *Hindu Law,* Vol. I, p 63.

This law holds good in [the cases of] sons of the same caste. [A son,] even if begotten on a *S'ûdra* maid-servant, is entitled to a share [of the property], [if the father] so desires it (136)

After the demise of the father, the [other] brothers are to give him (i e, the son of the *S'ûdra*-wife) half [of each of their respective shares] In the absence of other brothers, or of the sons of daughters, he (the son of the *Sûdra* wife) is [solely] entitled to the entire property (137)

If a person dies without a male issue, his wife, daughters, father, mother, brothers their sons, or one born in the same family, a friend, a disciple, or a fellow-student, would inherit his property by gradation,—the next party succeeding in the absence of the previous one This law is applicable to persons of the same caste * (138—139)

The preceptor, a qualified disciple, a brother of the same religious persuasion and an associate in holiness (one living in the same hermitage and belonging to the same order), shall, in order, inherit (i e, the next succeeding in the absence of the previous person) the properties (books, clothes, etc,) of a *Vânaprastha*,† *Yati*,‡ and a *Brâhmachârin* (religious student) (140)

A re-united parcener § [and in the case of a brother of whole blood being included in the party,] or [the

* In the absence of a son the wife inherits, in her absence, the daughter and so forth

† A *Brâhmana* in the third stage of his religious life, a hermit

‡ An ascetic who has renounced the world

§ The word in the Text is *Samsrishthi* : or re united The term re-union is thus explained by Vrihaspati —"He who being once separated, dwells again through affection, with his father brother, or paternal uncle, is termed re united"

traitorous wives must be banished from the habitation (145)

What has been given to a woman by the father, the mother, the husband, or a brother, or received by her at the nuptial fire, or presented to her on her husband's marriage with another wife,* is denominated *Strídhan* or a woman's property (146)

What has been given to her by her kindred (*i e*, persons who are related through the father, or the mother), as well as her fee or gratuity, or what has been presented to her, after marriage, by her husband's, or her father's, family,† [is also known as *Strídhan*]. If she dies without any son or daughter, her kinsmen must inherit [her *Strídhan* (147)

The separate property of a childless woman, married according to the four forms denominated *Bráhma*, etc., *(Daiva, A'rshya* and *Prajápatya)*, goes to her husband [In other three forms, *viz*, *Asura, Rákshasa* and *Paishácha*], the mother [inherits the *Strídhan*] of the daughter, failing her the father (148)

If after having promised a maiden [to be given away in marriage to one man, her father] does not do so [in the interest of a better bridegroom], he must be punished and be compelled to return, to the bridegroom elect, whatever he has spent, with interest On the demise [of such a maiden, the bridegroom] should take back all,‡ after having re-paid what [the bride's father] had spent (149)

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* That wealth, which is given to gratify a first wife by a man desirous of marrying a second, is called *ádhivedanika*.

† The word in the Text is *anwadheya* i e, gift subsequent

‡ Some Texts read *dattam* for *sarvam*, meaning "the bridegroom should take back what he had presented to the bride"

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A husband is not liable to make good the property of his wife, taken by him in a famine, or for the performance of a duty, or during illness, or under restraint [which a creditor or other person imposes on him for the purpose of recovering his right] (150)

To a woman whose husband marries a second wife, let him give an equal sum, as a compensation for the supersession, provided no *Stridhan* has been bestowed on her, but, if any has been assigned, let him allot half (151)

If partition is denied, it must be determined by kinsmen, friends, witnesses, written documents, and separated dwelling-house, lands, etc (152)

[LAWS RELATING TO DISPUTES ABOUT BOUNDARIES]

IN disputes relating to boundaries of land under cultivation, persons residing in surrounding villages, aged men and other [competent persons], cow herds persons cultivating boundary lands and all persons living on forest produce, should determine those boundary [disputes] It (*i e*, the boundary) should be determined by elevated lands, charcoal chaff, huge trees bridges, ant hills, ditches, bones and piles of stones (153—154)

Or persons from neighbouring villages, equal in number (*i e*, two or four villagers)—four, eight or ten,—wearing red garlands and red raiments, and carrying earth, should settle the boundary lines (155)

If [this settlement of the boundary be proved] false, each [implicated] person should be punished by the King with the second of the three penalties (*i e*, with a fine of five hundred and forty coins) In the absence of persons knowing the facts or landmarks [noted above], the king should [himself] determine the boundaries (156)

This should, also, be known as the Law in disputes relating to fruit, gardens, temples villages tanks, pleasure gardens dwelling houses and drains (157)

[In cases relating to] the destruction of landmarks, transgression of the boundary lines and misappropriation of field, one should be punished with the lowest middling and highest penalty (158)

[If a person] encroaches upon another's land [for the construction of a bridge] he must not be prevented, for [though] a bridge affects [one's land] to a slight extent, yet it serves a great many useful purpose, [similarly, in the case of sinking a well], for a well occupying a small space contains profuse water (159)

If a person constructs a bridge upon another's land, without informing the owner thereof, the latter, and, in his absence, the king is entitled to all the benefits accruing therefrom (160)

He, who, having ploughed a plot of land, does not [himself] sow seeds [thereon] or make [another] sow them must pay [the owner] that quantity of corns which it would have yielded [and the owner] shall make over the land to another (161)

[LAWS RELATING TO DISPUTES AMONGST THE KEEPERS]

If a buffalo destroys another's corn, [its owner must be fined] eight *Mashas* if a cow with half of it (*i e*, four *māshas*) and a if goat or a lamb, with half of the half (*i e*, two *mashās*) (162)

Animals sitting [in the field] after having eaten up the crops, are to be punished with double the fine *The same amount [of fine is to be levied]* when destroying a plot of land covered with grass etc. [The

penalty] for an ass or a camel is what is for a she-buffalo. (163)

The quantity of corns destroyed must be made good to the owner. The keeper of the cattle must be chastised, but the owner must pay the penalty mentioned before. (164)

[If a keeper or a owner of cattle allows them [to graze] unwillingly on fields situated at the outskirts of a highway, or a village, or a plot of land covered with grass, he commits no offence. But if he does it willingly, he is to be punished like a thief (165)

Huge bulls; animals discharged [by their owner for religious purposes]; kine that have, recently, given birth to young ones; those coming from other villages; and those that have keepers but have been distressed by a king, or afflicted with diseases;—are to be released. (166)

A keeper should, in the evening, return his cattle [to the owner] as they had been committed to his charge. If any is lost or killed, [the keeper], who is paid, must re-place it. (167)

In case of destruction, owing to the negligence of a keeper, [a fine of] half of thirteen *panas* is the punishment to be inflicted upon him and he must make good the loss to the owner. (168)

According to the desire of the villagers and with the permission of the king, a pasturage should be set apart for the kine. A twice-born person is allowed to collect grass, sacrificial fuel and flowers from every where, as if they are his own. (169)

A distance of a hundred *dhanus* (a measure of length, equal to four cubits) should be kept on all sides between a village and fields, [that of] two hundred

between a village covered with thorns [and fields], [and that of] four hundred [*dhanus*] between a city [and fields] (170)

[LAWS RELATING TO SALE OF ARTICLES BY ONE WHO IS NOT ITS LAWFUL OWNER.]

ONE should [at once] take possession of his own article [from the purchaser] that has been sold by one who was not its owner The purchaser commits an offence in a secret [purchase] [If a person purchases an article], from a person who has acquired it by unfair means, secretly at a reduced price and untimely, [he is to be treated] as a thief (171)

Having obtained a lost or stolen article, one, (i e, the purchaser) should have the thief arrested If he is dead or gone to an unknown country, the purchaser should himself make it over [to the owner] (172)

By pointing out the seller, [the purchaser is declared] innocent And from the seller the [rightful] owner shall obtain the article, and the purchaser his money, and the king must punish him (173)

[The owner] must establish his claim, on the lost article, by producing evidence of its acquisition and possession, or else (i e if one lays a false claim), the king must punish him with a fine to the extent of one-fifth of the value (174)

One, who takes a lost or stolen article, from another's hands, without giving information to the king shall be punished with a fine of ninety six *panas* (175)

The owner can lay his claim within one year from the date when a lost or stolen article is brought by custom officers or guards After that it goes to the king (176)

[The owner should give, as duty to the king,] four *panas* for an animal whose hoof is not cloven (such as, a horse, an ass, etc), five, for men, two each, for a buffalo, camel and a cow, and one, for a goat or a lamb (177)

[LAWS RELATING TO GIFT AND ITS ACCEPTANCE]

ONE can give away his own property, if [such gift] does not interfere with the maintenance of his kinsmen, besides his wife and son but not all, if son and grand son exist, nor what has been promised to another (178)

Let the acceptance be public, specially of immovable property and delivering what may be given and has been promised let not a man resume it (179)

[LAWS RELATING TO RECISSION OR RETURNING A THING PURCHASED TO THE SELLER]

TEN days, one day five days, one week, one month, three days and a fortnight, form, in order, the time for the examination [and return if the purchaser repents for it] of seeds, iron beasts of burden, gems, female servants, milch cows and man servants (180)

Gold does not suffer deterioration in fire, the deterioration of silver is two of tin and lead eight, of copper five, and of iron ten, *palas* per hundred (181)

Ten *palas* for every hundred is the increased weight of a cloth made of rough woolen texture as well as of a cloth made of similar thread of the middling quality, and three (*i e*, *palas* is the increased weight) of very fine texture (182)

One thirtieth part is the deterioration of raw materials when they are done into a cloth with embroidery work or that set with false wool In silk

cloth and bark there is neither increase nor deterioration. (183)*

[When any article is spoilt,] the artisan is bound to pay, without any doubt, the amount of compensation determined by experts considering the time, place, enjoyment, and the intrinsic value of the article (184)

[LAWS RELATING TO BREACH OF CONTRACT, OR ENGAGEMENT BETWEEN MASTER AND SERVANT]

ONE, who has been made a slave by force, or one sold by a thief, shall be released, [similarly, the slave] who saves the life of his master, and one, who has accepted slavery for being fed, shall be released on paying the money [spent by the master for his slave]. (185)

One, who has returned from the life of a religious mendicant, shall be a slave to the king till one's death. Slavery is [to be accepted] in the natural order of caste (*i e*, an inferior caste shall be a slave to a superior one), and not in the reverse order (*i e*, a higher casteman shall never be a slave to a lower one) (186)

Even if one has learnt the art [within the prescribed time], he must live in the house of one's teacher for the full period of contract The student, desirous of learning an art, who has received his board from the teacher, must make over to the latter the fruits of his labour [during the period of his pupilage]. (187).

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* The purport of these *S'lokas* is that when raw materials, such as gold, or silk textures, are made over to an artisan for making ornaments or raiments, the latter, when made ready must be weighed under these regulations. If there be any increase or decrease, in the weight, the artisan is to be punished.

[LAWS RELATING TO THE BREACH OF ESTABLISHED USAGE OR CUSTOM OF A PUBLIC BODY]

HAVING made [suitable] houses in [his city] the king should make the *Brâhmanâs* settle there And having granted them stipends for learning the three Védâs he should say,—'Follow your own vocation' (188)

He (*i e*, the *Brâhmana*), following, without any hinderance, his own vocation should with care satisfy those which time brings on,* as well as those imposed on him by the king † (189)

He, who robs the wealth of the villagers or breaks the established custom of the society should be banished from the kingdom after having been stripped off all his possesions (190)

All should follow the words of persons who speak in the interest of a public body He, who acts otherwise, shall be punished with the first form of penalty (191)

The king should finish the business of persons who approaches him in the interest of a public body and send them away after having honoured them with gifts and [other] marks of royal favour (192)

Whatever a person, sent out by a public body [on a public (work] gets, he must make it over [to that body] If he himself does not give it, he must be punished with eleven times [the amount]. (193)

Persons, conversant with Védâs pure minded and shorn of avarice, should be placed at the head [of a public body] to administer its affairs All should follow

* Such as during an accidental calamity like a famine etc., he should spend his money to help others and visit other peoples houses

† *i.e* Study of a particular subject or the celebration of a particular religious rite required by the king

the words of those persons speaking in the interest of a public body (194)

This, also, is the Law for (*S'renî*) a guild or company of traders and artisans, (*naigama*) persons of various castes coming from different countries for trading purposes and (*pâs'ândis*) heretics The king should prevent dissensions [from taking place amongst them] and make them follow their previous callings (195)

[LAWS RELATING TO NON PAYMENT OF WAGES]

[IF a ser ... defective organ, or suffe... refuses to do the work [stipulate ... sh ... the amount [to his master], and in case of not receiving any payment an amount equal [to the wages], all household articles and implements must be protected by the servants (196)

A person, who makes [a servant] work for him without settling his wages must be punished by the king with the tenth part [of the profit, to be realized] from his trade, cattle or corns, [and it must be paid to the servant] (197)

To pay wages to [the servant], who transgresses time and place (*i e*, who does not cultivate properly and in due time), and who decreases the amount of profit [by over expenditure], depends upon the will of the master Something more [than the fixed wages] should be paid [to the servant], if he makes a greater outturn (198)

If two persons cannot, jointly, finish a work, wages should be paid to them according to the extent of the work done If they can finish it, the stipulated wages must be paid (199)

If a carrier breaks a vessel without any accident or oppression of the king he shall be made [to pay for

it] By putting obstacles to carrying articles for a *bridal party, he must be made to pay double* the amount of his (own) wages (200)

[If a servant gives up the work] at the time of his departure, [but while there is still time for engaging another servant, he should forfeit] one seventh of his pay [as penalty], if on the way, a fourth part, and if half way, all his wages A master, dismissing [a servant under similar circumstances,] shall be punished (201)

[LAWS RELATING the wealth of the villagers TO LIVING of the society CREATURES]

IN a gambling match, where increase is made by a hundredfold betting, the keeper of the gambling-house should take five per cent [of the earnings made by] a fraudulent gamester and ten per cent [of the bet] from others (*i e*, those defeated) (202)

He (*i e*, the keeper of a gambling-house) should, always, be protected [by the king from the fraudulent gamesters], and he must pay to the king his share as stipulated for He should pay to the winning [gamester his due after collecting it] *from the losing* party. *He* should speak the truth and be forgiving (203)

After having exacted his royalty, the king should *make the losing party pay* the winner his *due in a* place where the party consists of fraudulent gamesters and keepers, otherwise not (204)

[Some gamesters should be appointed by the king] as judges of gambling suits, and some, as witnesses The king should make those, who play fraudulently or with a motive to cheat, first undergo the operation of the *brandiron* and then banish them *[from the kingdom]* (205)

Inorder to keep information about thieves [who generally frequent there] a person should be appointed as a superintendent of gambling-houses, this should, also, be known as the Law in betting with living animals. (206)

LAWS RELATING TO THE USE OF ABUSIVE WORDS AND DEFAMATION

WHETHER truly or falsely or by way of joke, if one vilifies another [of the same caste] as having a defective limb, or a defective organ, or suffering from a [vile] disease [like leprosy], he should be punished with a fine of half of thirteen *panas*. (207)

A king should punish, with a fine of twenty-five *panas*, [a person] vilifying another, by saying,—"I have known your mother or sister." (208)

Half [is the penalty of a superior caste, using abusive language] towards inferior castes. Double is the penalty, [for one who vilifies] other people's wives and persons of superior castes. Punishment should be meted in order of the superiority of *Varnas* (*Bráhmana*, *Kshatriya*, *Vais'ya* and *S'údra*), and castes (*i e*, mixed castes.) (209)

In the case of a person, of an inferior caste, using abusive language towards one of a superior order, the punishment should be double or threefold. But when a superior caste vilifies an inferior one, he should be punished in order with half the penalty. (210)

In a case where one uses words destructive of [another's] arms, neck, eyes or thighs, the penalty should be a hundred *panas*. But in the event of hands or feet, ears or nose, the penalty should be half [the amount] (211)

An incapable person, caluminating thus, should be punished with a fine of ten *panas.* * But a capable person [on being punished] should have to furnish a surety for the protection of the person [abused]. (212)

When any defamatory language is used [against a person] which is likely to estrange him from his society, [the person using such a language] should be punished with the second form of pecuniary penalty When the defamation relates to the second form of sin, the lowest form of pecuniary punishment should be his portion. (213)

Use of abusive language towards a person who has mastered the three Védás, towards a king or a deity [shall bring on] the highest form of pecuniary punishment. The second form of pecuniary punishment is [for the use of abusive language] towards caste and corporate bodies; and the lowest, for vilifying a village or country. (214)

[LAWS RELATING TO ASSAULT OR VIOLENCE] *

A JUDGE should try a case, where there is no eye-witness, after carefully examining the marks and the motive [of assault], depending upon the rumour and fearing lest a false mark is made. (215)

When one throws, on another's person, ashes, clay or dust, the punishment, laid down in the scriptures, is a fine of ten *panás.* In the case of polluting by touches of an unholy thing, heel or saliva, [the fine] should be double [the amount]. [216]

This [Law] holds good in cases between persons of the same order and equal rank; double [between] other people's wives and persons of superior caste; and half [when the offence is committed towards] persons

of inferior castes There should be no punishment, [if the offence is committed] out of mental derangement or drunkenness (217)

The limb of a person other than a *Brâhmana* (i e, of an inferior caste) which inflicts pain on a *Vipra*, should be cut off, when any weapon is uplifted [for the purpose], the penalty should be the lowest form of pecuniary punishment, when it is merely touched [the fine] is half the amount (218)

The penalty is a fine of ten and twenty *panas* [severally] when the hand or foot is raised up [for striking a person of the same caste] The second form of pecuniary punishment [is the penalty] for all when they take up arms [for striking one another] (219)

Ten *panas* [is the fine when one] pulls another [of the same caste] by holding his feet hands, cloth or hand [A fine of] a hundred *panas* [shall be imposed on a person] binding another with a cloth handling him roughly, or pulling or striking him with his feet (220)

A person, striking another with a piece of wood etc, but without shedding any blood should be punished with a fine of twenty two *panas* The penalty is double when marks of blood are seen (221)

When hands, legs, or teeth are broken, ear or nose is lopped off any wound is rendered fresh, or a person is beaten almost to death [the person, who so strikes, should be dealt] with the second form of punishment (222)

[If by the assault,] one is rendered incapable of moving about eating or speaking if eyes etc are bored through, if neck, arms or thighs are broken, the second form of penalty [is to be imposed] (223)

Double is the penalty, as mentioned before, when one *person is assaulted or struck by many.* Whatever is taken away, during an affray, must be returned [to the owner]; Law lays down that [the person who takes the article] must be punished [with a fine] double [the value of the article]. (224)

A person, *who thus inflicts an wound [on the person* of another], should be made to pay the cost of healing it and must be punished with the fine laid down for a particular affray [in which he may be involved] (225)

For extirpating, rending, dividing into two parts and pulling down a wall, [the perpetrator] should be fined *ten, twenty, or thirty-five, panas [respectively as compen*sation to the owner]. (226)

For throwing articles, that may give pain, into another's house or those, that may destroy life, [the person committing] the first [offence], should be compelled to *pay sixteen panas*; and the second [should be punished with] the second form of penalty (227)

For striking small animals (as goat, etc), shedding their blood, cutting their horns and severing their limbs, one should be made to pay a penalty of two *panas and others in order.* (228)

For cutting off their organs of generation or killing them, [one should be punished with] the second form of punishment and made to pay the owner the price [of the same] Double is the penalty in offences relating to big animals like bull, etc.) (229)

[In offences relating to] the cutting of branches, and trunks and to the entire destruction of huge trees (like fig, etc), and those which yield livelihood [to the owner such as mangoe, etc], the penalty is double the

twenty *panas* (i.e, twenty, forty and eighty *panas* in order). (230)

Double is the penalty laid down [for cutting] trees grown near a monument, a cremation-ground, a boundary line, a sacred place, or a temple. (231)

Half, of what has been laid down before, is the penalty for cutting down groves, bushes, creepers, plants and medicinal herbs grown in places mentioned before (232)

(LAWS RELATING TO ROBBERY)

To take a joint property or one not belonging to him, is designated *sáhasa* (robbery) in the *Smriti*. [A person, committing such an act but admitting it], should be punished with a fine double [the value of the article]; on denial, the penalty should be fourfold. (233)

He, who makes [another] commit theft or robbery, should be punished with [a fine] double [the value of the article. He, who makes [another] commit it by saying,—"I shall give you money," should be made to pay a penalty] four times [the value of the stolen article] (234)

He,—who abuses and transgresses the orders of persons deserving respect, who beats his brother's wife, who does not give a promised amount, who opens the doors of a closed house [without the permission of the master], who injures his neighbouring landholder, persons born in the same family, or his own villagers,—should be, punished with fifty *panas*. Such is the Law. (235—236)

He,—who of his own accord knows a widow, who does not exert to help a person seeking his protection from fear of thieves, who cries without any cause, a *Chandála*, who touches a high-caste person, a *S'údra*,

who feeds religious mendicants at rites [*performed for*] the deities and departed manes, who swears improperly, who being himself unqualified performs a rite worthy of being celebrated by a qualified person, who cuts off the generative organ of a bull or of small animals, who misappropriates a public property, who destroys the embryo of a female servant, who without any justification renounces any amongst the following, a father, a son, a sister, a brother, a husband, a wife, a preceptor or a disciple,—should be punished with [*a fine of*] a hundred *panas*. (237—240)

For wearing a cloth, belonging to another, [*brought for washing*], a washerman should be fined three *panas*. For selling, hiring, mortgaging or giving it to another for use when solicited, [*he should be fined*] ten *panas*. (241)

Three *panas* is the penalty for persons giving evidence in quarrels between a father and son. He, who stands as a surety to them, is to pay a penalty of eight times three (*i.e.*, twenty-four) *panas*. (242)

He, who counterfeits or forges scales, or plates inscribing grants of land, or standards of measure and coins and makes use of them [as genuine], should be punished with the highest form of pecuniary punishment. (243)

The examiner of coins, and articles stamped with impression, who passes a counterfeit or a false or forged article for a real one, and a real one for a false one, should be punished with the highest form of pecuniary punishment. (244)

A quack [a physician without any pretence to the knowledge of the healing art], when meddling in the treatment of the feathery tribe or the quadruped, and

making a muddle of the same, should be punished with the lowest form of pecuniary punishment, [when meddling in the treatment] of ordinary mortals, the second form, [and when] of the king's officers, the highest form, of pecuniary punishments should be his portion (245)

He, who binds a person who should not be bound, or who releases one fettered [by the king] before the final disposal of the case, should be punished with the highest form of pecuniary punishment (246)

He, who pilfers [by a trick] one-eighth part of [grains, etc,] while weighing by a standard measure, or in the scale [of a balance], should be made to pay two hundred *panas* [as fine], [the penalty] is laid down according to the higher or lesser [weight of the article stolen] (247)

For mixing spurious articles with (*i e*, adulterating) medicinal drugs, oily substances (*i e*, oil, clarified butter, etc,) salt, scented rice, treacle, etc, one should be fined sixteen *panas* (248)

[One], making a spurious imitation of earth, leather, threads, iron, bark or cloth, should be punished [with a fine] eight times the value of the saleable article (249)

For mortgaging or selling a box closed,* or a vessel containing imitations of valuable articles, (such as musk, etc), one should be punished according to Law (250)

[If it is sold or mortgaged] for a lesser amount than a *pana* [the penalty] is fifty if for a *pana* a hundred and if for two *panas*, two hundred [The amount of

* There are two boxes—one containing precious stones and the other false ones If the former is shown at the time of sale or of mortgage and subsequently cleverly substituted by the latter the person so doing should be punished

fine increases] with the increased value [of the articles] (251)

The highest form of pecuniary punishment is laid down for them, who, knowing the standard value (of a thing) settled by the king, in a body so increase or decrease its value as is painful to the artist or the artisan (252)

The highest form of pecuniary punishment is laid down for those merchants who in a body obstruct the sale of foreign articles, (i e do not purchase them at the price fixed by the king in order to buy them cheap) and those who sell them [at a higher price] (253)

Sale and purchase shall be conducted daily according to the value fixed by the king The surplus on the fixed value, is to be recognized as the profit of the trade (254)

On indigenous articles, the trader, who sells them immediately after purchase, shall make a profit of five per cent, and ten per cent, on those coming from other countries (255)

Calculating the intrinsic value of commodities and the charges for bringing them, the king shall so fix their price that the seller or buyer may not suffer any loss (256)

[LAWS RELATING TO NON DELIVERY OF ARTICLES SOLD]

HE, who having received the value of a commodity, does not make it over to the buyer [when he demands it] shall be called upon to pay the value with profit or interest If the purchaser comes from another country the seller shall be made to pay [to the buyer] the profit that might have been made in that country (257)

If the first purchaser [after having paid the price] does not take delivery of the article sold, it should be

sold again [by the seller] Any loss [sustained in this transaction] because it is occasioned by the negligence of the first purchaser, must be his (258)

But any deterioration, caused to the commodity by a calamity divine or regal, must be [compensated by] the seller, if he does not deliver it [to the purchaser] when asked to do so (259)

If one re sells [to another] an article, sold [to one], or a defective article for a sound one he, should be punished with double the value [of the article in question] (260)

Having purchased commodities of trade, not knowing their exact value, a trader should not re-pent if he does he makes himself liable to a penalty of one sixth [of their value] (261)

[LAWS RELATING TO JOINT STOCK COMPANIES OR A NUMBER OF PERSONS CARRYING ON A TRADE

A NUMBER of traders, carrying on a trade for making profit, shall share profit and loss according to their respective shares, or according to the compact made [between themselves] (262)

[If any member of a company] does an act, forbidden [by the general body] or without their permission or carelessly, and thereby causes a loss, he shall have to make good the same [If one] protects [its interests] at a time of imminent danger, he shall be entitled to [an additional share of] one tenth of the profit as his reward (263)

The king shall levy a twentieth part [of the profit] as his royalty, because it is he who rules the market as the appraiser [of commodities] What has been forbid den for sale and what is worthy of the royalty, even when sold, should go to him (264)

He who makes a false statement regarding the quantity of articles [in order to evade payment of proper duty] or he who goes away from the place where duty is collected—such a deceitful seller or buyer—should be punished [with a fine] eight times the value [of the article] (265)

If a person engaged in the collection of customs duty collects the same on articles carried on land, should be made to pay a fine of ten *panas* [Similar should be the punishment of a person] who renouncing a neighbouring *Brahmana* invites another (266)

[If one of the partners] after going to a foreign country dies there his share shall revert to his sons relatives kinsmen or to his other partners who have returned and in their absence to the king (267)

They (*i e* the members of a company) should drive away a deceitful partner after having deprived him of his share and should appoint, for an incapable one another to conduct the business [on his behalf] This law is also applicable to priests, cultivators and artisans (268)

LAWS RELATING TO THEFT

A PERSON with whom stolen property is found who has a special mark of a thief in him, who had been previously convicted of theft, and whose whereabouts are not known may be arrested as thieves by officers who are empowered [for so doing] (269)

Some others may be arrested on suspicion (such as) those who do not give out their name or caste those, who are addicted to gambling women and drinking persons whose mouth dries up and voice [falters on being questioned] persons who enquire [without any apparent cause] about another's property and house those

who secretly move about, those, who are lavish in their expenditure, without having any source of income, and those, who sell broken articles (270—271)

If a person, who is arrested on a suspicious charge of theft, cannot establish his innocence, the king shall compel him to return [or compensate] the stolen article and punish him like a thief (272)

After having compelled him to return the stolen property [or to compensate its value], the king should destroy the thief with the various means of destruction Having branded [the forehead of] a *Brâhmana* [thief, he] should banish him from his kingdom (273)

[If a person] is killed or [any article or an animal] is stolen the offence is to be laid at the door of the master [or protector] of the village, if he cannot find out the way by which the thief has made his escape [If any theft is committed on a pasturage, the blame lies] with the master of the pasturage, if on a road or on lands other than a pasturage, the guard thereof [is responsible] (274)

[If any theft is committed] on a boundary, the villagers are [either] to produce [the thief, or the master of that village], where his footmarks end If, at a distance of two miles [and] in the midst of many villages, [the theft is committed,] five villages or ten villages (*i e*, the residents thereof, are to be held responsible) * (275)

[A king] should put to the operation of a *S'âla* (iron pole), persons, who snatch away a prisoner, who steal elephants and horses, and who kill another forcibly (276)

* Responsibility as described in this couplet and the preceding one, means that the persons referred therein are to make good the loss of the owner It is furthermore, mentioned in a Commentary, that the king himself should make good the loss if the parties responsible are unable to do so

A pilferer of clothes and a pickpocket should have their thumbs and forefingers cut off If, they commit the same offence, a second time, they should have a hand and a leg cut off (277)

In thefts of trifling articles, (earthen vessel etc,) ordinary ones (clothes, etc,) and valuable ones (gold etc), the punishment is [to be determined] according to value (of things stolen) While inflicting punishment, place, time, age and power should be taken into consideration (278)

The highest form of pecuniary punishment is [for the person] who knowingly gives food residence, fire (for cooking etc), water, advice, implements and expenses either to a thief or a murderer. (279)

The highest [form of] punishment is for him who strikes another with a weapon or destroys an embryo The highest or the lowest form of punishment [is to be determined, according to the merit of the murderer and the person killed] in killing a male or a female person (280)

A dissolute woman, killing an embryo or a man, or destroying a bridge, if she be not *en ciente* [at the time], should be made to enter into the water, having a stone tied round her neck (281)

A woman, who administers poison or puts fire [for destroying a house], who kills her husband, spiritual guide, or her children should be killed by an ox, after having her ears, fingers nose and lips cut off (282)

The sons and friends, of a person, who has been surreptitiously murdered should be immediately and severally accosted, if [the murdered person] had any

quarrel [with any person], and if his wives had been visited by other persons * (283)

[Enquiries should, also, be made,] whether he had a longing for another's wife and possessions, and what sort of livelihood he did seek for and with whom he had gone out Persons, living near the place of murder, should be gradually accosted [on the subject] (284)

One, who puts fire to a field full of corns, a house a forest, a village, a pasture, or a thrashing floor, and one, who knows a king's wife, should be burnt down with the fire of *Veerana* (a kind of fragrant grass) (285)

[LAWS RELATING TO ADULTERY AND SEDUCTION]

A MAN is said to commit adultery, when he is found holding the hairs of another's wife, when marks immediately made or otherwise, of a lustful embrace, [are found on the person of the implicated man or woman or of both of them], and when both the parties admit their guilt (286)

The holding of a cloth, worn round a woman's waist or of a covering of her breast, catching her by the hair or the hip, or by the thigh, holding an unseasonable and untimely *tete a tete* at an improper place or sitting with her on the same seat [also goes to establish the charge of adultery] (287)

If a woman does a forbidden act, she should be made to pay a fine of a hundred *panas*, if a man, a penalty of two hundred *panas*, should be imposed on him If they both commit forbidden acts, their punishment should be like that of adultery (288)

* It may also mean his wives and other dissolute women should be separately asked

The highest form of pecuniary punishment is the penalty, if adultery is committed by a man with a woman of the same caste; the second form is [the penalty, when a similar offence is committed with] a woman of a lower caste; and death [is the penalty, when it is committed] with a woman of a higher caste The cutting of the nose, etc, [is the penalty] for women (289)

[A king] should inflict the highest form of pecuniary punishment [upon a person], who carries away a maiden, of the same caste, adorned [for marriage]; in ordinary cases the lowest form of pecuniary punishment should be his penalty. [In the case of carrying away] a maiden of a higher caste, sentence of death is laid down by Law (290)

No offence is committed, if a maiden, of an inferior caste, is lustfully disposed, otherwise, there is a penalty [for the offence] [If a woman, of an inferior caste,] is ravished [against her will with scratches on her person], made by nails, the cutting off of fingers [is the penalty] Death [is the penalty, if a similar offence is committed with] a woman of a higher caste (291)

For making known the real defects of a maiden, [one should be made to] pay [a fine of] a hundred *panas*; for making a false accusation, two hundred, for holding a sexual intercourse with a beast, a hundred *panas* [The penalty, for a person], who knows a woman of an inferior caste or holds an intercourse with a cow, is the second form of pecuniary punishment (292)

For knowing female servants, who are prevented, from holding sexual congress, by being shut up, by their husbands as well as those who live with their husbands, a man must be made to pay a penalty of fifty *panas* (293)

For committing rape on female servants (who are prevented by their husbands to visit other people), one shall have to pay a fine of ten *panas*, according to Law If many persons know a woman against her will, each of them should be fined twenty four *panas* (294)

If a public woman after having received her hire, declines [to submit to a man's embraces], she shall have to refund double the amount, on her not receiving any consideration, [she] shall have to pay a like sum, similar is the punishment for a man (295)

A person holding an intercourse [with his wife] at any other place but the sexual organ, or voiding water at the face of another person or knowing a female religious mendicant should be punished with twenty four *panas* (296)

The king after having had [a person] knowing [a woman of] a degraded caste, branded on the forehead, with a [triangle shaped] figure [like] the generative organ of female, should have him banished [from the kingdom] A *S'udra* [committing a similar offence], becomes degraded to the same caste Death [is the penalty for] a degraded caste man who knows a woman of a higher caste (297)

[MISCELLANEOUS RULES]

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For knowing female servants, who are prevented, from holding sexual congress by being shut up, by their husbands as well as those who live with their husbands, a man must be made to pay a penalty of fifty *panas* (293)

eits on a royal car or throne —shall have to undergo the highest form of pecuniary penalty (306)

He, who pierces both the eyes [of another person], —he, who issues a proclamation hostile to the king,— or he, who being a *Sûdra* secures his livelihood by falsely displaying the marks of a *Brâhmana*,—shall have to pay a fine of eight hundred *panas* (307)

Having re tried the cases that had been unfairly tried [for some improper consideration] the king shall punish the members [forming the Court] and the victorious] parties with a fine double of that of the defeated person (308)

He, who being legally defeated thinks "I am not defeated' and comes again [for an appeal] should be defeated (*i c*, should have his appeal dismissed) again, and be made to pay a double penalty (309)

The fine that has been realized by the king illegally, he shall make thirtyfold, and after dedicating the same to Varuna, shall make it over to the *Brahmanâs* (310)

the lowest, if a *Vaishya*, and half is the penalty, if a *Sudra* [is made to take such forbidden food] (299)

One, who uses false gold —or one, who sells forbidden meat,—should have their limbs severed, and be punished with the highest form of pecuniary punishment (300)

[The driver] shall not be responsible for the offence committed by a four footed animal (horse, etc) if he cries out [go away, go away, [nor a thrower] for [that] committed by a piece of wood, a clod of earth, an arrow, a stone, arms and horses when in pair (301)

If any harm is committed by a bullock, the string of whose nose has been torn off,—by a carriage, the yoke of which has been broken,—or by a cart, proceeding in an opposite direction,—the owner shall not be held responsible (302)

If an owner, being himself capable, does not release others [from the attacks of] tuskers and animals having horns (like bulls or buffaloes) he shall have to undergo the lowest form of pecuniary penalty and twice as much, if he does not extend his help on being invited to do so (303)

A person, calling a thief the paramour [of the lady of a house, in order to hide his shame], shall have to pay a fine of fifty *panas* If he lets go [such a person] on receiving a gratuity, he shall be made to pay eight times [more than the amount of his illegal gratification] (304)

One, who indulges in talks affecting the interests of royalty —one who vilifies the king —or one, who discloses his secret counsels —should have their tongues cut off, and be banished (305)

One who sells articles lying on the body of the dead —one who strikes his preceptor —or one, who

sits on a royal car or throne,—shall have to undergo the highest form of pecuniary penalty (306)

He, who pierces both the eyes [of another person], —he, who issues a proclamation hostile to the king,— or he, who being a *S'údra* secures his livelihood by falsely displaying the marks of a *Bráhmana*,—shall have to pay a fine of eight hundred *panas* (307)

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He, who being legally defeated, thinks "I am not defeated" and comes, again, [for an appeal] should be defeated (*i e*, should have his appeal dismissed) again, and be made to pay a double penalty (309)

The fine that has been realized by the king illegally, he shall make thirtyfold and after dedicating the same to Varuna, shall make it over to the *Bráhmanás* (310)

CHAPTER III

[REGULATIONS ABOUT *Asouch* OR IMPURITY]

[A BOY], less than two years old, [when dead] should be buried, thereafter no oblation of water should be offered [for him] Persons, of a higher age, [when dead] should be followed by their kinsmen, to the cremation ground Reciting Yama *Sukta** and Yama *Gátha*,† he [*i e*, the dead body] should be burnt [by them] with *Loukika* (ordinary) fire [If the person dead] had been invested with the sacred thread, or if he had been a *Brahmana*, who had consecrated the sacred fire, [the dead body should be consumed with the *áhitágni* or the sacred fire] or else according to one's own means ‡ (1—2)

Within the seventh or the tenth day, kinsmen (*i e*, persons qualified to offer oblations of water and funeral cakes), with their faces turned towards the quarter of the departed manes (*i e*, the south) shall approach [a pool of] water, for offering water [to the departed person] with the *Mantram* — '*Apanas Shoshuchadagham*" (3)

The rite, of offering water, should be performed for the deceased maternal uncle and preceptor If one wishes, he can offer water for a deceased friend, a daughter a sister, a sister s son, a father-in law and a *Ritwij* a (priest) (4)

Having controlled their speech, they should, once

* A Vedic Hymn lauding Yama—the Deity of Death

† A religious verse but not belonging to any of the Védas

‡ According to the means of persons cremating the dead body should be decorated with a valuable cloth or an ordinary one and should be burnt either with the sandal wood or the ordinary log

daily offer water, [mentioning] the name and family [of the deceased] [The rite of offering] water, should not be performed by *Brahmachárins* or outcastes (5)

Heretics, persons who being qualified do not enter into any order thieves a woman who kills her hus band, one, who kills her embryo those women who drink wine and those, who commit suicide —are persons for whom no impurity is to be observed and no water is to be offered (6)

[Elderly persons] should remove their grief [by reciting anecdotes] from ancient histories after they had bathed offered oblations of water got up from the bathing place, and sat upon a place covered with tender grass (7)

He is foolish who considers as eternal the existence of human beings which is [as worthless] as the trunk of the plantain tree and as transient as bubbles (8)

If this body, originated from the five elements by the fruit of deeds acquired by one s own person, is dis solved into the five elements what is there to repent for? (9)

The earth shall meet with destruction [so shall] the surging deep and the deities Why shall not then the world of mortals meet with destruction? (10)

The departed person shall reluctantly eat the phlegm and tears discharged by his own people Therefore one should not weep, and must perform funeral rites propor tionate to one s might (11)

Thus hearing [many counsels they] should go home [the elders being] preceded by the boys [Arrived] at the gate of the house they shoul [illegible] leaves with their teeth (12)

Having rinsed their mouth, touched fire, water, cow-dung, white sesame seeds, and placed their feet on a stone, they should gradually enter the house (13)

This rite of entering the house [is ordained] for all persons touching the dead body Wishing for immediate purification, one should bathe and perform [the *yogic* process] *prānāyama* (suppression of vital airs) (14)

By performing the funeral rite for his preceptor, parents and teacher a *Brahmacharin* continues to be such But he should not live with, or partake of, the food of those [who are impure] (15)

[Kinsmen] should partake of food purchased or acquired [without solicitation] and sleep separately for three days Funeral cakes and boiled rice should be offered to the departed manes, according to the rite of *pitriyajña** (16)

Water and thickened milk, [kept] in earthen vessels, should be placed in the sky (*i e*, a loop or swing made of rope) The rites of *Vaitana*† and *Upāsanā*‡ should be performed according to the Vedic injunctions (17)

[The period of] impurity, consequent upon death, is three nights, [for those who are qualified to offer oblation of water], and ten nights, [for those who offer funeral cakes] § [Impurity, consequent upon the death of a child,] less than two years old, [affects] both the

* Offering libations of water every day to the deceased ancestors

† A sacrificial rite of offering oblations to the Three Sacred Fires.

‡ The rite of offering oblations, morning and evening, to the Household Fire

§ A Brahmana is to observe impurity for ten nights on the death of a kinsman for whom he is to offer *pinda* The period of impurity is limited to three nights when one after the seventh generation and within the tenth dies

parents Impurity, consequent upon a birth, is for the mother only (18)

The impurity, consequent upon the birth of a son, is for the parents, [but not for *Sapinda* kinsmen] But the impurity of the mother remains unaffected (*i e*, lasts for ten nights], on account of her having seen the blood * The day [on which a son is born] is not considered impure [for the father to perform any rite] for ancestors are born [as sons] (19)

If, within the period of impurity, [another], consequent upon [any domestic occurrence like] birth or death [takes place in the family] purification is effected with the last day of the first impurity In an abortion, the nights, equalling in number the months of conception [form the period of impurity and], will bring about purification (20)

Immediate [is the purification for the death of] those who are killed by the king a cow, or a *Brāhmana*, [as well as] those who commit suicide A person, residing in a distant country, shall observe the remaining period, when the full term is completed, purification [is obtained] by offering water † (21)

[The period of impurity] for a *Kshatriya* is twelve days, that for a *Vaishya* is fifteen days that for a

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* The meaning is that the impurity of the father is removed immediately after bathing but that of the mother lasts for ten nights

† The Bombay Text differs from the Bengal Edition We have given the Bombay reading in the Text The interpretation of the Bombay Text is as follows — If a person living in a distant country, hears of the death of a *Sapinda* he must observe the days remaining to complete the full term as the period of impurity If he hears of it after the expiration of the full period he must observe *ashaucha* or impurity for three days

There is no impurity for kings;* for persons, killed by lightning; [for those killed] for kine and *Bráhmaṇás*; and in the battlefield, [as well as for those] whom the king wishes [to have for state business]. (27)

[Purification is immediate] for sacrificial priests, for those initiated for the celebration of sacrifices, for those engaged in the performance of sacrificial rites, for those, who constantly perform sacrifices, for those, who practise penances, for religious students, for those, who make gifts and for those who know *Brahma*. (28)

Immediate purification is laid down in a gift, marriage, sacrifice, war, devastation of the country, calamity and distress (famine). (29)

[Purification is effected] by bathing, [of a person] touched by a woman in her menses, or by one who is impure [on account of a birth or death]. If touched by such a person, [one] should rinse the mouth, recite the *Mantrams*,—(*Apohistha*, etc.,) and the *Gáyatri*, once, mentally. (30)

Time (ten days), fire, action (bathing, etc.), earth, air, mind, spiritual knowledge, austerity, water, repentance and fasting,—all these are the instruments of purification. (31)

Charity purifies the perpetrators of forbidden acts; current, the rivers; earth and water, those articles that are worthy of being purified; and renunciation, the twice-born (32)

Austerity [purifies] those, who are well-versed in the *Védás*; forgiveness, the learned; water, the body; recitation [of the sacred verses], those, who have their sins concealed, and truth, it is said, the mind. (33)

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* The meaning is that impurity does not prevent a king from transacting State business.

Practice of the duties of one's own caste and order, and worship of the *Brâhmanâs*, are [the instruments of] purification of a soul that considers this body as [one's] own, knowledge [is the purifier of] intellect, and the knowledge of *Is'vara* (the Creator) is the purifier of individual soul This is approved by great men (*i e*, like Manu and others (34)

PROCEDURE NOT USUALLY PROPER FOR A CASTE BUT ALLOWABLE IN TIMES OF EXIGENCY OR CALAMITY]

IN times of extreme distress a *Brâhmana* can live by the occupation of a *Kshatriya* (*i.e*, by adopting a military life) or by that of a *Vaishya* (*i e* commerce and agriculture) Getting over that (distress), he shall, after purifying his own self [by penances], wend a [righteous] way (35)

Even when [adopting] the life of a *Vaishya* for maintenance, he shall never sell fruits, precious stones, linen cloth *Soma* Plant, men, *Apupa* (a small round cake of flour), a creeper, sesame seeds, boiled rice, treacle, any corrosive or acid substance, curd, thickened milk, clarified butter, water weapons, spirituous liquor, wax, grapes honey, shell lac, *Kus'â* grass, earth, hide, flowers, blanket, hairs, butter milk, poison, land silk cloth indigo dye, salt, meat a whole hoofed animal (as a horse, etc) lead, vegetable leaves wet medicinal herbs, incense, [wild] animals, as well as scents But for religious purposes he can sell sesame seeds by taking an equal quantity of rice [in exchange] (36—39)

Shell lac, salt and meat when sold [by a *Brâhmana*] make [him] outcasted [The selling of] milk, curd and wine degrades [him] to an inferior caste (*i e*, makes him a *S'ûdra*), (40),

If a *Brâhmaṇa*, in times of extreme distress, accepts gifts [from any one,] or takes his food anywhere, he is not affected by sin, for he is like the Fire or the Sun. (41).

Agriculture, fine arts, teaching for money, usury, driving carts for hire, use of hilly woods and twigs, service, [use of articles grown in a] marshy place, [seeking refuge with] the king, and begging alms, are the means of livelihood in times of extreme distress. (42)

Remaining hungry for three days, he may steal rice from a caste other than a *Brâhmana*. When after taking it, he is charged [with theft], he must speak out all religiously. (43)

Being informed of his conduct, family, character, his knowledge of *S'ruti*, his studies, austerity, [and the number of] his family members, the king shall settle on him an honest mode of living. (44)

[REGULATIONS RELATING TO VA'NAPRASTHA, OR THE THIRD STAGE OF LIFE]

ENTRUSTING the son with the care of his wife or followed by her, a *Vânaprastha*, (*i e*, a person desirous of entering upon the third stage of religious life,) renouncing carnality, shall, with [his] Sacred Fire, and intent on performing religious meditation, proceed to a forest. (45)

With corns, grown on a field not tilled, he shall offer oblations to the Fire, to the departed manes, to the the Deities, guests and servants. Bearing nails, matted locks and beards, he should meditate on his own self. (46)

Amassing money [sufficient to meet the expenditure] for a day, or a month, or six months or a year, he

should distribute the remnant in the month of *As'vin* (September) (47)

[He should] be shorn of pride, bathe thrice, must not accept gifts, [and should be given to *Vedic* studies, be charitable and devoted to the well-being of all creatures (48)

He should use his teeth for a mortar (grinding grain to be eaten between his teeth), eat fruits ripened in proper time, and break every thing on stones. He should perform the rites laid down in the *Védás Smritis* and other [S'ástric works], with the juice of fruits. (49)

He should spend his time with the celebration of *Chandráyana** or should always live with hardship † He should take his meals after the expiration of a fortnight or after the day is over. (50)

Being purified, he should sleep in the night on an open ground and spend the day with [standing on] the fore-part of the foot, or by standing, sitting, travelling or practising Yoga. (51)‡

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* A religious observance or expiatory penance regulated by the moon's age; in it the daily quantity of food, which consists of fifteen mouthfuls at the Full Moon, is diminished by one mouthful every day during the dark fortnight till it is reduced to zero at the New Moon, and is increased in like manner during the bright fortnight.

† The word in the Text is *Krichha*, which may mean hardship or bodily mortification. The Commentators mention *Prajápatya* as one of the forms of hardship, *i.e.* a person must give up the whole of his property before he enters upon the life of an ascetic and must, therefore, put up with all sorts of hardship originating from want of money,

‡ The Bombay reading as quoted in the Text differs from it—but the purport is almost the same

He must live within five fires* during the summer, sleep on the bare sacrificial ground in the rainy season, [always] put on wet cloth in the dewy season, [and thus] practise austerities according to his might. (52)

He must not be enraged with him who pierces him with a thorn, nor pleased with him who pastes him with sandal, but he should be impartial towards him and him (*i.e.*, towards the both.) (53)

Or putting the fire within his own self, he should dwell under a tree and live on a restricted diet, or he should beg from the retreats of [other] *Vánaprasthas* [the quantity of food which may] keep the body and soul together. (54)

Or collecting it from a village, he should, having controlled his speech, eat eight handfuls. Or leaving on air, he should proceed towards the north-east quarter till the destruction of his body. (55)

[DUTIES OF A YATI, OR ONE WHO HAS RENOUNCED THE WORLD.]

HAVING performed duly the *Prâjâpatya* Sacrifice (*i.e.*, giving away his entire property) with all the *Védâs* as presents, and thereafter, having placed all the Fires within his own self, [one is entitled] either from the Forest (*i.e.*, *Vánaprastha* order) or from the House (*i.e.*, *Gárhastya* or Domestic order) [to enter upon the life of a Yati]. (56)

[He, alone, is qualified to do so], who has studied the *Védâs*, who has practised recitations [of the sacred verses] who has a son, who has given food, who has

* Practising penance with four fires and the Sun.

maintained the Sacred Fire, who has celebrated Sacrifices according to his might, and who has concentrated his mind upon [the acquisition of] emancipation. (57)

He should be given to the well-being of all creatures, be of a quiescent soul, carrying three staffs* and a *Kamandalu* (water pitcher), should live alone, wander about and resort to a village for begging alms. (58)

Being attentive, without having his qualifications noticed [by the householder] and shorn of avarice, he should, in the last part of the day, beg alms in a village where no mendicant had gone before, sufficient to keep his (body and soul together) (59)

The vessels [used by a *Yati*], should be made of earth, bamboo, wood or bottle-gourd. Their purification [is effected] with water or the touch of down grown on a cow's tail. (60)

Having withdrawn the senses from their objects, relinquished attachment and envy, removed [all sources of] fear to creatures, a *Bráhmana* becomes immortal (61)

The purification of the mind should be particularly made by a *Vikshu* (mendicant) for the purpose of acquiring true knowledge and singular power [in the practices of meditation, concentration, etc]. (62)

Residence in the [mother's] womb, as well as going to hell, brought about by [the perpetration of forbidden] acts, mental afflictions, diseases, miseries, decrepitude, disfigurement (brought about by lameness, blindness, etc.), birth in a thousand species, non-attachment for

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* A religious mendicant or a *Sannyásin*, who has renounced all worldly attachments and who carries three long staves tied together so as to form one in his right hand According to Manu, "one, who has obtained command over his mind, speech and body (*or thought, word and deed*)

disired for objects and attainment of what is not liked, should be thought of. By the *yoga* of meditation he should see the subtle soul abiding in the Great Soul. (63—64)

(Following a particular) *âs'rama* (stage or mode of life) is not the cause of religion. He, alone, is [a religious man], who practises [all the regulations laid down for each order]. Therefore, one should not treat another in a way which is distasteful to his own self. Truthfulness, non-stealing, absence of anger, modesty, purity, intellect, patience, absence of pride, restraint of the senses and spiritual learning—all these are spoken of as religion. (65—66)

[SPIRITUAL SCIENCE AND THE FORMATION OF* HUMAN BODY]

As scintillations come out from a red-hot iron ball so individual souls emanate from the Great Soul. (67)

Of them, every individual soul does some deed, righteous or sinful, either of its own accord, or by nature, or by habit (the outcome of pristine *Karma*) (works). (68)

The imperishable [Soul is] the cause [of the universe], the conscious [Soul] is independent; *Brahma* is the master of *gunás*† and not subject to any. It is

* In the Bombay Edition this Chapter has been included within that on *Yati*.

† We find three universal tendencies, or forces acting on the face of creation There is the chaotic or disorganizing tendency which leads everything into confusion; there is the isolating tendency, by which every object tries to secure an individual position of its own and there is the harmonising tendency by which every object gravitates to a centre in creation and which tries to bring all objects of creation into one universal order. These three universal tendencies are inherent in creation, both, animate and inanimate, and every form of growth is dependent upon the working of these tendencies They are not th

unborn but is being described as born for its having assumed a body (69)

As at the beginning of creation he creates ether, air, fire, water and earth, successively investing [them] with one more *guna* (quality),* so he himself takes those [elements] when he takes birth † (70)

The[1] Sun is gratified with oblations, from it [originates] rain, from it grow corns and herbs [forming] the food stuff, which, in the shape of *rasa* (constituent fluid of the body) becomes semen (71)

In pure (*i e* not affected by bad bile, etc,) blood and semen [originating] from the union of a man and woman, the sixth (*i e*, the *ātman* or soul), the lord [of the universe,] takes himself, simultaneously the five elements (72)

[The five] instruments of sensation (*i e*, the eye, the ear, the nose, the tongue and the skin), the instruments of action (*i e*, the organ of speech the hands, the feet, the organ of excretion and the organ of generation), the mind, [the five] vital airs, knowledge, duration of life, happiness, steadiness, the faculty of retention, passion, sorrow, desire, egoism, exertion, form, color, vice, envy,

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materials or ingred ents which form all the objects of nature but the laws that regulate their creation—the inherent energies or tendencies. The first is called the *Tama guna* the second *Raja*, and the third, *Sattwa* —M N DUTT's *Outlines of Hindu Metaphysics*

* Five elemental particles produced the five elements namely, (1) ether or the vehicle of sound it has the property of audibleness (2) air, sensible to hearing and touch (3) fire sensible to hear ing touch and sight, (4) water, sensible to hearing, touch sight, and taste, (5) earth sensible to hearing touch sight taste, and smell

† In this *S'loka* the author describes the method by which the soul assumes a body

prosperity and adversity,—all these are born with the soul [as the result of its pristine deed] when the limitless [Great Soul] wishes to be limited (*i.e.*, born as the individual soul). (73—74)

In the first month [of conception], [the sixth] *dhâtu* (*i.e.*, the soul), being invested [with the five elements], remains in a liquid form. [In the second month; it is converted into] a ball of flesh; in the third, it is invested with limbs and the organs of sense. (75)

The unborn soul takes, in the third month, from ether, lightness, subtleness, and audibleness, the organ of hearing and strength; from air, the organ of touch, the power of exerting, the movement of limbs and hardness; from fire, the organ of seeing (eye), the digestive power, heat, form and beauty; from water, the organ of taste (tongue), watery substance, coolness, tenderness and liquidity; from earth, the organ of smelling (the nose), the power of smelling, heaviness and the corporal frame. Thereafter it moves. 76—78)

By not giving what a woman, in pregnancy, wishes for, the embryo meets with some shortcomings, either [in the shape of] disfigurement or death. Therefore what is liked by [a pregnant] woman must be gratified. (79)

The limbs attain to firmness in the fourth month, and blood is engendered in the fifth. In the sixth, originate strength, color, nails and hairs. (80)

In the seventh, it is invested with mental faculties, consciousness, arteries and nerves. In the eighth, skin and flesh become hardened, and [the embryo] is invested with the retentive faculty. (81)

[In the eighth month,] *ojas* (vitality-giving liquid) runs, again and again, towards the mother and the em-

bryo Therefore, a child, born in the eighth month, is deprived of its life (82)

Either in the ninth or the tenth month, [the foetus] comes out in a feverish state, [driven] by the wind of labour pain, through the canal of the organ, like an arrow. (83)

His six sorts of body* contain six skins,† six limbs, and three hundred and sixty bones (84)

There are sixty four [bones at] the teeth with those at the roots thereof (*Sthála*), nails are twenty, *Salákas* (bones, forming the root of the fingers and toes,) [are, also, twenty], their position is fourfold (*i e*, two feet and two hands) (85)

Sixty bones [form] the fingers (*i e*, each finger having three bones), two bones [belong to each] heel, four [bones], are in the [four] ankles, elbow bones are four, similar [is the number of bones, existing in] the legs, from the ankle to the knee (86)

To the knee, cheek, thigh, hip, shoulder, the part between the ear and the eye, the palate, and the buttock,—to each of these have been assigned two bones (87)

There is one bone in the organ of generation and forty five [bones] are on the back, fifteen bones [are in the] neck, collar bones are two, and there is one bone in the chin (88)

[Two are] at the root of the jaw, and the same, in the forehead and the *ganda* (*i e*, the whole side of the face including the temple) There is a (thickset) bone

* The body invested with [sixfold fires or made of six substances as blood flesh *medas* (fat or marrow supposed to lie in the abdomen), bone marrow of the bone and semen

† Six sorts or layers of skin formed by the blood etc.

called *ghana* in the nose. Sidebones (*i e*, those in the part of the body below the armpit), with those at the roots and *arvudas* (smaller bones connected therewith), are seventy-two [in number]. (89)

There are two, bones in the temples; four, in the skull; and seventeen, in the breast. This is (*i e*, three hundred and sixty) the aggregate collection of bones in a man's [body]. (90)

Savour, color, odour, tangibility and sound are called *vishayás* or the objects of perception. The nose, ear, tongue, skin and the eye are the [five] *Indriyás* or the instruments of sensation. (91)

The hands, the organ of excretion, the organ of generation, the organ of speech [and the feet, are the five [instruments of action], and mind is to be known as both the organ of sensation and action. (92)

The navel, *ojas** (vitality-giving liquid), the organ of excretion, semen, blood, the two temples, the head, the shoulder, the throat and the heart are [briefly] the abodes of *Prána* (the vital air.) (93)

Marrow, flesh, the lungs, *klomá* (the organ of thirst), the liver, the spleen, the finer intestines, the two kidneys, the urinary bladder, the receptacle of excreta, the receptacle of undigested food, the heart, the grosser intestines, the anus, the belly, and the abodmen are mentioned in detail [as the abiding places of *Prána*] (94—95)

The pupils of the eyes, the two joints between the eyes and the nose, the two orifices of the ears, the lobes of the ears, the two ears, the two temples, the two eye-brows, the two gums, the two lips, the cavity of the

* A kind of liquid substance existing near the lotus of the heart, which distributes vitality all over the body.

loins just above the hips, the two hipjoints, the two testicles, the two kidneys, the thorax, the breast, the tonsil, the buttock, the balls of flesh lying on the hips and the thighs, the palate, the belly, the receptable of urine the urinary bladder, the head, the two cheeks, the two uvulas, any low or depressed part,—all these parts of the body, as well as the two white parts of the pupils, the two feet, the two hands the heart, and the nine apertures (*viz*, the two eyes, the two ears, the mouth, the organ of excretion and the organ of generation),—are the abiding places of *Prána* (96—99)

[Besides these, there are, in this body,] seven hundred arteries, nine hundred ligaments, two hundred vessels and five hundred muscles (100)

The vessels known, as *s'irás* and *dhamani*, are twenty nine *laks*, nine hundred and fifty six [in number] (101)

The beards and hairs of human beings are known as being three *laks* [in number], there are one hundred and seven vital parts and two hundred joints. (102)

The extremities of the hairs of the body, together with the pores for letting out perspiration —each being of the size of an atom and separated from each other by the measure of an atom floating in the sunbeam —number fifty four *kotis*, sixty seven *laks* and fifty thousand If any [of you, O hermits] knows the number and position of all these, [he is, indeed the foremost of *Yogins*] (103—104)

[Under normal condition of things,] nine handfuls of (*rasa*) lymph or chyle, ten handfuls of water, seven of excreta, and eight of blood, have been mentioned [as existing in the body] (105)

Six [handfuls] of phlegm, five, of (*pitta*) bile, four

of urine, three, of (*rasa*) myosin, two, of (*meda*) fat, and one, of marrow,—[are in the body], half handful of (marrow, as well as of phlegm,) *ojas* (vitality-giving liquid), and semen, is in the head He only is conversant with [the road to] emancipation, who knows this body to be frail (106—107)

There are seventy-two thousand vessels, emanating from the heart, called *Hitâhita* In their midst is a plexus, effulgent like the Moon, at the centre of which is stationed the soul like a stationary lamp He, who knows it, is not born, again, in this world (108—109)

The *A'ranyaka*, that I have received from the *A'ditya*, should be known, as well as the *Yoga* system expounded by me, by him who wishes to practise *Yoga* (110)

Having withdrawn the mind, understanding, retentive faculty and the senses from all their objects, the soul,—the lord, that is stationed like a lamp in the heart, should be meditated upon (111)

Duly studying the eternal *Sâma* hymns and from a careful practice thereof, one [gradually] knows the great *Brahman* (112)

Aparântaka, Ullopya, Madraka, Makari, Ouvenava, Sarovindu, and Uttara—these Gâthâs of the Rik, besides Panikâ, Daksha and Brahma hymns—should be sung accompanied with a thought for emancipation [which is acquired] by the practice thereof (113—114)

Persons, conversant with the science of *Vinâ* music, experts in *S'ruti* (a division of the octave) and *Jâti* (the seven primary and eleven subsidary notes of Indian Gamut), and those proficient in the knowledge of *Tâla* (Time), arrive, without any exertion, at the road which leads to emancipation (115)

If a vocal musician by his singing, does not attain to the most exalted station, he, however, becoming an attendent of Rudra, sports with him (116)

The soul is without any limitation, it is called limited, when it assumes a body, from the [Great] *A'tman* emanates the entire universe and from the universe springs the body (117)

(The Audience putting the Question)—Tell us how this universe consisting of the celestials *asuras* and the mankind emanates from the [Great] Soul and how the body springs into existence from the universe, we cannot conceive it [properly] (118)

(Yajñavalkya replies)—The Purusha,—having a thousand hands, feet, eyes and heads, and effulgent like the Sun that is seen by removing the net of *(moha)* delusion (which makes men regard the body as the soul), —is the Soul, *Yajña* and Prajâpati of the universal form He is identical with the universe and becomes *Yajña* in the shape of food (119—120)

Most excellent juice originates from the food that is dedicated to a Deity This juice, propitiating the Deities [unites] the sacrificer with the fruits (*i e*, desired for objects) (121)

[Driven] by the wind, [it] reaches the Moon, aided by its rays, it reaches the solar region, replete with the *Rich*, the *Yajus* and the *Sâman* (122)

Then from its own region the Sun creates the most grateful nectarine juice, from which originates this universe consisting of the mobile and the immobile and the means of sustenance (*i e*, *anna* or food stuff) (123)

From that food stuff originates again sacrifice, again food and again sacrifice,—thus the wheel [of the

universe], without any beginning or end, [is continually] revolving (124)

The soul is without any beginning, nor the Great Soul (or Purusha) has any beginning But the Purusha has a relation [with the body] acquired by deeds—the result of delusion, desire and envy (125)

The [four] *Varnas* (the *Brâhmana, Kshatriya, Vais'ya* and the *S'udra*) have, in order, originated from the mouth, the arms, the thighs and the feet of that [Purusha], the First Deity having a thousand head etc, described by me before (126)

The Earth has originated from his feet, the celestial region or heaven, from his head; the vital airs, from his nose, the quarters, from his ears, the wind, from his skin, and fire, from his mouth (127)

The Moon [has originated] from his mind, the Sun, from the eyes, the sky, from the navel, as well as the entire universe consisting of the mobile and the immobile (128)

(*The Audience putting the Question*)—*O Brâhman*,* if this be so, why is he born in the lower order of beings? Why should that *I's'vara*† be affected by evil deeds and desires?‡ (129)

Why [shall] not pristine knowledge [come to a person], who is invested with the instruments thereof, (such as the mind, etc)? And why does not the Omnipresent (Purusha) feel the miseries of all creatures? (130)

* One conversant with the knowledge of the Supreme Brahman

† When the Supreme Brahman is invested with the *gunas*, he is called *I's'vara* or the Creator

‡ The argument is—While that Purusha is *I's'vara* the Supreme Lord and Creator why should he be then under the influence of evil deeds begotten by stupefaction desire or envy which, alone may explain for his birth in the lower order of beings?

(The following are the Replies)—The *Jiva* (individual soul) [affected] by the sins, begotten of acts, the mind, speech and the body, comes by birth [to live amongst] degraded people, birds and stable objects,* and in hundreds of other species (131)

As there are endless mental tendencies of embodied creatures in [various] bodies, so are the forms of bodied beings in all [their] births (132)

The fruit (good or bad), of [some] deeds, comes in the next birth, that of some in this world, and that of some, either in this, or in the next, birth There (*i e*, in the appearance of the fruits of deeds) the inclination of the mind is necessary (133)

[One] thinking [steadfastly of robbing another's wealth, one thinking of injuring [others], or one given to the pursuit of unreal objects, is born in degraded orders (as *Chandalas*, etc) (134)

An untruthful person, a slanderer, one giving vent to harsh words, or one speaking of contradictory statements (mentioned in the *Puránas*), is born in the species of birds and animals (135)

One, who is addicted to theft, one, who knows another's wife, or one who slaughters animals unfairly,—is born amongst stable objects (136)

One, who knows self, is endued with purity, is self-restrained, practises austerity, has controlled his senses, performs religious rites, has mastered the *Védás*, or one, who is pervaded by the *sattwa* (harmonizing tendency), is born amongst the Celestials (137)

One, who is given to evil deeds, is impatient, is addicted to worldly objects, or one, who is pervaded

* It has after all now been proved that there is life in stationary objects like the stone

by the *rajas* (self centering tendency), comes by a human birth after death (138)

One, who is always sleepy, cruel, avaricious, atheistic, [or one], who always begs, is shorn of the power of discrimination, performs forbidden acts, and is pervaded by [the *tamas* (disorganizing tendency)],—is born amongst birds (139)

Travelling in this world under the influence of the *rajas* and *tamas* and endued with many harmful mental tendencies, [the individual soul] attains [repeatedly] to *Samsara* (the cycle of births and the miseries consequent thereon) (140)

As an unclean mirror cannot admit of form and light [being reflected on it], so the soul, not fully developed by the result of former acts, cannot come by the knowledge [of pristine deeds] (141)

As the sweet juice,—though existing in an unripe sour cucumber,—is not perceived, so the knowledge,—derived from the meditation of the higher problems of existence,—[is not perceivable although existing] in a soul not fully developed (142)

As an embodied creature experiences all sorts of pleasure and pain,—which are felt by all,—in his own body, so a *Yogin* (i e, one, who has withdrawn his mind from all external objects and conquered the sentiment of mine,)—who is liberated,—does not come by the pain which [affects] all* (143)

As the sky *(âkâsha)*—though itself one,—appears diversified [as reflected] in various vessels, as the Sun [appears as multiform] in various pools of water,—so the one soul appears as many [being subject to *upâdhis* limitations] (144)

Brahma (the soul), ether, air, fire, water and the earth are [the six] elements, these [*i e*, the five elements, excepting the soul,] are to be apprehended (*i e*, gross), and the soul [is the apprehender*];—from them has *emanated [the universe consisting of] the* mobile and the immobile (145)

As a potter makes an [earthen] pot by placing an earthen clod on his wheel, as a builder builds a house with twigs, earth and wood, as a goldsmith makes articles of [various forms] merely with gold as his ingredient, as a silkworm makes a web with its own saliva,—so the soul, taking all the elements (earth, etc.,), and the instruments of sensation (eye, etc), creates, in various orders, bodies—fettered by the fruits of deeds (146—148)

As the great elements (sky, air, etc) are real (*i e*, their existence is an established fact), so is the soul Otherwise (*i e*, if the soul be not other than an organ of sensation), who sees, with another, [the same object] seen by one, eye?† (149)

Who, hearing again the words—heard once before, can recognise them [to be the same]? Who gets the recollection of past deeds and who sees dreams?‡ (150)

*, The soul is the conscious element that apprehends and perceives all, the other five elements which are unconscious are also perceived by the soul The conscious soul uses the five elements which are by nature unconscious in the work of creation

† If the soul be identical with the organs of sensation then a person, seeing an object with one eye cannot perceive it to be the same when seen by another

‡ Herein are set forth arguments by which the separate and independent existence of the soul is proved If it be identical with the body, then consciousness will not disappear after death, for body is not destroyed after death Nor is it to be indentified with the organs of sensation, for then with the destruction of a particular organ consciousness would disappear

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[If the soul be an organ of sensation, who] would be proud of caste, beauty, age, character and learning? And who would exert with deeds, mind and speech [to enjoy] *the objects [of senses,] such as the sound, etc? (151)

He, (influenced by egoism) doubts whether the consequence of an act (religious or otherwise, *Karmaphalam*) exists or not, he takes this body as the soul, and considers himself successful, even when [he is] unsuccessful (152)

He thinks — 'These are my wife sons and ministers, and I am theirs" And he has, always, a contrary notion of deeds, leading to his well being and otherwise (153)

He does not discriminate between the soul, nature and her productions He tries to fast, enter into fire and water, and jump down from an elevated place (154)

A person, thus engaged in improper acts, of uncontrolled mind and attentive to unreal deeds, is fettered by envy, stupefaction and desire [begotten by his deeds] (155)

The service of the preceptor consideration of the meaning of the *Védás* and other Scriptural works, [and] the performance of the rites laid down therein, association with the pious, healthy conversation with the good

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Again the soul is not transient If it be so it cannot preserve the recollection of past deeds nor can it see dreams. When any external object is perceived it leaves an impression on the conscious soul. Power of recollection is nothing but knowledge derived afterwards from this impression Again, knowledge of objects perceived in the waking state is during the sleeping state *Sapna* or dream During sleep all the organs lie dormant If the soul be identical with the organs of sensation dreaming is not possible for it

avoiding sight and touch of women, regarding all creatures as one's own self, renouncing of what is accepted wearing on a shattered linen, witholding the senses from their objects shaking off of lethargy and dormancy, disregarding the impurities of the body and the perception of sinfulness in mental proclivities, non-attachment to *rajas* and *tamas*, purification of the mental faculties (by *Prāṇāyama*, etc,) non attachment, and the control of the senses,—purified by [all] these expedients and endued with *sattwa* (harmonizing tendency), one becomes immortal (*i e*, acquires emancipation) (156—159)

The *yoga* (realization of spiritual union between the individual soul and the Divine Soul) of the good originates from the destruction of action (*i e*, of *avidyā*, nescience, its root) brought about by the meditation of the nature and being of the Real and its adoration and by purified *yōga* (160)

He, whose mind, at the time of the destruction of the body, remains centred, in a purified state, on *I'ś'vara*, and is shorn of the delusion of mineness, acquires a perfect recollection of pristine deeds [in the next birth] (161)

As an actor, for exhibiting various characters, paints his body with various colours, so the soul assumes [various] bodies begotten by [multifarious] acts (162)

The disfigurement of the body and the absence of limbs, that is seen [in an embryo] from its birth, are owing to the defects of time, deed, seed (*i e*, father's semen), and of the mother (163)

The soul is never [renounced] by egoism, the mind the course of events, the consequence of deeds and the

corporal frame, before the attainment of emancipation (164)

As the existence of a light is owing to the union of the wick, lamp and the oil, [and as it is, sometimes,] seen [put out], owing to an adverse event, such as a strong gush of wind)*,—so is the untimely destruction of life (165)

He, who resides in the heart, has endless rays of variegated colours such as white black, twany, blue, reddish, and dark blue (166)

Of them one is situated upwards, which piercing the solar disc, runs beyond the region of *Brahma*, [with its help, [the individual soul] acquires the most excellent condition (*i e*, emancipation) (167)

By the other century of rays which are situated upwards, [it] acquires the forms of the [various] Deities together with their respective regions (168)

The various other mild rays, which are situated downwards are for reaping the fruits of deeds By them [the *Jiva*], having no control over itself, comes to this *Samsâra* (the world) (169)

[You should] understand [the independent] existence of the soul [and consider it] as the cause of the universe [by the study of] the *Vêdas* and the *Smritis*, by discriminative knowledge, birth, death, diseases, movements caused by knowledge and desire, [knowledge of] truth and falsehood, emancipation, happiness and misery, good and evil deeds evil protends, (such

* The meaning is —A light continues to burn so long the materials exist such as the wick lamp and the oil But even these materials existing it is sometimes extinguished by an unexpected wind etc Similarly life continues to run on its fixed course though sometimes, it is cut off untimely by an extraordinary calamity

beings of an higher order, but unapprehended by the grosser senses of mankind), their objects being multiplied by the each succeeding one Their objects are sound, tangibility, colour, savour and odour Each [object] disappears [in the] same [element] from which it emanates (179—180)

Although it is the creator itself, it has been, by me, described before, how the soul creates itself by the influence of actions *(sáttwik, rájasik* and *támasik)* (181)

Sattwa, rajas and *tamas* are its *gunás* or universal tendencies Possessed of *rajas* (self-centering tendency) and *tamas* (disorganizing tendency), it (the individual soul) comes again and again in this world (182)

That Great Purusha, [although himself] without any limitation, becomes limited [when he assumes a form]; and with this change, he is described as having his form perceived by the senses (183)

The intervening space between the sign Aries and the star Canopus is called *Pitriyána* (or the road of the departed manes), by that the *Agnihotrinás* (*i e*, those who consecrate and maintain Sacred Fires), desirous of heaven, go to the celestial region (184)

Those, who practise charities, those, who are properly endued with eightfold acromplishments, (*viz*, absence of pride, mercy, forgiveness, absence of envy, purity, desire for doing good, liberality and absence of greediness), and those, who practise the vow of truthfulness,—also [proceed to the celestial region] by that road (185)

Proceeding to the celestial region *(dévaloka)*, through the quarter situate between the constellation *Saptarshi* (Ursa Major) and *Nágavithi* (*i e*, the collection of three stars on the south of the *Saptarshi*) eighty-eight

thousand ascetics, leading the domestic mode of life,—who again come to the world,—become the seeds of creation and institute the religion of action And all those ascetics, avoiding all actions and endued with asceticism, the virtue of celibacy and spiritual knowledge, and disassociated from company, live there till the dissolution of the elements (186—188)

The *Vēdās*, the *Purānās*, the auxiliary sciences, the *Upanishadas*, the *S'lokas*, the *Sūtrās* the commentaries and every other [branch of learning], orally proceed from them (189)

The study of the *Vēdas*, sacrifice celibacy, penance, self control faith fasting and control over the senses are the instruments of the knowledge of self (190)

He (*i e*, the self) should be enquired into, seen, meditated on and listened to, by the twice born living in all the *ās ramās* or orders (191)

Those twice born ones,—who, resorting to the study of [spiritual science] called *āranyaka*, and endued with great faith, worship this real self,—know it [truly] (192)

They gradually approach [the presiding Deities of the] fire, the day, the light half month, the northern solstice, the celestial region and the sun with lightning (193)

Thereupon the mental *Purusha*, meeting them, takes them to the *Brahma* region, from which there is no return (194)

Persons —who have conquered the celestial region by sacrifice, penances and charities,—are born, in order, in [the regions of the presiding Deities of the] smoke, night, dark fortnight, the southern solstice, the region of the departed manes, of the moon, the air, the rain, the water and the earth and return again [to the world] (195—196)

He, who does not know these two roads of the soul, becomes [in another birth, either] a reptile, a bird, a worm or an insect (197)

The feet should be placed on the thighs, [on the right foot] should be placed the left palm, on which is to be spread the right one, the mouth should be firmly fixed by [the help of] the breast and be raised up a little, the eyes should be shut up, [the mind should] be placed in *Sattva (i e* be shorn of all disturbing tendencies and be steadied), [the lower row of] the teeth should be touched by [the upper row], the tongue should be firmly fixed on the palate, the mouth should be shut up, [one] should be perfectly steadied, the entire number of senses should be withheld [from their objects] the seat should neither be low nor high, [one] should practise *Prânâyâma* (suppression of the vital airs) twice or thrice thereupon the Lord, who is stationed in the heart like a lamp should be meditated upon A wise man, having practised concentration, shall fix the soul in the heart (198—201)

Disappearance (*i e* assumption of an invisible body) recollection [of pristine events], physical grace vision [of the past present and unforeseen events] knowledge of the ear (*i e*, hearing of the past, present and unheard of sound), [the power of] entering into another's body, after renouncing one's own body, the power of creating objects, according to one's own will,—are the marks of the consummation of *yougic* power The renouncement of the body, after the consummation of *yoga*, leads to immortality (202—203)

One, who has studied a *Veda*, who has renounced his desire who lives in a forest, who lives on unsolicited

food and who is of restricted diet, acquires the highest *Siddhi* (super-human power) * (204)

One, who acquires wealth by fair means, who is given to spiritual knowledge, who receives guests, who performs *S'ráddha* and who speaks the truth, even though a householder, is emancipated (205)

[REGULATIONS ABOUT PENANCE, ESPECIALLY THAT FOR BRA'HMANICIDE]

HAVING visited dreadful hells—the result of heinous crimes [like *Bráhmanicide*, etc ,] persons, perpetrating heinous crimes, are born again [in this world] after the dissipation of *Karma* (206)

A person, slaying a *Bráhmana*, is born in the species of deer, dog, hog or camel One, drinking spirituous liquor, is born in the species of ass, or amongst *Pukkása* (one begotten by a *Chandála* on a higher *S'údra* woman), or *Vena* (mixed caste) There is no doubt in it (207)

One, stealing gold [owned by a *Bráhmana*) attains to the state of a vermin, insect or bird The violator of a step-mother or a preceptor's wife, gradually becomes grass, bush or creeper (208)

[And when they attain to human birth,] the slayer of a *Bráhmana* [is seen] suffering from consumption, the drinker of spirituous liquor, as having black teeth,

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* Supernatural faculties or perfections which are eight in number, namely, *animan* or the supernatural power of becoming as small as an atom, *mahiman* or the power of increasing the size of the body at will, *laghiman* or the power of assuming extreme lightness at will, *gariman* or the power of making oneself heavy at will, *prápti* or the power of obtaining every thing *prákámya* irresistible will or fiat, *i'sitwa* supremacy, *vas'itva* subjugation or subduing by magical power,

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the stealer of gold, as having bad nails, and the violator of a preceptor's bed, as having ugly skin [on his organ of generation] (209)

Of them, one, associating with a particular [sinner], is born with the same marks [on his body], one, who steals food, gets weak digestion, and one, who steals a book or learns a lesson stealthily without the permission of the preceptor, becomes mute (210)

One, who pilfers corn and mixes a spurious article with it, gets an extra limb, one, who slanders another, gets a nose emitting bad smell, the stealer of oil becomes a cockroach, one, who announces another's shortcomings, gets a mouth emitting foul smell (211)

One, who seduces another's wife, or one, who robs a *Brâhmana's* property, becomes a *Brahma Rakshasa* in a solitary and dreary forest (212)

One, who robs another's jewel, is born in a degraded caste, one, who pilfers a vegetable consisting chiefly of leaves, [is born as] a peacock, one, who pilfers sweet scents, becomes a musk rat (213)

The pilferer of corn [becomes] a mouse, that of a conveyance, a camel, that of fruits a monkey, that of water, a duck, that of milk, a crow and that of implements for constructing a house, a *chataka* bird (214)

[The pilferer of] honey [becomes] a gadfly, that of meat, a vulture that of a cow, an alligator that of fire, a crane, that of a raiment, [becomes subject to] white leprosy, that of juice, a dog and that of salt a *chiri* (a kind of insect) (215)

To show [the result of theft these instances] have been cited by me For theft one is born amongst animals, according to the nature of the article [stolen] (216)

After reaping the fruits of *Karma* and being born in the species of birds, when persons, with the cycle of time, are [re-born amongst men], they [become] poor and wretched, shorn of all good marks (217)

Thereupon, having their sins washed off, the *Yogins* are born in a great family, gifted with learning and possessed of wealth and grains (218)

Owing to negligence in the performance of prescribed deeds (duties), perpetration of forbidden works and failure to govern the senses, a person goes to hell. (219)

For purification, therefore, penance should be performed by him in this world The inner self of such a person, as well as the world, become pleased (220)

If persons, addicted to sinful deeds, do not expiate and repent for their sins, they go to dreadful and distressing hells (221)

Those wretches of men,—who, having been visited by sins consequent upon the perpetration of dreadful crimes and minor offences, do not make penances,—go to [hells] *Tamisra, Lohas'anku, Mahânirava, S'âlmali Rourava, Kutma, Pootimrittika, Kâlasutra, Samhâta, Lohitoda, Savisha Sampratâpana, Mahânaraka, Kâkola, Samjivana, Mahâpatha, Avichi, Andhatâmisra, Kumbhipâka, Asipatravana*—[these twenty],—and *Tâpana,* [forming] the twenty first (222—225)

Any sin, committed unknowingly, is expiated by penances But a sin, committed knowingly, [is not expiated by a penance], but by virtue of a text, [he] can associate with his community (226)

A destroyer of a *Brâhmana*, a drunkard, a thief and a violator of a preceptor's bed, as well as those who associate with them, are [all] *Mahâpâtakins* (*i e*, perpetrators of heinous crimes (227)

Vilification of a preceptor, that of the *Vedas*, the destruction of a friend and forgetting what has been studied, should be known [as sins] equal to *Brāhmanicide*. (228)

To eat forbidden food, to bring a serious, but false, charge against a person before the king, to speak falsehood, for establishing the superiority of caste, and to drink the saliva of a woman in menses,—[are tantamount to the sin of] drinking spirituous liquors (229)

To steal a horse, a jewel a man servant, or a female-servant, [a piece of] land cow, or that which has been kept in trust is equal to the stealth of gold (230)

To know a friend's wife, a maiden, a sister, a woman of a degraded caste, one of the same family or the wives of a son,—is described [as sins equal to that of] violating a preceptor's bed (231)

A person, knowing [his] father's sister, mother's sister, maternal aunt, daughter in law, mother's co wife, sister, preceptor's daughter, preceptor's wife, and his own daughter, is a *gurutalpaga* (*i e*, a sinner of the worst kind) He should be killed after having his generative organ cut off [Similar is the penalty] of a woman who is a willing party (232—233)

Killing of kine, non performance of the principal *Samskāras* or purificatory rites (especially the rite of investiture of the sacred thread), theft, non satisfaction of debt, failure to consecrate sacred fires, selling of forbidden articles, the marriage or consecration of sacred fire by a younger brother before an elder, receiving lessons on payment of a fee teaching by taking fees, knowing another's wife, remaining unmarried while a younger brother is married usury, manufacture of salt, killing of women, *S'udrās, Vaishyas* and *Kshatriyas*,

Or when he sees a *Brahmana* or a cow, on the road-side, suffering from long standing and painful diseases, and relieves him or her of the same, a destroyer of a *Brāhmana* may attain purification (245)

By restoring the stolen property of a *Vipra* or being killed on that account, or on being wounded by weapons [for that purpose] although living, [one] attains purification (246)

Or he should offer oblations to Fire [in honour of all the parts of] the body, beginning with the hair on the body and ending with marrow, in order, with the *Mantrams*,—'*Lomavya Swahā* (i e, I offer this to the hair, etc) (247)

Or by being killed in a battle* with his aim well-directed, or being almost dead with strokes and thereafter living, one attains purification (248)

Or by continually reciting the three *Vedis* with their *Samhitās* in a forest, or by sojourning to all the opposite streams of the *Sarasuati*, living [all the while] on a restricted diet, [one is] freed from his sins (249)

Or by conferring upon a [worthy] person wealth enough [for his life long maintenance] one attains purification [The performance of a] *Vaiswānara* Sacrifice is laid down in the *Smritis* for the purification of the taker (250)

The killer of a *Kshatriya* or a *Vais'ya* initiated into the celebration of some sacrifice shall practise the vow (i e, penance) of the destroyer of a *Brāhmana* The destroyer of a fœtus or that of a woman in menses [must perform penance] as laid down for his caste (251)

* Some Commentators explain it as giving one's life for purification in battle on behalf of the King Others interpret it as a duel undertaken with an expert archer

[If a person] comes for killing but does not kill, him, (i e if one strikes a *Brahmana* with a weapon but does not kill him] he must perform the [usual] penance [For killing a] *Bráhmana* engaged in a sacrifice, he must perform double the penance (252)

[PENANCE FOR DRINKING SPIRITUOUS LIQUORS]

A DRINKER of spirituous liquors must seek purification by drinking either wine, water clarified butter, cow's urine or milk, heated like fire, and meeting with death (253)

Wearing a woolen garment and matted locks he should perform the penance of Brahmanicide, he should eat, in the night, cakes of sesame seeds or particles of rice for three years (254)

For drinking wine, seminal fluid or urine, or eating excreta, unknowingly, the three castes, called the twice born, must perform the *Samskárás* or the purificatory rites (255)

A *Brahmana*-woman, who drinks spirituous liquors, does not go to the region of her husband She is [re born] in this world [either] as a bitch, a female vulture or a she-hog (256)

[PENANCE RELATING TO THE THEFT OF GOLD]

A PERSON, stealing gold owned by a *Bráhmana* should make over, to the king a mace proclaiming his own mis deeds Killed or saved [he attains] purification (257)

By performing the penance [prescribed for] a drinker of spirituous liquors, [he may attain] purification even without communicating [his sin] to the king He should give away gold equal to his body [in weight] or what encompasses the gratification of a *Brahmana* * (258)

* Th s is the penance for stealing go d unknowingly

[PENANCE RELATING TO THE VIOLATION OF A PRECEPTOR'S WIFE, OR A STEP MOTHER.]

[A PERSON committing such a crime,] should lie down on a red hot iron bed with a female figure made of iron; or cutting off his testicles and taking them up, he should renounce his body in the south western quarter. (259)

A violator, of a preceptor's bed must perform the most distressing penance of *Prajapatya* for a year, or he should study the *Véda Samhitâ* and perform the *Chandrayana* for three months. (260)

He, who lives a year in the company of such [sinners], must perform the same [penance]. Fasting [for a day and night before the ceremony] and accepting no present, one may marry a maiden related to these. (261)

[PENANCE FOR ORDINARY SINS.]

FOR slaying all the degraded castes, one must perform the *Chandrayana*. Even a *S'ûdra*, who is not qualified [to study the *Vedas* and offer oblations to the Fire], becomes purified [by its performance for the prescribed] time. (262)

Twofold is the sin of a person, who makes a false accusation, equal is that of his, who speaks of a real charge. For false accusation, one is visited by the sin of the falsely accused person. (263)

[PENANCE FOR COW SLAUGHTER.]

THE slayer, of a cow, must drink the *Pañchagavya* (the five products of the cow taken collectively, *i.e.*, milk, curd, clarified butter, urine and the dung), and remain self restrained for a month. By sleeping in a cow shed by following a cow, and by giving away a cow, he may [also] attain purification. (264)

Or being controlled, he must perform the hardest or the most difficult of penances, or fasting for three nights, he shall give away eleven kine with bulls (265)

[PENANCE FOR MINOR SINS]

THE purification, of minor sins, is brought about by the *Chandrâyana*, or by living simply on water for a month or by the *Parâka* Penance (266)

For killing a *Kshatriya*, a person shall give away a thousand kine with bulls or he should perform, for three years, the penance consequent on Brahmanicide (267)

The slayer, of a *Vais'ya*, should perform this penance for a year, or he shall give away a century of kine, the slayer, of a *S'ûdra*, should perform [the penance] for six months [consecutively], or ten kine, he should make a gift of [in its stead] (268)

[PENANCE FOR KILLING WOMEN]

FOR slaying [unknowingly] an unchaste *Brâhmana*, *Kshatriya*, *Vais'ya*, or a *S'ûdra*, woman, one should, in order, make a gift of a vessel made of hide, a bow, a goat and a lamb, for the purification [of his sin] (269)

For slaying a woman, who has gone a little astray, one should perform the penance consequent on slaying a *S'ûdra* [Similar is the penance for killing] a thousand animals having bones, and a cart load of those having no bones (270)

For killing a cat, an alligator, a frog a crow or other birds, [one] should drink milk for three days, or perform the penitential rite of the *Pâdakrichchha* (271)

[For killing] an elephant, five dark-blue bulls, a parrot, a two years old calf, an ass goat or a lamb a bull, or a *Krouñcha* bird, a three years old calf [should be given to a *Brahmana*] (272)

For killing a swan, a vulture, a monkey, beasts living on raw flesh, birds living in water and on land peacocks, or a *Bhasa* (a kind of cock),—one should make a gift of a cow, [for killing] animals not living on flesh, [one shall give away] a calf (273)

[One shall give away] an iron-rod, [for the destruction] of reptiles, for that of animals having no sex, lead weighing a *masha*, for that of a hog, a vessel full of clarified butter, for that of a camel, gold weighing a *guñja* ($2\frac{1}{16}$ grains), and for that of a horse, a parrot (274)

[For the destruction] of *Tittiri* birds, [one shall give away] sesame seeds to the weight of one *maund* and twenty four *seers*, if one is incapable of making a gift, as laid down for the destruction of elephant and other [animals] [as mentioned before], one should perform a penitential rite, for the purification of each sin (275)

For the destruction of insects, sprung into being from fruits, flowers and juices of sugar cane etc ,—one should drink clarified butter Something must be made a gift of for the destruction of insects having bones, and the *Pranayama* [should be performed for that] of those having no bones (276)

For [uselessly cutting] a shrub or a plant, a bush, a creeper or a huge tree [one should] recite the *Ri* (i.e., the sacred verse of the *Gáyatri*) for a hundred times) [And for a ruthless] destruction of a medicinal herb one should live on milk and follow a cow for a day (277)

An unchaste woman when bitten by a monkey, ass, camel crow or by a jackal by performing the *Pránáyama* in the water and drinking clarified butter attains purification (278)

[A person] consecrating, with the *Mantrams* — '*Yan mê adya rêtas*' (that my semen which to day etc), the semen dropped without any cohabitation with a woman, and taking it up with the nameless finger, should touch the parts between the two breasts and the two eye brows. (279)

Having seen his own reflection in the water, he should recite the *Mantrams* — *Mayi têja iti*" Seeing unholy objects, displaying fickleness of limbs, etc, or speaking falsehood, [he should recite] the *Sâvitri (Gayatri)* (280)

For knowing a woman a *Brahmachârin* becomes *Avakirni* (*i e*, a religious student who has committed an act of incontinence) [and] by sacrificing an ass in honour of the *Nairiti* Deity, he attains purification (281)

If without being disabled [a *Brahmacharin*] discontinues the practice of begging alms and adoring the Sacred Fire for seven nights [consecutively] he should offer two oblations to the Fire with the *Mantrams*, '*Kâmâvakirna*, etc" (282)

He should then, worship the Sacred Fire with (the *Mantram* —) '*Samasinchatu* etc" [Drinking] honey or eating [interdicted] meat [he should perform] the most difficult penance [of *Prajapatya*] and other penitential rites in the end (283)

[illegible] disregarding the injunctions of the preceptor, pur[illegible]ration is attained by gratifying him [again] If he (*i e*, the religious student) dies while sent out, on business, to some other place, the preceptor should perform three distressing penances (284)

There is no sin if a *Brâhmana* meets with his death while doing good to him, (*i e* a person) while

cows and bulls are in danger while administering medicine, or while worshipping the Sacred Fire (285)

He, who falsely attributes [the commission of] heinous and minor crimes to another person, should spend a month, having controlled his senses, living on water and reciting [the purifying *Mantram*] (286)

The person, falsely accused, must perform a difficult penance, [and] offer, in a sacrifice, a cake to the Deity of Fire or an animal to the Wind God (287)

For knowing an elder brother's wife, without being appointed a person should perform [the penitential rite of] the *Chândrâyana* For knowing his wife during her menstrual period, [a person] attains purification by drinking clarified butter after the expiration of three nights (288)

For performing any religious rite for a person belonging to any of the three higher castes, who has been outcasted for the non performance of purificatory rites or for the employment of spells for malevolent purposes one should perform three most painful penances One, desecrating the *Vêdâs* or one, renouncing a person who seeks refuge with him —should live, for a year, on barley cakes (289)

A *Brahmachârin* who lives in a cow pen, shall live on water and recite the *Gayatri* for a month [Similarly one is, also] freed [from the sin of] accepting presents from a degraded person (290)

One, who rides a conveyance, drawn by an ass or a camel, one who bathes or eats in a state of nudity and one, cohabiting with a woman in the day time;—should bathe in the water and then perform the *Prânâyama* (291)

For thou theeing an elder or treating him haughtily with the exclamation of *Hum*, for defeating a *Brâhmana* with words or tieing him quickly with a cloth, one should gratify them and fast for a day (292)

One should perform a painful penance for raising up a rod [for striking] a *Brâhmana*, for striking him therewith, a more painful one, for causing bloodshed, a most painful one, and for [striking a blow which] makes the blood congealed within, the painful penance (of *Prajâpatya*) (293)

By carefully taking into account time [and] place, age and ability [of the perpetrator and the nature of] the crime, [one should] lay down the penitential rite The rite, for getting freedom from sins not mentioned there, (*i e*, in the Law-Books), should, also, be pointed out] (294)

[If a person refuses to perform any penance,] his own kinsmen should make the female-servant, of such an outcaste, carry his water-vessel [filled with water] to the outskirts of the village and ostracise him from all works (social and religious) (295)

If he returns after performing the penance, [they] should throw a new pitcher [into a tank], accuse him no longer and associate him [thenceforth] in all works (296)

This law has also been laid down for outcasted women but accommodation near the dwelling house, food, raiment and protection should be given [to her] (297)

Cohabitation with a person of an inferior caste, destruction of the fœtus and slaying the husband, require, forsooth special ostracism for women (298)

One should never live with those who kill persons seeking refuge with them, boys and women as well as

with those who are ungrateful, even if they have performed penances (299)

After the pitcher has been thrown, [the person who has performed the penance,] being surrounded by his kinsmen, should first of all, offer barley cakes to the kine, [his kinsmen,] after he has been honoured by the kine, should welcome him [by taking the food offered by him] (300)

One, whose crime has been made public, should perform a penance laid down by the *Parishad** (assembly of learned men) One, whose crime has not been made known, should perform a secret penance (301)

[REGULATIONS RELATING TO SECRET PENANCE]

THE slayer, of a *Brahmana*, should fast for three nights and recite, in the water, the *Aghamarshana Sûkta*, [and] thereafter, making a gift of a milch cow, he attains purification (302)

Or living on air during the day and spending [the night] in the water, he should offer forty oblations of clarified butter to the Fire with the *Mantram*,—"*Lomavya Swâhâ*" (303)

Fasting three nights and reciting the *Kushmandi-Rik*,—("*Yaddevâ devakedanam*") [and offering oblations of] clarified butter, the drinker of spirituous liquors [attains] purification, and a stealer of gold, by reciting the *Rudra Mantram*, being stationed in water (304)

* *Parishad* or the assembly of learned men must, at least contain ten persons viz., one proficient in the *Rig Veda* one in the *Yajuska* one in the *Sâma Veda* one in the *Purva* and *Uttara Mimamsâs* one learned in the *Nyâya* one in the *Nirukta* and one in the *Dharma Sâstras*, and three persons from the three *Asrams*

The violator of a preceptor's bed, is freed [from sin] by reciting the *Sahasras'irsha Mantram* (the *Purûsha Sûkta*) After the termination of the proper rite, a milch-cow should be presented by each of them (*i e*, by the sinning parties) (305)

For the purification of all crimes, and minor sins, and of those which outcaste a person and those which have not been mentioned, the *prânâyama* should be performed a hundred times (306)

By taking [unconsciously] semen, excreta or urine, the foremost of a twice-born one should drink the purifying *Soma*-Juice consecrated with *Om* (307)

Whatever sin is unconsciously accumulated during the day or night is all dissipated by reciting the *Sandhyâ-Mantrams* at the three periods [of conjunction] (308)

The recitation of the *Sukriya Mantram,—"Vis'vâni dêva Savitas,"* of the *A'ranyaka*, [and] specially of the *Gâyatri* of the hymn addressed to the eleven Rudras, purify all sins (309)

A twice-born one should recite the *Gâyatri* and offer oblations of sesame in all those matters wherein he considers himself sullied with sins (310)

Neither these [minor] sins, nor those resulting from [the perpetration of] heinous crimes touch a person, who is given to the study and teaching of the *Vêdâs*, endued with forgiveness and devoted to the performance of rites relating to great sacrifices (311)

By living on air during the day, remaining within water during the night, and reciting the *Gâyatri* a thousand times after sunrise, one is freed from all sins, except that of the Brahmanicide (312)

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[THE OBSERVANCES RELATING TO YAMA AND NIYAMA]

CELIBACY, mercy, forgiveness, charity, truthfulness, open mindedness, abstention from injury, faith, sweetness of temper and restraint of the external senses are known as *Yamas* (313)

Bathing, silence, fasting, celebration of sacrifices, Vedic study, control of the generative organ, service of the preceptor, purity, absence of anger and vigilance are called *Niyamas* (or self imposed religious observances) (314)

[THE VARIOUS VRATAS OR RELIGIOUS OBSERVANACES]

AFTER having drunk cow's urine, cowdung, thickened milk, curd clarified butter and *Kus'a* Water, one should fast the next day and thus practise the most painful rite of *Santapana* (315)

Taking each of the articles necessary for *Sántapana* for six days, one should fast on the seventh day This is called the penitential rite of *Mahásántapana* (316)

To drink, every day each of the extracts of *Palasa*, *Udumvara*, Lotus [and] *Bel*, Leaves, and *Kusa*, Water is called *Parnakrichchha* (the penitential rite of taking leaves) (317)

One should drink, severally every day, hot milk, hot *ghee* and hot water [for three days] and then fast for one night [on the fourth day] This is called *Taptakrichchha* (the penitential rite of taking hot articles 318)

[The penitential rite that is performed) by taking one meal in a day for one day, one meal in the night for one day unsolicited food for one day and by fasting for another day is called *Padakrichchha* (319)

[When this penitential rite is rendered] threefold by any means whatsoever, it is called *Prajápatya* This penance, which is performed by taking rice filling up the palms is the most difficult and distressing one (320)

[The penance of] *Krichchhátikrichchha i e*, the most painful of painful) [is performed] by living on milk for twenty one days [The one performed] by fasting for twelve days is called *Paráka* (321)

To eat or drink, every day, severally, saffron, foam of boiled water, butter milk, water and barley meal and then to fast for one night, is called *Soumya-krichchha* (322)

One should take each of these articles (mentioned above *i e*, saffron etc), in order, for three nights [This penitential rite,] extending over fifteen days, is known as *Tulápurusha* (323)

In the light half month one should increase the [number of the] balls of cooked rice, each being of the size of the egg of a pea hen with the day, and decrease the same in the dark fortnight, while performing the *Chandráyana* (324)

Or one should somehow eat two hundred and forty balls in the course of a month This is another mode of *Chandráyana* (325)

Bathing thrice a day one should perform the *Prajápatya* and other difficult penances as well as the *Chandráyana* He should recite the purifying *Mantrams* and consecrate the balls with the *Gáyatri* (326)

The purification of sins for which no penance has been laid down, is effected by the *Chandráyana* He who performs it for religious purposes attains the lunar region 327)

He, who, wishing for virtue and being restrained performs the most difficult penances, comes by great prosperity, and reaps the fruits of great sacrifices (328)

Hearing of these religious duties described by Yâjñawalkya, the *R*ishis said that to that foremost of Yogins, of incomparable energy. (329)

Those who, shorn of idleness, will preserve this Religious Code, will acquire fame in this world and repair to the celestial region [in after life] (330)

One, seeking learning, attains the same; one, wishing for wealth, gets it, one, longing for longevity, becomes possessed of the same, and one, hankering after prosperity, gets the same (331)

The departed manes, of the person, who will, on the occasion of a *S'ráddha*, make others listen to, at least, three couplets [of this Code], will, forsooth, attain to unending gratification (332)

By following this Religious Code, a *Bráhmana* becomes a worthy person, a *Kshatriya*, virtuous; and a *Vais'ya*, possessed of wealth and corns (333)

He, who will make the twice-born listen to it on every *Parva*-day, will reap the fruits of a Horse-Sacrifice Do thou accede to this our request (334)

Hearing the speech of the ascetics and being delighted, Yâjñawalkya, too, saluting the Self-sprung *Brahma*, said "so be it" (335)

Here ends the Third Chapter, dealing with Penances, in the Yajñawalkya Samhitá

THE END

HARITA SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A., M.R.A.S.

Rector, Keshub Academy,

Author of the English Translations of The Râmâyana, Mahâ-Bhârata, Srimadbhâgavatam, Mahânirvâna-Tantram, Harivamsa, Agni Purânam, Mârkandéya Purânam, &c., &c.

Calcutta

PRINTED BY H. C. DAS, ELYSIUM PRESS,

40, NAYAN CHAND DUTT'S STREET.

1906.

A PREFATORY NOTE ON HA'RITA SAMHITA'

HA'RITA originally wrote his Law Treatise in Prose But the original work is not available and the one now extant, is a metrical abridgment of the same The metrical work is also regarded by the Hindus as an authority on *Achâra* or duties in general What is popularly called positive law is not to be found in this Treatise The work consists of Seven Chapters and contains a hundred and ninety-four *S lokas* or couplets

The king Amvarisha asks the *Rishi* Mârkandeya about the duties of various castes and orders In reply to his question the *Rishi* describes the conversation that took place between Hârita and the *Rishis* in days of yore

It is evident from this statement occuring at the commencement of the book that Hârita delivered his discourse on Law in Prose and the *Rishi* Mârkandeya subsequently put the substance in verse The work, that passes under the appellation of Hârita *Samhita*, is really a treatise written in verse by Mârkandeya embodying the substance of the original exposition of Hârita

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Hârita Samhitâ.

CHAPTER I.

Having been thus accosted by them, the ascetic Hârita said to them —Hear, O ye all ascetics I shall describe the eternal duties (7)

O foremost ones by following the duties of castes and orders as well as [the precepts of] the *Yoga S'âstra*, a mortal is freed from the fetters of birth and *Samsâra* (mundane existence) (8)

Formerly (*i e*, before the creation) the Divine Creator of the Universe, the Great Soul [Vishnu] was lying asleep with [his Consort] S ree (the Goddess of Prosperity) on a bed of serpent in water (9)

From the navel of that Deity lying asleep originated a huge Lotus Within that Lotus sprang into existence Brahmá having the *Védas* and the *Védângás* for his ornaments (10)

He (*i e*, Brahmâ) was again and again, asked by the god of gods saying— Create the universe" He too having created the entire universe consisting of the Celestials *Asurás* and the human beings brought out from his mouth the sinless *Brâhmanás* for successfully performing sacrifices the *Kshatriyás*, from his arms, and the *Vaisyas* from his thighs (11—12)

Hear O ye foremost of the twice born I shall describe the words —capable of giving wealth fame, long life the celestial region and the fruit of emancipation — which the Divine Grand Father Brahmâ addressed to them all, in order of succession after having created the *Sûdrás* (13—14)

Those begotten by the *Brahmanás* on *Brahmana* women are known in the *Smritis* as the *Brâhmanas* I shall describe their duties and the country worthy of being inhabited by them (15)

O ye foremost of the twice born, [a *Brâhmana*] should live in a country where the antelope moves about freely by nature, [for there only] religious practices become successful (16)

Sixfold works have been laid down for a high souled *Brâhmana* He, who always lives with them (*i e*, performs them) attains to happiness (17)

Teaching religious study officiating as a priest at sacrifices, celebrating sacrifices, making gifts and accepting gifts are mentioned as the sixfold duties of a *Brahmana* (18)

Teaching is threefold, [namely] for virtue or wealth, and service is described as the third [object] (19)

In the absence, of at least one, of these works, a *Brâhmana* becomes a *Vrishâchâra* (*i e*, one acting like a bull) Learning should not be bestowed, by a person, on him who seeks [only] his [own] advancement (20)

One should teach a worthy disciple and discard an unworthy one For successfully performing a religious rite, one should accept a gift from a householder who is known as being freed from sins (21)

One should in a purified place daily attentively study any *Véda* *Dharma Sâstrâs* should be [similarly] studied by the pure minded *Brâhmanâs* (22)

They should be daily and nightly studied and listened to like the *Védâs* To make a gift and offer food unto a *Brâhmana* who is ignorant of the *S ruti* and the *Smriti* encompasses the destruction of the giver's family Therefore a *Brâhmana* with all care should study the *Dharma S'âstrâs* (23—24)

The *S'ruti* and the *Smriti* are the two eyes of the *Brâhmanâs* created by God If deprived of the

knowledge] of the one, [a person] is called one eyed, and if of the two, a blind (25)

A good *Brahmana* should zealously attend upon his preceptor and worship the *Vivâha* Fire, morning and evening (26)

Having bathed properly, he should offer, every day, oblations to the *Vishwadevâs*, and adore the in coming guests, to the best of his power, and without any distinction (27)

A person, leading the domestic mode of life, who is always devoted to his wife, and shuns other peoples wives, should, also, adore other in coming *Brâhmana*-guests to the best of his power (28)

An intelligent person should take his meal in the evening, after having performed the *Homa* He should be truthful, have control over his passion and never fix his mind on irreligion (29)

Having undertaken the performance of his own duty, he should not neglect it from carelessness He should always speak truthful words conducive to the well being of all, and in the next world (30)

This is the duty of a *Brahmana* described in brief He, who performs this duty attains to the station of *Brahman*, (i e, emancipation) (31)

O ye foremost of the *Brâhmanâs* as accosted by you, thus the Code of Religious Regulations, which dissipates the entire multitude of sins, has been described by me Hear I shall now describe the duties of the *Kshatriyas* and severally of other castes (32)

CHAPTER II

[THE DUTIES OF THE KSHATRIYAS VAISHYAS AND SUDRAS]

I SHALL describe in order from the beginning to the end [the duties of] the *Kshatriyas* and others by following which regulations all come by most excellent condition (1)

When placed in [charge of] a kingdom a *Kshatriya* should protect his subjects righteously be devoted to study and should duly celebrate sacrifices (2)

A king endued with a righteous understanding should always make gifts unto the twice born (*i e* the *Brahmanas*) be always devoted unto his own wife and take a sixth part [of the income of his subjects as revenue] (3)

He should be proficient in the Laws of Polity well informed in the true spirit of making peace and dissension devoted to the Deities and the *Brahmanas* and be intent on performing rites for the *Pitris* (the departed manes) (4)

He should perform sacrifices righteously and shun irreligious works By acting thus a *Kshatriya* attains to the most excellent condition [in after life] (5)

A *Vaishya* should duly tend cattle drive trade and agriculture make charities and feed the *Brahmanas* according to his power (6)

He should be shorn of pride and stupefaction [and] even by words he should not injure others be devoted to his own wife and self restrained and avoid other people s wives (7)

Having fed with his money the *Brahmanas* and the priests at the time of sacrifice he should live without lording over in religious matters till the fall of his body (*i e* till his death) (8)

He should zealously celebrate sacrifices, study religious books, make charities, perform the rite for the *Pitris* and worship the Man Lion, (*i e*, Vishnu) (9)

This is the duty of a *Vaishya* He, who follows the duty of his own caste, and acts thus, forsooth repairs to the celestial region (10)

A *S'údra* should, with care, serve the three *Varnas* and particularly act like a servant unto the *Bráhmanas* (11)

He should make gifts without being solicited earn his livelihood by hardship, and zealously worship the Deity according to the rules of *Paka Yajña*, (a simple or domestic sacrifice) (12)

Furthermore he should adore the *S'údrás*, who wend righteous and just ways He should put on a tattered cloth, eat the remnant of a *Brahmana's* food find pleasure only in his own wife and avoid another's wife (13)

A *S'údra* should always do this with his mind, words and deeds Having performed righteous deeds and having his sins dissipated [thereby], he attains to the dignity of Indra (14)

The duties of the various *Varnas* have, thus, been described by me, as they formerly emitted from the mouth of *Brahma* O ye lords of ascetics, listen now to the duties of the first *A s'rama* (*i e*, the order of religious students) as I go on narrating them one after the other (15)

CHAPTER III

[BRAHMACHARYYA OR RELIGIOUS STUDENTSHIP]

HAVING been invested with the sacred thread, a person (*i e*, one of the three castes) should live in the family of his preceptor and do good unto it by deeds, mind and words (1)

[He should] lead a life of celibacy, sleep on [the bare] earth, adore the Fire, and offer unto his preceptor, pitchers full of water, sacrificial fuels and *go ghrāsha* (*i e*, morsels of grass for his cow) (2)

A *Brahmacharin* should study [the *Védas*] with propriety without which he does not attain the fruit of Vedic studies (3)

A wicked-souled person divorced from regulations, even when he performs righteous deeds disregarding the proper rules, does not attain the fruits thereof (4)

Therefore for attaining success in his Vedic study, he should perform the rites laid down in the *Védas* He should learn from his preceptor, the many and varied rules [for attaining] purification (5)

Being careful and attentive, a *Brahmacharin* should use a deer skin [for his waist cloth] a piece of wood for cleansing the teeth, *mekhala* (*i e* the triple girdle worn by the first three castes), and the sacrificial thread (6)

For procuring food he should, having restrained his senses beg alms in the morning and evening Rinsing his mouth carefully every day, he should not cleanse his teeth * (7)

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* *I e* He should not rub his teeth with wood after having rinsed his mouth at the time of bathing

He should renounce umbrella shoes scents and garlands and must also abstain from dancing and singing useless conversation and sexual intercourse (8)

Having restrained his senses he should abstain from riding on elephants and horses Observing his vow a *Brahmacharin* should perform his evening adoration (9)

After the termination of the evening adoration he should salute the feet of his preceptor and reverentially meditate upon his parents (*i e* adore them mentally) (10)

These three (*i e* the preceptor the father and the mother) being lost (becoming displeased) all the Deities are displeased Shorn of pride a *Brahmacharin* should abide by the commands of all these (11)

Having studied either the one two or the three *Vedas* from the preceptor he should make the usual present to him and then being self controlled [he should] live in his village (12)

A *Brahmana* whose tongue generative organ belly and hands have all been controlled should resorting to *Sannyasa* (renunciation) lead a celibate life near the same preceptor as long as he lives in his absence near his (preceptor's) son [in the latter's absence] near his disciple or in his family Neither marriage nor [absolute] renunciation is laid down for the *Naishthika** (13—14)

A *Brahmacharin* of firm vows who carefully following this regulation renounces his body is not born again in this world (15)

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* A perpetual religious student who continues with his spiritual preceptor even after the prescribed period and vows life long abstinence and chastity

A *Brahmachârin*, who, being self controlled and devoted to the service of his preceptor, moves about on this earth, acquires an auspicious learning, so difficult of attainment and comes by its fruit (i e, virtue, worldly profit, desire and emancipation) so easily attainable [by such a person] (16)

CHAPTER IV

[GARHASTYA OR THE DOMESTIC MODE OF LIFE]

AFTER having completed his Védic studies and being acquainted with the true import of *Dharma S'âstras*, a person should wed a maiden of a different family, having a brother, endued with auspicious marks, perfect limbs and a good character That foremost of the twice-born must do so according to the most excellent rite of *Brâhma* (1—2)

Various other forms of marriage, according to caste and order, have been spoken of Having duly collected sacrificial fuels, the foremost of the twice born, being all the while wide awake, should offer oblations [to the Fire] in the morning and evening Thereupon [he] should daily bathe after having previously cleansed his teeth (3—4)

Having got up from bed at dawn he should duly perform [all] the purifying operations The mouth remaining stale (i e, not washed) every day, a person loses control over his own self (5)

Therefore one should eat (use) a piece of wood, dry or wet, for cleansing the teeth *Karanja*,* *Khadira*, *Kadamva*, *Kurava*, *Saptaparni*, *Prisniparni* *Jâmva*

* Name of a tree used in medicinal preparations

Apâmârga, *Vilva*, *Arka*, *Udumvara*,—these are mentioned as the most suitable woods in the operation of tooth rubbing Thus is described, in brief, the wood which should be used for rubbing the tooth (6—8)

All thorny woods yield virtue, and milky ones, fame It is said that the wood, for rubbing the tooth, should be of the measure of eight fingers Or it should be of the size of a span, measured from the tip of the thumb to that of the forefinger With such [a piece of wood], one should cleanse one's teeth (9)

If the teeth are touched with a twig on the first day of a lunar fortnight, the fifteenth day of the dark fortnight, the fullmoon day, the sixth and the ninth lunar day, one's seven generations are consumed (10)

On the interdicted days, the mouth should be rinsed with twelve handfuls of water instead of a twig (11)

Having rinsed the mouth as laid down in the *Mantram*, one should again rinse it Then sprinkling one's own self with water, as described in the *Mantram*, one should throw palmfuls of water (12)

By virtue of the boon conferred by Brahmâ, whose birth is not known the *Râkshasas Mândeha* fight every morning with the Sun (13)

The handfuls of water thrown by the *Brâhmanâs* and inspired with the mystic verse *Gâyatri*, destroy all the *Rakshasâs* passing under the appellation of *Mandeha* (14)

Thereupon protected by the *Brahmanâs*, the Sun proceeds along with the Yogins headed by the great Marichi and Sanaka (15)

Therefore one should not studiously neglect the morning and evening adorations One, who neglects

the same out of stupefaction forsooth goes to [the infernal region of] hell (16)

Having rinsed one s mouth sprinkled one s own self with water according to the *Mantram* and offered handfuls of water in honour of the Sun one should perform the rite of circumambulation and then purify one s self by touching water (17)

Even when the stars are visible one should duly perform the first *Sandhyâ* adoration and recite the *Gayatri* till the Sun is not seen (18)

Then having duly performed the evening *Sandhya* even when the Sun remains visible one should recite the *Gayatri* till the stars are not seen (19)

Thereupon reaching the house and performing the *Homa* a learned and sage person should think of measures for supporting those who depend on him (20)

Thereupon for the behoof of his disciples he should conduct Vedic studies for a little while then a good *Brâhmana* should approach his king for business (21)

Then repairing to a distant place he should fetch *Kusa* flowers and sacrificial fuels Then he should perform the midday adoration at a holy and charming place (22)

I shall [now] describe in brief the regulations destructive of sins [of that form of bath] by bathing according to which one is freed from all sins (23)

Having brought for bathing earth together with pure rice and sesame one should then with a careful mind go to a river having profuse pure water (24)

A river existing one should not bathe in another water One should not bathe in little water while there exists a profusion of it (25)

The water of a river is the best One should bathe in the river, standing against the current. In its absence, one should bathe in a tank or in other pools. (26)

Sprinkling a pure spot with water, one should place one's all clothes there. Then carefully washing one's own body, one should rub it with earth and water. (27)

Just before bathing, a learned person should rinse his mouth Then entering into water, controlling his speech duly, and mentally thinking of Hari, he should immerse himself in thigh-deep water. (28)

Then returning to the bank and rinsing his mouth according to the *Mantram*, he should sprinkle his body with water [reciting] the *Varuna-Mantram* and the *Pavamani* Rik. (29)

Then having carefully sprinkled his own body, with the water taken by the tips of *Kus'a*-grass, [and reciting the *Mantram*,—] "*Syona prithivi*," the twice-born should rub it [his body] with earth [reciting the *Mantram*,—] "*Idam Vishnu*" (30)

Then, when immersing in water again, he should meditate on the divine Nârâyana. Then entering into water properly, he should recite [the *Mantram*,—] "*Aghamarshanam*" (31)

Having bathed, he should offer, as usual, oblations of water with rice and sesame, to the celestial saints and the departed manes, then pressing out water [from his cloth] and reaching the bank, being self-controlled, he should put on two pieces of white cloth and *Uttariya* (cloth to cover the body) He should not shake his hairs (32—33)

A dark blue or a blue cloth is not preferable A learned person should always avoid a dirty cloth [and one] that does not emit a good smell. (34)

Thereupon a learned person should wash his feet with clay water Then, again converting the right palm into the shape of a cow's ear he should see the water inside drink it thrice and rinse the mouth twice therewith Then sprinkling his head and feet with water, he should touch his mouth with three fingers (35—36)

With the thumb and nameless finger he should touch the two eyes Then being self restrained he should touch his head with five fingers (37)

Having rinsed his mouth according to this regulation, a pure minded *Bráhmana* shorn of idleness should, with *Kus'a* in hands and his face directed towards the east or the north perform the *Pránáyáma* thrice, and thereafter perform the sacrifice of the recitation of the *Gâyatrí* the mother of the *Védás* (38—39)

There are three kinds of *Japa Yajna* understand their secret meaning *Váchika* *Upâms'u* and *Manasa* are the three forms (40)

Of these three forms of *Yajna* each succeeding one is superior to the preceding one (41)

What is performed by reciting the *Mantrams* the various parts and letters being distinctly sounded either high or low is called *Vachika Japa Yajña* (42)

That in which the *Mantrams* are recited slowly, the lips quiver a little and the sound becomes audible to a slight extent is known as *Upáms'u Japa* (43)

That in which the words and letters [of the *Mantrams*] are comprehensible by the intellect [though the words and letters are not audible and the meaning of the words is meditated on is called *Manasa* (44)

Being daily engaged with the recitation the Deities become propitiated They being pleased the sages acquire a large family (45)

When the recitation is performed, the *Rakshasâs*, *Pis'achas*, and the dreadful huge serpents do not come near but fly away from a distance (46)

Knowing the metre and the *Rishi* (saintly author), one should zealously recite the *Mantrams*. And knowing their meaning, a twice born one should mentally recite the *Gayatrí*, day and night (47)

He,—who daily recites the Divine *Gáyatri*, the highest [form of recitation] being a thousand times, the middling, a hundred times, and the lowest, ten times,—is not sullied by sin (48)

Then offering, with upraised arms, handfuls of flowers to the Sun, he should recite the *Sukta*,—*Udutyan* etc, and then *Tatachakshu* 49

Performing the rite of circumambulation and covering [his face] with hands a twice born one should bow unto the Sun and then propitiate the other Deities with the *Tirtha* Water (50)

Then pressing water out of the cloth with which he had bathed, he should rinse his mouth again. Bathing and making gift by a devout follower has been described here like that (*i e*, they should be accompanied with the rinsing of mouth) (51)

Seated on *Kus'á* grass with *Kus'á* grass in hands and with his face directed towards the east, a person should reverentially perform *Brahma Yajña*, according to the rites thereof (52)

Thereupon having got up and placed his joined hands on his head, he should reciting the *Rik*,—*S'uchishadi*, offer *Arghya* of sesame, flowers and rice to the Sun (53)

Thereupon having saluted the Sun God he should again return to his house. And, going there he should

adore Vishnu, according to the rite laid down in the *Purusha-Sûkta* (54).

Thereafter he should offer *Vali* (offerings of food) to the *Vis'wadévas* according to the rite thereof. A householder should wait for a guest till the hour of milching the cow. (55)

If a guest, not seen or known before, comes, he should, rising up adore him with a welcome, offer of water and a seat. (56)

[On a guest] being welcomed, the Fires of a householder become gratified. On a seat being offered, the King of the Celestials becomes pleased. (57)

Water, for washing the feet, being offered, the departed manes attain to gratification which it is so difficult to secure. On food being offered, Prajâpati is pleased. (58)

Therefore after the adoration of Vishnu, the guests should be daily worshipped by a householder with respect and according to his might. (59)"

He should give unto the beggars and the mendicant *Brahmachârins* alms consisting of undedicated curry and rice. (60)

If a mendicant arrives at a house before food is offered to the *Vis'wadévas*, then keeping a part thereof for them, one should dismiss him by giving him alms. (61)

A mendicant, being fed, can remove the mischief done by the *Vis'wadévas*. But the *Vis'wadévas* can never remove the mischief done by the mendicants. (62)

Therefore when *Yatins* arrive at a house, one should respectfully offer them alms, for he should think without a shadow of doubt that Vishnu is himself a *Yatin*. (63)

After having fed well dressed maidens, aged persons

and children, a householder should then take his meal (64)

With his face directed either towards the east or the north abstaining entirely from speaking or controlling his speech, he should, with a delighted heart, salute the boiled rice in the beginning (65)

Then offering oblations to the vital airs with different *Mantrams* he should, being self restrained, take sweet food (66)

Then rinsing his mouth and remembering his Tutelary Deity, he should touch his belly Then a wise person should spend his time in the study of history and the *Purânas* (67)

Then going out, he should duly perform the evening adoration Then performing the *Homa* and feeding the guests he should take his meal in the night (68)

Eating in the morning and evening has been sanctioned by the *S'ruti* for the twice born But they cannot take any intermediate meal The rule for the *Agnihotrins* is [to take meals only in] the evening (69)

A *Brâhmana* should teach his disciples but dismiss them on those days on which no religious studies are to be prosecuted All the days mentioned in the *Smritis* and the *Purânas* [are to be accepted] (70)

On the *Mahanavami* (the ninth day in the bright half of the month of *A s'win* sacred to the worship of Durgâ), the twelfth day of the fortnight, *Bharani*, the *Parva* days (Fullmoon and the last day of the dark fortnight, and the third day of the bright half of *Vais'âkha* a *Brahmana* should not teach his disciples (71)

On the seventh day of the fortnight in the month of *Mâgha*, on *Rathya Saptami*, while rubbing oil and at the time of bathing one should avoid teaching (72)

Seeing a dead body carried or placed on earth and hearing the sound of weeping in the evening the fore most of the twice born should not study [the *Védâs*] (73)

O ye the leading twice born ones, charities must be made by a householder—the gift of gold, cow and earth (74)

This is the essence of the duties of a householder described [by me] He who satisfies them with reverence, attains to the dignity of *Brahma* (75)

By the favour of the Man Lion he acquires the most excellent knowledge And by it a *Brahmana* attains emancipation O ye twice born ones (76)

O ye *Vipras*, thus the eternal Code of Duties has been described in brief by me, to you If a householder carefully performs the duties laid down for the domestic mode of life, he becomes united with [the God] Hari (77)

CHAPTER V

[THE DUTIES OF THE VANAPRASTHA MODE OF LIFE]

O YE great and most excellent *Rishis* hear I shall hereafter, describe the duties of a *Vânaprastha* or a hermit (1)

Having seen sons and grandsons and his hairs grow grey, a householder, consigning the care of his wife to his sons or with her, should enter into a forest (2)

Having nails, hairs of the body and white skin covering the body, a hermit living in a forest, should duly offer oblations to Fire (3)

He should carefully daily offer oblations with paddy grown in the forest, unimpeachable rice growing without cultivation, leaves, roots and fruits. (4)

Having bathed thrice, he should practise austere penances. Either after a fortnight or a month, he should take his meals, cooking the food himself. (5)

Or he should take his meals at the fourth, eighth, or the sixth, period;* or he should sustain himself with air. (6)

Stationed in the midst of five fires in the summer, living without shelter in the rainy season and remaining inside the water in the dewy season, he should spend his time practising penances (7)

That person of well-formed religious understanding, who performs these rites in order, shall, taking his own Fire, repair to the northern quarter (8)

An ascetic, going to a forest, who, abstaining from speech, meditates on *Brahman*—who is beyond the ken of senses—till the destruction of his body, becomes glorified in the region of Brahmâ (9)

He,—who, living in a forest and being endued with mental abstraction and self-restraint, practises penances, —goes, freed from sins, purified and endued with a quiet mind, to the ancient, divine Purusha. (10)

* The fourth period is the evening of the second day, after fasting for a day, the eighth period is the evening of the fourth day, after fasting for three days

CHAPTER VI

[THE DUTIES OF THE FOURTH ORDER SANNYASA]

I SHALL, hereafter describe the most excellent fourth *A s rama* or order, by following which with reverence, one is released from the fetters [of worldly existence]. (1)

Living in the *Vanaprastha A's rama* as mentioned before and dissipating all his sins a twice born one should enter upon the fourth order according to the rules of *Sannyâsa* (renunciation) (2)

Having carefully made gifts unto the departed manes, the celestials and the human beings, performed *S'râddha* for the departed manes and the human relations and performed the funeral rites of his own self, and taking the Sacred Fire with his own self, one, knowing the *Mantram* should again enter upon the life of mendicancy (3—4)

Since then he should desist from cherishing attachment for sons and conversing with them He should give assurance of safety unto his kinsmen and all creatures (5)

A triple staff, made of bamboo of equal knots measuring four fingers and covered with the down of a black calf, has been highly spoken of by the ascetics for physical and mental purification A small strip of cloth [is allowed] for covering the body and a wallet for protection against cold (6—7)

He should also take a pair of sandals and must not collect any thing else These all that have been described are always his marks (8)

Collecting all these leading a life of renunciation and going to a most excellent shrine, [he should] bathe

there and rinse his mouth with water inspired with the *Mantrams* (9)

Then offering oblations to the Deities, he should bow unto the Sun according to the *Mantram* Then with his face directed towards the east and abstaining from speech, he should perform the *pránáyáma* thrice (10)

Having recited the *Gáyatri* according to his might he should meditate on the *Para Brahman* And, for supporting his own self, he should daily go out for receiving alms (11)

Having arrived in the evening at the residence of the *Brahmanás*, he should, with his right hand, beg for a mouthful of food (12)

Having taken up the bowl with his left hand he should collect alms with his right one He should receive alms so long as food, capable of gratifying him, is not secured (13)

Then returning the self controlled [mendicant] should place the bowl elsewhere Then being self controlled he should take rice, containing all sorts of curries with four fingers and keep it in another vessel Then sprinkling it with water and offering it to the elemental Deities headed by the Sun the *Yatin* should take his meal either in two vessels or in one He should never eat from a vessel made of fig leaves or one made of *Kumbhi Tainduka Kovidára* and *Kadamva* The *Yatins* who eat from vessels made of belmetal are all described as being covered with dirt (14—17)

The *Yatins* [who take their meals from a belmetal vessel] are visited by the sins of the householder, who cooks food in a belmetal vessel as well as of all those [persons] who make others eat from the same (18)

A *Yatin* should daily wash the vessel, with *Mantrams*, in which he takes his meal Like the *chāmasa*-vessel (ladle), of sacrifice that vessel is never sullied (19)

Thereupon having rinsed his mouth and performed deep meditation, he should adore the Sun A sage man should then spend his day in recitation, meditation, and the study of history (20)

Then performing the evening adoration, he should spend the night in a temple and meditate on the eternal *Brahman* in the lotus of his heart (21)

If [a *Sannyāsin*] be thus religiously bent, be of a quiescent soul, impartial unto all creatures and self-restrained, he attains to the highest station from which he does not return (22)

The holder of the triple staff,—who, withholding the senses from the external objects, gradually acts thus,—attains to the most exalted station of Vishnu, freed from the fetters of worldly existence (23)

CHAPTER VII

[ESSENCE OF YOGA]

I HAVE described the duties of various *Varnas* and *A's'ramas*, by following which men attain to emancipation and the celestial region (1)

I shall now describe, in brief, the most essential and excellent *Yoga S'astra* by listening to which persons, desirous of acquiring emancipation, attain to it (2)

All the sins are dissipated by the practice of *Yoga* Therefore resorting to *Yoga* and performing all religious rites one should daily perform meditation (3)

Having brought first the mind* difficult of being restrained, under control, by *dhāraṇā* (steady abstraction)

US'ANA' SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M A, M R A S,

Rector Keshub Academy

Author of the English Translations of the Râmâyana Mahâ Bhârata Srimadbhâgavatam Mahânirvâna Tantram Harivamsa Agni Purânam, Mârkandeya Puranam &c &c

Calcutta

: Das Elysium Press

40 Nayan Chand Dutt s Street

1906.

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US'ANA' SAMHITA'.

CHAPTER I

[GENERAL DUTIES]

HAVING bowed unto the ascetic Us'ana's son born in the race of Bhrigu the hermits headed by Sounaka asked of him [an account of] the divisions of all the Religious Codes (1)

Hear ye all attentively I shall rehearse [the Religious Code]—the instrument of virtue worldly profit pleasure and emancipation and the destroyer of sins—which formerly Us'ana conversant with the secrets of the science of religion [described] in the auditory of the *Rishis*.

Then saluting his father Us'ana born in the family of Bhrigu he began to discourse on religious duties (2—3)

Being invested with the sacred thread in the eighth year either counting from the period of conception or from the [date of] birth according to the regulation laid down in one's own Family Code of Rites the foremost of the twice born should study the *Vedas* (4)

A religious student should carry a staff put on a girdle and the skin of a black antelope live on what is got by begging do good unto his preceptor and look at the preceptor's face (5)

Formerly cotton made sacred thread was instituted by Brahma Strings of three threads are for the *Brahmanas* A hempen cord [is for a *Kshatriya*] and a woolen one [for a *Vais'ya*] (6)

A twice born one should always wear the sacred thread and tie up the tuft of hair on his crown He

should put on a most excellent white piece of cotton or silk cloth without any hole but quite different from the one used before (7)

The sacred skin of a black antelope has been described as the cloth for covering the upper part of the body In its absence the skin of a *Ruru* deer is allowed to be used (8)

The sacred thread should extend from the left shoulder to the bottom of the right arm One should always wear the sacred thread *Nivita* is the sacred thread lying round the neck [and hanging down like a garland] (9)

O ye twice born ones the sacred thread worn over the right shoulder and passing under the left arm is called *Prichinavita* It should be worn at the rite for the departed manes (10)

In a room where the Sacred Fire is kept in a cowpen [while offering] oblations to the Fire [while making] recitations while feeding after Vedic studies near the *Brahmanas* while the preceptor makes his adoration and at the two periods of junction one should always wear the sacred thread This is the eternal regulation (11—12)

The triple girdle of a *Brahmana* should be made of the *Munja* grass have three equal folds and be plain *Munja* not being available *Kusa* grass is [next] spoken of making either one, or three, folds (13)

A twice born one should carry a staff measuring up to the tips of hairs in length made of the *Bel* the *Palasha* the sacrificial fig or of the *Udumbara* wood (14)

Be, self restrained a twice born one should make the *Sandhya* or adoration [both] in the morning and

evening He should never fail, out of lustful desire, avarice, fear or stupefaction (15)

Thereupon, with a delighted mind, he should adore the Sacred Fire [both] in the morning and evening Having bathed he should offer oblations to the Deities, *Rishis* and all the classes of *Pitris* (16

He should then perform the adoration of the Deities with flowers, leaves and water Saying with proper humility,—"I such and such person, salute thee," he should, every day religiously bow unto his elders [By this,] one acquires long life, health, wealth and prosperity (17—18)

If another *Brâhmana* salutes [him] he [the other *Brâhmana*] should be [greeted in return] saying —"Be long lived, O gentle one" These words should be uttered after addressing him by his name (19)

A *Brâhmana* who does not know how to return a salutation, on being saluted [by another], should never be bowed unto by a learned person He is like a *S'udra* (20)

[At the time of salutation] the feet of an elder should not be touched by the left hand His left foot should be touched by the left hand, and the right, by the right one (21)

One should, first of all bow unto him from whom one acquires temporal, Vedic, and spiritual knowledge (22)

One should not [at the time of saluting] touch water, food acquired by begging flowers [and] sacrificial fuels, as also other articles that may have been dedicated to a Deity (23)

The preceptor, the father, the eldest brother, or the king, after approaching him, shall accost a *Brâhmana* of his well being, a *Kshatriya*, of his health, a *Vais'ya*, of

peace, and a *Sūdra*, of freedom from diseases. A maternal uncle, the father-in law, the eldest brother, the maternal grandfather, the paternal grandfather, the head of the castes and a paternal uncle, are known as the seven *Pitṛis* or fathers (24—25)

The mother, the maternal grandmother, the preceptor's wife, paternal and maternal aunts, the mother-in-law, the paternal grandmother and the eldest sister, are to be known as elderly women (26)

All of them are spoken of as the female and male elders one should follow them with mind, words and deeds (27)

Seeing an elderly person, one should get up and salute him or her with folded palms One should not sit with the elders, nor should one quarrel with them on any account (28)

Even for preserving his own life, one should not injure or speak ill of elderly persons Even when endued with other accomplishments, a person, injuring elders, goes downwards (29

Of all elderly persons, five are to be particularly [adored], *viz*, the father the mother, the spiritual guide, the teacher and the priest of them the first three are the foremost, and of them a mother is to be particularly adored (30).

One who gives habitation even for a day, one who gives instructions even for a moment, the eldest brother and the protector [or the husband in case of a woman], are the five *Gurus*, (elderly persons worthy of respect) (31)

These five should be adored by one, seeking one's own well-being, with one's best personal exertion or even with the renouncement of one's own life (32

With disinterestedness and renouncing all a son should, devotedly serve them both so long as the father and the mother live (33)

The father and the mother being pleased with their son's accomplishments the son by this deed, attains to [the fruition of] all [his] works (34)

There is no Deity equal to mother, there is no *Guru* (elder) equal to father there exists no return of their good offices 35

One should—by deeds thoughts and words—do unto them what they like Without being commanded by them one should not perform any religious rite, excluding those which yield emancipation and the daily and obligatory rites [To serve the parents] is laid down as the cream of religion, yielding delightful fruits in the next world (36—37)

With his permission taking leave of the preceptor who properly instructs him about good conduct, makes a disciple enjoy the fruits of his learning [in this world], as well as in the celestial region after death (38)

The silly wight who disrespectfully treats his eldest brother who is like unto his father, goes, by that sin, into hell (39)

[One should keep an eye on] the good services and honour of a giver in this world It is admitted that a protector should be adored by all men with mental concentration (40)

The most exalted regions are for those men who renounce their own lives for procuring food for their protector The divine Bhrigu has said so (41)

One, younger in years, should get up [on seeing] maternal uncles paternal uncles father in law, priests and preceptors and say—"I am here" (42)

ı A person younger in years if he is initiated in a • sacrifice must not be called by name A person conversant with religious laws should address him with the word — *Bhos* 43)

Brahmanas Kshatriyas and others seeking their prosperity should respectfully bow down their heads unto [their elders] This destroys all sins (44)

Even if they are endued with knowledge, good works and other accomplishments and be sufficiently well read in the *S'ruti* the *Kshatriyas* and other castes are never to be saluted by the *Brahmanas* (45)

The rule is that a *Brahmana* should bless all the other castes and a younger person of his own caste and salute the elderly persons [of his own caste] (46)

Fire is adorable unto the twice born, a *Brahmana* unto all the castes the husband also is adorable unto wives and a guest is adorable unto all (47)

[He is to be reverenced] who has learning [pious] action age friend and wealth these five are called objects of honour each preceding one being more important [than the succeeding one] (48)

He is a qualified person amongst the three *Varnas* who [at least] possesses one of these five [accomplishments] Even if he happens to be inferior in any other respect he is worthy of homage (49)

[Respect should be offered*] unto the *Brahmanas* who help in the offering of *pindas* unto the womankind the king his eye (*i e* his emissary) aged persons those pressed down by a heavy load the diseased and the weak (50)

* The sense of the Text that if one of the persons described there n appears one should give him way out of respect.

Having collected daily, in a devout spirit, alms from the houses of good people, one should dedicate them to the preceptor, and, then, with his permission, take one's meal, abstaining [all the while] from speech (51)

A *Brâhmana*, who has been invested with the sacred thread, should beg alms, using before [the word] *Bhavat*, a *Kshatriya* [should use the word] *Bhavat* in the middle, a *Vais'ya* [should use the word] *Bhavat* in the end * (52)

One should first beg alms from his mother, sister, or mother's sister, and should approach such [a woman] as does not insult him (53

It is said that one may receive alms from all of his own caste or from all castes, but he should shun the outcastes (54)

A *Brahmachârin* should daily, in a devout spirit, collect alms from those who are given to the study of the *Vedas*, the celebration of sacrifices, and be intent upon the performance of his own works (i e, those laid down for their respective castes and orders) (55)

One should not beg alms from the family of his preceptor, from his kinsmen and from relatives made by marriage In the absence of a house [from which alms may be collected], every preceding party should, in order, be avoided † (56)

Persons, mentioned before, being not available, one, controlling his ownself and speech and without looking

* This refers to the various forms of expressions used while begging alms A *Brâhmana* should say — *Bhavati bhikshâm dehi*,' a *Kshatriya* should say — *Bhiksh i n bhavati dehi* and a *Vais'ya* — *Bhikshâm d hi bhavati*"

† The meaning is that if there is not any other family available one could receive alms from relations by marriage in their absence, from his own kinsmen and in their absence from the preceptor's family

towards any direction should approach every one of the village (57)

Having collected food by begging, he should, every day with [the preceptor's] permission, devoutly, attentively and abstaining from speech, take a portion capable of keeping him alive (58)

A *Brahmachârin* should daily support[1] himself with food acquired by begging and suppress his passions It is said in the *Smriti* that a *Brahmachârin's* supporting himself with alms is tantamount to fasting (59)

He should daily adore his food and take it without speaking ill of it, on seeing it, he should be delighted and happy, and should welcome it with laudation (60)

Taking too much or bad food is destructive of health, longevity, attainment of the celestial region and virtue, and is condemned by the community Therefore, it should be avoided (61)

With his face directed towards the east or the south, he should daily take his meals according to the eternal regulation But he should never eat facing the north (62)

Having washed his hands and feet and been seated in a purified place, he should rinse his mouth twice after it (63)

Having drawn a circular figure first, he should place the vessel on it, and eat till the recitation of the formulæ *amritopidhan*, etc, at the end of his meal. He should abstain from speech [all the while] (64)

CHAPTER II

[RULES FOR RINSING THE MOUTH AND KEEPING THE BODY PURE.]

AFTER eating, drinking, bathing, walking touching th. part of a lip where there is no hair, changing clothe passing semen, urine and excreta, conversing wit degraded castes, at the commencement of study, afte coughing or heavy sighing, after going to a crematioı ground or to a crossing of many roads, and at the twc *Sandhyás* or adorations the foremost of the twice borr ones should rinse his mouth again (1—3)

After conversing with a *Chandala* or a *Mlechchha* after talking with abandoned women or with *S'udrás*, after touching an abandoned man or leavings of food, after shedding tears, after speaking an untruth, after taking meals at the two *Sandhyás*, after bathing, drinking or touching urine and excreta, one should rinse his mouth again, even if he has rinsed it once Elsewhere [he should] rinse [it] once only [Water for rinsing the mouth not being available, one being self restrained, can attain purification] by touching fire kine or the right ear (4—6)

By touching men stones or tying again *Nivi*,* one should touch pure water grass or earth By touching one's own hair or washing water one should seated at ease with his face directed towards the east or the north [rinse his mouth] with pure water, which is neither hot nor frothy nor sullied (7—8)

* A cloth worn round a woman's waist or more properly the ends of the cloth tied into a knot in front

By keeping the head or the ear covered, having the *Káchlá** or the *S'ikhá*† untied, or by not washing the feet, one remains impure, even if he has rinsed his mouth (9)

A learned man should never rinse his mouth with his shoes or with his headgear on, or while stationed in water [Nor should he do it] with rain water, or with water mixed with clarified butter or while standing. (10)

[He should not rinse his mouth] with water placed in one palm, [and should rinse it] again [with water brought by all castes], excepting a *S'údra* [He should not rinse it while] seated, with his sandals on, or keeping his hand outside the knee (11)

He should not talk, laugh, cast his looks here and there, nor bend his body [while rinsing his mouth] [He should not rinse his mouth] without seeing water or with water that is hot or frothy (12)

[Nor should he do it] with water served by the hands of a *S'údra* or of a dirty person, or with alkaline water, [or with water] taken up by the fingers He should not make any sound and must be self-centered [at the time of his rinsing] (13)

[Nor should he do it] with discoloured and distasteful water, or with the water passing through a crevice or [through the pores] of animals (such as drops of perspiration), and at a time beyond the appointed hour (14)

A *Bráhmana* is purified by water going to his heart, a *Kshatriya* by a drop [going to his throat], a *Vais'ya* by that entering into his mouth, while a *S'údra* and a woman by merely touching [the water with lips] (15)

* The hem of the lower garment tucked into the waistband.

† A lock of hair on the crown of the head

Brahman is said [to reside] in the line at the root of the thumb The space between the thumb and the forefinger, is the most excellent *Tirtham* (holy place) for the departed manes (16)

The base of the smallest finger is called [the holy place] for *Prajâpati* or the *Kâya-Tirtham* The tops of all the fingers are described as [forming the holy place] for the Deities, and the roots, for the *Rishis* [These are] *Daiva-*, and *A'rsha-*, *Tirthams* The middle part is described as that of Agni It is also [called] *Soumika* (i e, belonging to *Soma* or the Moon] Knowing all these holy places, one is not possessed by stupefaction (17—18)

A *Brahmana* should daily rinse his mouth with the *Brahma-*, or with the *Kaya* , or with the *Daiva-*, *Tirtham*, but not with the *Pitri* [*Tirtham*], O ye twice-born ones * (19)

It is laid down in the *Smriti* that a *Brahmana*, being self-restrained should first drink water thrice Closing the lips of the mouth, he should touch it with the root of the thumb (20)

Then with the thumb and the nameless finger, he should touch the two eyes Then with the thumb and forefinger, he should touch the tip of the nose (21)

With the smallest finger and the thumb, he should touch the two ears With them all (i e, all the fingers) or with the palm, he should touch the breast (22)

Similarly he should touch the head with the thumb, [once] or twice He should sip water thrice, the Deities are gratified by this [method]. (23)

* These are described as holy places, and a *Brahmana* should drink water at the time of the *achamanam* or rinsing with these parts of the fingers

We have heard that Brahmā, Vishnu and Mahes'wara become pleased [with him who performs *áchamanam*] The Ganges and the Yamunā are pleased with sprinkling [the lips of water] (24)

The Sun and the Moon are pleased with touching the two eyes, and the A'swins are gratified with touching the tip of the nose (25)

When the two ears are touched similarly the Wind and the Fire become pleased, and all the Deities become gratified when the breast is touched (26)

The Purusha (*atman*) becomes pleased when the head is touched The drops that fall from the mouth on the limbs, do not make leavings [of a drink] (27)

When [any particle of food] fixed to a tooth drops down at the touch of the tongue the person remains impure [so long he does not rinse his mouth] The drops of water, which fall at the feet [of a person offering water] to another for performing *achamanam* (rinsing) are known as equal to [water] placed on a [pure] spot By them one does not become sullied There is no impurity in *Madhuparka*,* *Soma* † in chewing betel leaves fruits roots and the sugarcane rod Us'anā has said so If while moving about in a place of eating and drinking a *Brahmana* touches any leavings, he should keep on the ground [all the articles in his hands], rinse his mouth and sprinkle those articles with water If while carrying metallic vessels [for adoration], he touches any leavings he should rinse his mouth without placing those articles on earth and shall thereby attain purification Similarly one should do, on touching [any leavings while carrying clothes] there

* A respectful offering of five ingredients such as honey etc

† The juice of the Moon Plant.

being no difference between clothes [and metallic vessels] (28—32)

In the night, when there is fear of thieves and tigers on the way, if one passes urine and excreta without washing himself with water, [he does not become impure] nor the article in his hand becomes sullied (33).

Placing his sacrificial thread on his right ear and facing the north, one should pass urine and excreta In the night, he should face the south (34)

Covering the ground with [pieces of] wood, leaves, clods of earth, or grass and bending his head low, one should pass urine and excreta there (35)

One should not pass urine or excreta under a shade, in a well, in a river, in a cowpen, on a road, on a sacrificial ground, in water, fire, ashes or on the cremation ground (36)

[One should not pass urine or excreta] on cowdung, on a foundation, in a cowshed, on a place covered with green grass, nor while standing, nor being naked, nor on the summit of a mountain. (37)

[Nor one should] do so in a dilapidated temple, or on an anthill, or in holes containing living animals, or while walking (38)

[One should not do so] on husk, charcoal and skull, as well as on a public road, on a field of cultivation, in a hole, in water and at the crossing of four roads (39)

[One should never ease oneself] near a garden, on a barren land, on another's excreta, with the shoes on, with an umbrella overhead, or having the atmospheric region in view (40)

[One should not do so] before women, elderly persons, *Brāhmaṇās* and kine, or before [the image of a] Deity, a temple and a water. (41)

[One should not do so] casting his looks on a river or on luminous bodies, or facing them, or in an open space or looking towards the Sun, Fire or the Moon (42)

Having brought [a clod of] earth, with it and pure water [already] brought, one should zealously wash oneself for purification till the bad smell is entirely removed (43)

One should not bring earth filled profusely with the dust of a *Brâhmana's* [feet], nor from clay, nor from a road, nor from a barren ground, nor from what has been left by another person after purifying oneself (44)

What one drinks, by inspiring it with *Mantrams* and reciting all the letters of the *Pranava, Gâyatrí*, and the *Vyârhriti*, is called *Mantrâchamanam* * (46)

Thus by *Gâyatryâchaman*,† *S'rútyâchamanam*‡ is described. (47)

CHAPTER III.

[LIFE AND CONDUCT OF A BRAHMACHARIN, OR A RELIGIOUS STUDENT]

HAVING thus purified his own body and restrained [the operation of] the body and others (speech, senses, etc.) and casting his looks at the preceptor's face, [a religious student] should attentively prosecute his studies. (1)

Always keeping [the right hand] uplifted, performing the *Sandhyá*-adorations and observing good conduct,

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* Rinsing the mouth with water accompanied with the recitation of the Mystic Syllables

† The same as above *Gayatri* is the most sacred Vedic *Mantram*

‡ *A'chamanam* accompanied with the recitation of the Vedic *Mantram*

[and] when ordered by his preceptor with the saying,—'Sit,' should he sit before him (2)

While accepting the order [of his preceptor] or conversing with him, he should not lie down on his bed, be seated, eat and stand with his face against him (*i e*, the preceptor) (3)

Near the preceptor, [a disciple's] bed and seat should always be lower [than the preceptor's] He should not take his seat of his own accord at a place which is within the range of his preceptor's vision (4)

He should not, even in his absence, take merely the name of his preceptor * Nor should he imitate his (preceptor's) movements and speech (5)

Where any accusation of the preceptor, real or false, takes place, [the disciple] should close his ears [with the fingers], or he should leave that place and go elsewhere (6)

He should not adore him (preceptor) living at a distance, nor being irate, nor near women *He should* not cut words with him, nor should he remain seated in his presence. (7)

He should daily bring pitchers full of water, *Kuśa*, flowers, and sacrificial fuels, and should daily wash his limbs and paste them with earth. (8)

He should never go over the flowers used by him, or his (preceptor's) bed, sandals, shoes, seat and shadow (9)

Having received wood for rubbing the tooth, he should not dedicate it to him *He should never go* [anywhere] without obtaining leave from him, nor should he be engaged in a work calculated to incur his displeasure or do him any harm (10)

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* While taking the name of his preceptor a disciple should also use such epithets as *Achârya upâdhyâya* etc.

Near him, he should never place his feet, and avoid yawning, laughing, sneezing and using an upper garment (11)

He should always avoid cracking fingers in his presence He should study at the appointed hour till the preceptor does not draw his mind [from teaching] (12)

He should never sit on [his preceptor's] seat, bed and conveyance He should run after him when going quickly, and follow him when going [slowly] (13)

He is allowed to sit with his preceptor on an elephant, on a camel, on a conveyance [drawn by bullocks], in a royal palace on a rock, on a chariot, on a seat made of stone, or on one made of a big piece of wood (14)

He should always have control over his senses and mind, be shorn of anger and pure, and should always give utterance to sweet and beneficial words (15)

He should studiously avoid scented garlands, [sweet] juice, maidens, the destruction of small animals, smearing the body with oil, collyrium, shoes, the holding of umbrella, lustful desires, anger, fear sleep (*i e*, too much sleeping), singing [bad songs] playing on musical instruments, dancing, gambling detracting other people, looking at and conversing with women, injuring other people and wickedness With a delighted mind he should bring pitchers full of water, flowers, cowdung earth and *Kus'a* as much as is necessary for his own use · He should daily collect food [which a *Brahmachārin* may take] except salt and what is stale (16—19)

He should always be impartial, have no attachment for singing, etc, should not see his face in a mirror, should not rub his teeth, should not converse with

notorious impure persons women and *Sudras* and should not take the residue of his preceptor's food willingly for medicinal purposes (20—21)

He should never take such a bath as would remove the filth of his body * and should not without being permitted by his preceptor salute his own elders (22)

He should similarly behave towards those of his elders who confer learning and towards those who are born of the same stock who suppress irreligion and deliver wholesome instructions (23)

Towards persons most prominent [in education and piety] preceptor's wives sons and kinsmen —he should daily so behave himself as he does towards his preceptor (24)

Whether a disciple be younger in years or of the same age [with him] the son of the preceptor teaching him deserves respect like unto the preceptor himself in all sacrificial rites (25)

He should not besmear the body of the preceptor's son with turmeric make him bathe take the leavings of his food and wash his feet (26)

All the wives of the preceptor should be adored like the preceptor himself All his other caste wives should be reverenced with salutation and rising up (27)

Rubbing oil [on the person] bathing cleansing with perfumes the body and decorating the hairs of the preceptor's wife should never be done (28)

The youthful wife of the preceptor should never be saluted by the feet [The disciple] should salute her

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* The Author here means that a religious student should not be over zealous in bathing so as to beautify his person Students should not spend too much of their time in bathing in order to look handsome, They should have no eye on personal charms

[placing his head on the ground] and saying—' I am such and such a person ' (29)

Remembering always [the tenets of] religion, a *Vipra* (religious student) should touch the feet and salute the wives, of the preceptor (30)

The mother's sister, maternal uncle s wife, mother-in law, father s sister, and the wives of all the elders, should be adored like unto the preceptor s wife (31)

The wife of an elder brother those of kinsmen and relatives, mother's sisters and father s sisters, and elder sisters, should be saluted by touching the feet (32)

One should treat them all like his mother, but the latter is superior to them all The preceptor should duly instruct the disciple—living for a year [in his house], behaving himself in the [aforesaid] manner, [who is] intelligent and always doing good unto all—in the *Vedas*, *Dharma Sâstras*, and the *Purânâs*, and [impart him] the knowledge of the *Tattvas* (principles) (33—34)

The preceptor removes the sins of his disciple within a year An *Achârya s* son one who wishes to hear attentively one who has given knowledge [in any other subject] a virtuous person, a person pure [in body and mind], a relative one who is capable of under standing the scriptures one who gives away money, a good man and a kinsman—these ten should be taught according to the rules of religious teaching A *Kshatriya*, [who is] grateful shorn of malice intelligent and always doing good, a *Vaisya*, endued with similar accomplishments a grateful *Brâhmana*, a non injuring *Brâhmana*, an intelligent *Brâhmana* and a *Brâhmana*, doing good unto all—these six should [also] be taught by the leading twice born ones Even though it be quite contrary to the established rules [of religious

instruction], when a *Vipra*, invested with the sacred thread by another, comes, [he should be taught] Instruction in the *Vêdas* should be given to these only, and not to any one else, so it is said (35—37)

Having rinsed his mouth, controlled his mind, and with his face directed towards the north, [a student] should daily study He should look towards the face of his preceptor and touch his feet [before commencing the study] (38)

[When the preceptor] would say,—*Adhishyabho* (Oh study) [the student should begin his study, and when he would say,—] *Viramostu* (stop), [he should close it] Seated on a *Kus'â* seat with their tops facing the east, being purified by holding the *Kus'â* reed [in his hand] and first performing the *Prânâyâma* thrice he should recite *Om* At the close of the study a twice born *Brâhmana* should also duly recite the *Pranava* (39—40)

Seated with folded palms he should daily study [the *Vedas*] The *Véda* is the eternal eye of all persons (41)

He should duly study [the *Védas*] every day, or else he will fall off from the dignity of a *Brâhmana* He, who daily reads the Rich propitiates the Deities with the oblations of thickened milk (42)

The Deities, also gratified, please him by granting him all desired for articles He, who always studies the *Yajush*, propitiates the Deities with curd. (43)

He, who daily studies the *Sâman*, propitiates the Deities with the oblations of clarified butter The Deities are also propitiated by the daily study of Angirasa s *Atharvan* (44)

The Deities are also gratified by the study of the *Dharma S'astras*, *Angas* (auxiliary subjects of the

Védas, such as Grammar, Astronomy, etc), *Purānas* and *Mimamsā* [If unable to read any of these,] he should, daily, with a concentrated mind and following the prescribed rules study the *Gāyatri* either near water or going into a forest A thousand times form the highest recitation of the divine [*Gāyatri*], a hundred times, the middling and ten times the lowest He should daily recite the *Gayatri* It is laid down that recitation must be made thrice [in a day] The Lord [Brahmā] weighing in a balance the *Gāyatri* and the *Védas* [placed] the four *Védas* on one [scale] and the *Gāyatri* on the other First reciting *Om* he should then [recite] the *Vyāhriti (Bhūr, Bhuvah Swah)* He should then attentively study the *Gāyatri* [One] becomes possessed of great prosperity [by the study of the *Gāyatri*] [The preceptor] with his understanding (*i e*, mind) fixed on the *Gāyatri* should teach [his disciples] (45—49)

In the former *Kalpa* were produced the three *Maha Vyāhritis*, named *Bhur*, *Bhuvah* and *Swah*, destructive of all inauspiciousness (50)

The three *Vyāhritis* [represent] *Pradhāna* (*Prakriti* or Nature) *Purusha* (the soul) and *Kāla* (time), or Brahmā Vishnu and Mahes'wara or *Sattwa*, *Rajas* and *Tamas* or Present Future and Past (51)

Om is *Para Brahman* and the *Gāyatri* is eternal This *Mantram* (namely the *Gāyatri*) has been described as the means of witnessing the *Maha Yoga* (great union) (52)

The *Brahmacharin* who understanding its meaning daily reads the *Gayatri* the mother of the *Védas* comes by the most excellent condition (53)

Of all (*Mantrams*) to be recited there is none

quake and the fall of luminous bodies, form, also the periods when religious study should not be prosecuted even in the rainy season. (62)

In any other season, except the rainy, if the roaring of thunder and cloud appear in the morning and evening when the Sacred Fire is lighted up, the study should be stopped at once. So the *Muni* has said. (63)

Those, who wish for cleverness in actions, should never prosecute [religious] studies in villages or cities. And every day [the study must be stopped] when any bad smell [comes in] (64)

No study [is allowed] in a village inhabited by low-caste people,* near an irreligious person, when cries are heard and where there is a multitude of men. (65)

In water, in the middle of the night, when one passes urine and excreta, while touching the leavings of food and after eating articles offered at a *S'râddha*,† a twice-born one should not even think [of the *Vêdas*] with the mind (66)

Having accepted an invitation for the *Ekoddhista-S'râddha*,‡ on the birth of the king's son and on solar and lunar eclipses, a learned *Brâhmaṇa* should not study the *Vêdas* for three days. (67)

As long as the scent and paste, dedicated at the *Ekoddhista* (*S'râddha*) exist on the person of a learned *Brâhmana*, he should not study the *Vêdas* (68)

Lying down, seated by placing the soles of the feet on the seat, sitting with a cloth girt round the legs and

* Another reading is *antargate s'ave*, i.e., where there is a dead body

† The meaning is that after taking food offered at a *S'râddha* one should not even think of the *Vedas* for full twenty four hours from that time

‡ A funeral rite performed for a definite individual deceased

knees, taking fish or meat, or food rendered impure by birth or death, a twice-born one should not study [the *Vedas*] (69)

On a day covered with mist, on hearing the sound of an arrow, at the two *Sandhyás*, on the last day of the dark fortnight, on the fourteenth-, and the eighth-, day of the two fortnights, and on the Full-Moon day, [a twice-born one should not study the *Vedas*] (70)

Before the commencement of Vedic study and after the performance of the dedicatory rite, [the study] must be put a stop to, as laid down in the *Smriti*, for three nights One should not prosecute Vedic studies on *Ashtakas*, at the termination of the seasons and in the nights. (71)

The three eight days in the dark fortnight, in the months, of *Ágraháyana*, *Pousha* and *Mágha*, have been designated by the sages as *Ashtakas.* (72)

A twice-born one should never study under the shade of *S'lesmataka*, *S'álmali*, *Madhuka*, *Kovidara*, and *Kapithwa* trees (73)

On the demise of a person studying the same branch, or that of a fellow-religious-student, or that of the preceptor, [abstention from study] for three nights is prescribed in the *Smriti* (74)

On all these faulty occasions, abstention from study is laid down for the *Bráhmanás* The *Rákshasás* do mischief unto them who study [on these interdicted occasions]; therefore one should avoid them (*i e*, these occasions). (75)

There is no stoppage of study in the daily rites of the *Sandhyá*-adorations, in the preliminary and dedicatory rites of Vedic study and in the *Homa-Mantrams* (76)

On an *Ashtakâ*-day, when a high wind blows or in [any other] calamity, a twice-born one should study one Rich-, or one *Yajûs*-, or one *Sâma*-, *Mantram* (77)

There is no prohibition in the study of the *Vedângas*, or of the *Itihâsas* (History) and the *Purânas*; or of the *Dharma-S'âstras* and other [works]; but a twice-born one should abstain from studying all these on *parva*-days (78)

I have thus described, in brief, the duties of the Religious Students. Formerly Brahmâ described them before the R*ishis* gifted with the knowledge of self. (79)

A twice-born person, who without studying the *S'ruti* devotes his care elsewhere, (*i e*, to any other subject) is, indeed, a foolish wight opposed to the study of the *Vêda*. He should not be accosted by the twice-born. (80)

The foremost of the twice-born ones should not be satisfied with merely reading the *Vêdas* The mere recitation of the *Vedas* becomes useless like a cow in mire. (81)

He, who studying duly the *Vedâ* (*Sâmhitâ*) does not discuss (*i.e.*, master) the *Vêdânta*, becomes like a *S'ûdra* with his entire family. And he is not entitled to have water for washing his feet. (82)

If a twice-born person wishes to lead the life of a perpetual religious student at the house of his preceptor, he should serve him diligently and assiduously till the destruction of his body. (83)

Or (*i e*, in the absence of his preceptor), going to a forest he should duly offer oblations to Fire. And being self-restrained, he should ever and anon study the Spiritual Science. (84)

Having bathed and besmeated his body with ashes,

he should, always, study the *Védas*, and especially the *Sāvitri* and *S'atarudra* (verses) of the *Védas* (85)

O ye twice born ones, having studied [either] one, or two, or three, of the *Vedas*, or the [entire] four *Védas* and understood their meaning properly, the foremost of the twice-born should [celebrate the occasion with the terminating] bath (86)

He should zealously perform, every day, his own duties as laid down in the *Véda* Not doing them, he immediately falls down on dreadful hells (87)

Being self controlled, he should practise [the recitation of] the *Védas* and never give up the [celebration of] great sacrifices He should do all domestic works and the *Sandhyā* adorations (88)

He should, daily, study the *Védas* and put on his sacred thread He should speak the truth and control his passion [Such conduct] leads to the attainment of emancipation (89)

Bathing, performing the *Sandhya*-adorations and the *Brahma-Yajña* every day, being shorn of malice, mild and self controlled, a householder succeeds in getting over worldliness (90)

A twice born man, who being self restrained, reads religious books, discourses [on them], becomes glorified in the region of Brahmā (91)

Having meditated completely on *ātman* and thereafter performed the morning rites before making offering to all the Deities (made by presenting oblations to Fire before meals), he should feed the *Brāhmanās* in the mid day (92)

With his face directed towards the east or the Sun, he should take his meals Seated on a purified seat, he should place his feet on the ground (93)

To take meals with one's face directed towards the east, produces longevity; [to do so] with the face directed towards the south, yields fame; to eat with the face towards the west, brings on prosperity; and to eat with the face towards the north, yields [the fruits of] truthfulness (94)

He (*i.e.,* one leading the domestic mode of life), should himself take his meals afterwards and place the residue on the ground. This, Us'ana says, is equal to fasting. (95)

Again, washing his hands and feet, [and] rinsing his mouth and being shorn of anger, he should take his meals in the night in a purified place after having it [properly] cleansed. (96)

Reciting the *Vyâhriti* and encircling the food with water, he should sprinkle it afterwards with the *Paris'echana-Mantram.* (97)

Then offering food to *Chitra-Gupta,* sprinkling it and reciting the *Mantram,* [running as,—] *Amritopistaranamasi,* he should perform the rite of *A'pos'âna* * (98)

With the recitation of *Swâhâ* and *Pranava,* he should offer oblation to the [vital air] *Prâna.* Then offering oblation to the *Apâna,* he should offer the same afterwards to the *Vyâna.* (99)

Thereupon he should offer the same to the *Udâna,* and the fifth [oblation] to the *Samâna.* Then understanding their true import, a twice-born one should offer oblation to his own self. (100)

Having meditated, in his mind, on the Divine Self-Existent Prajâpati, he should, at his pleasure, take the last portion of the food with curry. (101)

* A kind of prayer repeated before and after eating

After eating, he should recite [the *Mantram*] *Amrito-pidhanamasi* and drink water Having sipped water, he should, again perform the *âchamanam* Then reciting the *Mantram*—*Gouriti*, or thrice *Gayatri*, consisting of three *pâdas* and destructive of all sins he should touch his breast with the *Mantram*, *Prânanâm Granthi-rasi* (102—103)

Then taking up the thumb of the foot with the thumb, lifting his hand and being self controlled, he should pass off water from his hand (104

Having offered oblations he should inspire his own self with *Mantrams* reciting *Swadhâ* Then with the *Mantram*—*Yo yapet Brahmana* he should sprinkle himself with water (105)

It is laid down in the *Smriti* that of all the *yâgas* [sacrifices] *âtma yâga* is the foremost In the afternoon of every *A mâvasyâ* (the last day of the dark fortnight) *S'râddha* should be performed by the twice born (106)

This *S'râddha* is called *Pindanvâharyakam** In the afternoon of the day when the waning of the Moon takes place, the twice born should perform it with sanctified fish and meat (107)

In the dark fortnight there are [fifteen] *tithis* (days) such as *Pratipad* (the first day) Leaving off the fourteenth day, [one should perform it] on *Panchamî* (fifth day), one after another † (108)

* *Pinda* means the *Pitris* or the departed Manes. It is so called because it affords gratification to them for a month

† There are fifteen days in the fortnight If these days are divided by five three groups are formed The three *Panchamî*-days are accordingly the fifth tenth and the last or the *A mâvasyâ*-day Of them the second *i e* the tenth day is superior to the first or the fifth day and the last *i.e* the *A mâvasya* day is superior to the second or the tenth da The word *uttarottaram* in the Text signifies this superiority

Amongst the *tithis* beginning with the first day after the Full Moon-Day, divided into three groups, the *A'mâvasyâ* (the last day of the dark fortnight) and the three *Ashtakas* [are the best] The three sacred *Ashtakas*, the fifteenth day of the dark fortnight in every month, and the thirteenth day of the dark fortnight in the month of *Mâgha* and under the constellation of *Maghâ*, are particularly [preferable] During the solar and lunar eclipses, on all these days and on the death* of boys, occasional funeral rites should be performed. Otherwise, a person becomes a dweller of hell *Kâmya S'raddhas* are praised in eclipses on the last days of the summer and winter solstices, and when the Sun enters on its equinoctial passage [A *S'râddha*—performed] when any conjunction of planets, foreboding evil, takes place, [yields] unending fruits A *S'râddha* performed on the last day of all the months and on birth days, [yields] eternal [fruits] (109—112)

Under any planet and on any *tithi* and day, one may perform a *Kâmya S'raddha* for a particular object O ye leading twice born ones by performing the same under the influence of the Pleiades one acquires the celestial region (113)

Proper ingredients and worthy *Brâhmanâs* being available, [one should perform the [*S'râddha*] there is no limitation of time in it One should perform an *Abhyudaya S'râddha* at the commencement of all [festive and initiatory] rites such as the birth of a son, etc A *S'raddha* that is performed on a *parva* day, is called *Pârvana*. What is performed every day, is called *Nitya*

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* In some Texts there is *jatana* *i.e.*, on the birth of children The *S'râddha* is to be performed because no child death takes place in a family unless the Manes are offended

duly perform anew the ceremony of offering water and the new or the first *S'râddha* (121—122)

A twice born man, whether he maintains the Sacred Fire or not, whose father is dead, should perform the *S'râddha* every day, particularly those at sacred places (123)

If the *Pitri*-vessel lies upraised or askance, the departed Manes, being enraged, do not partake of the food (124)

"May what is divorced from food, rite and *Mantram* become faultless" Having recited the foregoing, one should feed them with care (125)

Ekoddistha, Ekoddhisthavridhika, Vriddhi, Pârvana and *Pârvanavridhika*,—these fivefold *S'râddhas* have been enunciated by Bhrigu's son (126)

The *S'râddha*, performed with care at the time of starting on a journey, is called the sixth And the *Pârvana*, performed for purification, has been described by Brahmâ as the seventh (127)

The *S'râddha*, performed for the Deities, is the eighth, by doing which, one is freed from fear At the two periods of junction between day and night,* and in the night no *S'râddha* should be performed, for no evidence is found [in the *Vedas* in its support] (128)

[Those performed at various] countries (pilgrimages) particularly, yield unending merits (129)

A *S'râddha* performed at *Gayâ*, and death at *Prayâga* (Allahabad, the confluence of the Ganges and the Yamunâ), yield unending fruits The intelligent sages all sing and describe this *Gâthâ* (discourse) (130)

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* Some Texts read *Râhudarsanat* instead of *Ahorâtromadarsanat*, i e during the eclipses, no *S'râddha* should be performed

Black pot herbs, sea-scrabs, meat of rhinoceros and black goat, honey and all other roots lead to their everlasting gratification. (141)

Having himself bought or obtained by begging all the ingredients necessary [for performing a *S'râddha*] for a deceased person, a twice-born man should make a presentation of them, with care, at a *S'râddha*. The fruit of such a gift is said to be eternal. (142)

One should avoid pepper, betel-nut, *Masuraka* (pulse), dirty bottle-gourd, Brinjal, incantation, the meat of crane, deceitfulness, big roots, broken rice, human flesh, and the milk of she-buffalos. (143)

The foremost of the twice-born ones should, with every care, avoid, at the time of a *S'râddha*, *Kodrava* (a species of grain), *Kovidara* (fruit and leaves of the tree of the same name), *Sthalapaka* (a kind of grain) and *A'mari*. (144)

CHAPTER IV.

PERSONS WHO OUGHT TO BE INVITED AT A S'RA'DDHA.

HAVING duly bathed, offered libations of water to the departed Manes, Deities and the *Ri*shis, one, being of a delightful mind and purified, should perform the *S'raddha*, of *Pindanvaharyaka* * (1)

First of all, he should cast his looks towards the *Brahmanas*, who have mastered the *Vêdas*, for they are the most qualified in offering clarified butter and food [to the departed Manes] and are [to be reverenced like] a guest, according to the *Smriti*. (2)

* A *S'râddha* in which one, should take his meals after the funeral rice-ball has been offered to the Manes.

Those, who are given to the drinking of *Soma* Juice, who know the true form of religion, who are truthful, who observe penances who follow regulations who know their wives at the proper time after the menses, who preserve the Five Sacred Fires, who are given to Vedic studies who know the *Yayur Véda*, who know the Rig *Véda* who are *Trisuparna*, (*i e*, study the same portion of the *Védas*), who are *Trimadhu* (*i e*, study the same portion of the *Védas*) who are *Trināchikéta*, (*i e*, study the same portion of the *Védas*), who have mastered the *Sāmá Véda*, who have duly studied the *Sâman* called the *Jyéstha Sama*, those, who have studied the *Atharva S'iras* especially the *Rudrādhyayi*, who are is given to the performance of *Agnihotra*, the learned, those, who know all sins, who have read the Six *Angas*, those who are given to the adoration of the *Guru*, the Deities and the Fires who are endued with spiritual knowledge, who are non injuring, who do not daily accept presents, who constantly perform sacrifices who are given to [the practice of] making gifts,—all such *Bráhmanas* are *Panglipavands** (*i e*, entitled to seats of honour at dinner parties) (3—7)

Even if they may not be of the same *Pravarā* (lineage) and of the same *Gotra* (family) and [even if they be not] relations—those *Brahmaṇās* are to be known as *Panglipavanās* (8)

First of all one should feed a *Yogin* endued with the knowledge of self, in his absence a *Naishthikā* (a perpetual religious student), in his absence, a self controlled *Upakarvānaka* (a religious student who wishes to pass on to the state of a householder) (9)

* Literally those who purify *Pangti* or persons who sit in the same row to dine

In the latter's absence, one should feed a householder, who wishes to acquire emancipation and who has given up company. But one should never feed a householder who performs various works expecting the fruits thereof. (10)

In this world, one, who feeds a *Yatin*, who is conversant with the three *Gunās* (universal tentencies) of *Prākrtti* (Nature) and the spiritual science, reaps fruits superior to that of (feeding) a thousand persons well-read in the *Vēdas* (11)

Therefore one should, with care, feed the foremost of *Yogins*, endued with the knowledge of *I's'vara*, with food and clarified butter, and in his absence, the twice-born persons (12)

This is the first rule in the distribution of the *Havya* (food) and the *Kavya* (clarified butter); the following is the minor rule which good people follow. (13)

One should feed his maternal grandfather, maternal uncle, father-in-law, preceptor, and daughter's son, if they are all learned and are like unto fire in Brahmanic energy. (14)

One should not feed a friend at a *S'rāddha*; he must be secured by money. Even if it is done without any money-present at a funeral offering, it secures prosperous fruits in the next world (15)

[In the absence of a worthy person,] it is better to adore an accomplished friend, but never a qualified enemy. Clarified butter, partaken of by enemies, becomes fruitless in the region of the dead (16)

Having offered the *Havi* to a person, who is not acquainted with the *Vēdas*, the giver does not attain to the fruits thereof. A person, not knowing the *Vēdas*, would, in the next world, eat as many burning maces

[with downward faces as the number of balls, which he would eat at the time of distributing the *Havya* and *Kavya* If persons learned in the *Védas* and the *Yogins* [take their meals at a *S'raddha*] the performer is honoured both in this world and the next (17—18)

The twice born men as mentioned below, who partake of the *Havya* become *A'sura* (demonaic) He, in whose family the study of the *Vedas* and the [practice of] sitting on the sacrificial altar has been given, up for three generations, is to be known as a bad *Brâhmana*, and he [should never be invited] at a *S'râddha* (19)

He, who is the servant of a *S'ûdra*, he, who is the servant of the king, he, who is proud, he, who is irreligious, he, who works as the priest for a [whole] village, and he, who leads the life of a butcher,—these six are contemptuous (nominal) *Brâhmanas* Manu has designated them as degraded ones, even if they impart [lessons in the] *Védas* (20—22)

The following are disqualified to be present at a *S'râddha* ceremony —Those, who sell the *S'rutis*, those, who marry widows, those, who enter into a locked room without the permission of the owner, and those, who officiate as priests for inferior castes,—are described as out castes Those, who teach unknown persons, those, who give instructions on receiving fees, those, who study the *Védas* by paying fees,—are described as *Vritakâs* The *Srâmanâs* (Bouddha ascetics), *Nirgoodâs*, (a class of naked mendicants) those, who, know the doctrines of the *Panchardtra*,* the

* This is a sect amongst the *Vaishnavâs* The promulgater of this sect was S'ândilya. According to them Vishnu is the Supreme Deity and the sole cause of all. Deliverance is attainable by the worship of this Deity

In the latter's absence, one should feed a householder, who wishes to acquire emancipation and who has given up company. But one should never feed a householder who performs various works expecting the fruits thereof. (10)

In this world, one, who feeds a *Yatin*, who is conversant with the three *Gunas* (universal tentencies) of *Prakriti* (Nature) and the spiritual science, reaps fruits superior to that of (feeding) a thousand persons well-read in the *Vedas* (11)

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He, who is the servant of a *S udra*; he, who is the servant of the king, he, who is proud he, who is irreligious, he, who works as the priest for a [whole] village and he, who leads the life of a butcher —these six are contemptuous (nominal) *Brâhmanas* Manu has designated them as degraded ones, even if they impart [lessons in the] *Védas* (20—22)

The following are disqualified to be present at a *S'râddha* ceremony —Those, who sell the *S rutı* those, who marry widows, those, who enter into a locked room without the permission of the owner, and those, who officiate as priests for inferior castes,—are described as out castes Those, who teach unknown persons, those, who give instructions on receiving fees, those who study the *Védas* by paying fees,—are described as *Vrıtakâs* The *Srâmanâs* (Bouddha ascetics), *Nirgoodâs*, (a class of naked mendicants) those, who, know the doctrines of the *Panchardtra*,* the

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Jinâs;* the *Kâpâlikâs*;† the *Pas'upatas*;‡—if these and similar other heretics,—wicked souls pervaded by the quality of *Tamas*,—partake of the *Havi*, the *S'râddha* does not become successful, and it does not yield fruits in the next world. O ye leading *Vipras*, a twice-born man, who does not follow an established order of life; as well as the one, who enters upon a false one;—are to be known as *Pangtidushakâs* (*i.e.*, those who are unworthy to sit at a dinner party) One, who has a bad skin; one, who has bad nails; one, who is afflicted with leprosy; one, who suffers from leucoderma (*i.e.*, white-leprosys); one, who has brown colored teeth; one, who is wily; one, who carries on a trade; a thief; a eunuch, an atheist; a drunkard; one, who knows an unmarried girl; one, who kills heroes; one, who has sexually known his brother's widow (not as a sacred duty, but for the carnal gratification of one's senses; an incendiary; one, who takes food, offered by an intelligent person called the *Kunda*; the *Brâhmanâs*, who sell the *Soma*; one, who serves meals; an injuring person; a (*Parivitti*) younger brother who marries before his elder has been married; one, who does not perform the five great sacrifices; the son of a widow, re-married; one, who lives on usury; one, who lives by astrological calculations; one, who lives by singing and playing on musical instruments; one, who is afflicted with a disease; one, who is deaf; (23—30)

* A follower of *Jaina* doctrines.

† Followers of a certain *S'aiva* Sect (the left-hand order) characterised by carrying skulls of men in the form of garlands and eating and drinking from them.

‡ A sect of *S'aiva* worshippers; they hold that *I's'wara*, the Supreme Being is the Efficient Cause of the world, its Creator and Superintending and Ruling Providence.

One, who is defective in limbs; one, who has extra limbs, a religious student, who has committed an act of incontinence; one, who vilifies a maiden; the son of a woman who commits adultery during the life-time of her husband; the bastard son of a widow; one imprecated with a curse; a low *Brâhmaṇa*, who subsists upon offerings made to an idol; (31)

One, who injures a friend; one, who is deceitful; one, who daily beats women; one, who renounces his parents and preceptor; as well as one, who renounces his wife; (32)

One, who has no issue, one, who gives false evidence; one, who cooks food, one, who lives by treating diseases; one who goes to sea; one, who is ungrateful; one, who breaks a high way, and one, who breaks an agreement, (33)

One, who is given to the vilification of the *Védas*, one, who is given to speaking against the Deities; one, who is given to speaking ill of the twice-born;—[all these] should be avoided in all rites appertaining to a *S'râddha*. (34)

An ungrateful person; a deceitful person; a wicked soul; an atheist; one, who speaks against the *Vedas*; one, who slays a friend; one, who knows another's wife, one, who falsely accuses a learned person; [should, also, be avoided] (35)

What is the use of speaking more on this subject, even those, who after doing prescribed works perpetrate interdicted deeds, should, also, be carefully avoided in a *S'râddha*. (36)

CHAPTER V.

[RULES OF S'RA'DDHA.]

HAVING purified himself with cow-dung and water and being self-controlled, [the performer of a *S'râddha*,] saluting all the twice-born, should invite them with welcome words. (1)

On the day previous, he should say,—"To-morrow shall my *S'râddha* take place" If it is impossible, he should invite a *Brâhmaṇa*, endued with [all] the marks mentioned before. (2)

When the hour for the *S'râddha* arrives, his departed Manes, fleet like the mind, hearing his [invitation] and meditating on it with a concentrated mind, arrive there. (3)

The departed Manes, who range in the intermediate region, follow the *Brâhmanâs*, remain there in the shape of the wind, and attain to the most excellent condition after partaking of the food [offered there.] (4)

When the hour for the *S'râddha* arrives, the *Brâhmanâs* who are invited, should all lead continent lives and sit there being self-restrained (5)

They should all be shorn of anger and hastiness and be truthful and self-restrained. One, who takes meals at a *S'râddha*, should give up fear, sexual intercourse, wending a way and the recitation [of the *Gâyatrî*] (6)

A *Brâhmana*, who, being invited, accepts another's invitation, [is a sinner.] And a twice-born person, who, having invited [*Brâhmanâs*, according to his acquirements], invites another out of stupefaction, is a greater sinner and is born as a virmin of excreta. (7)

A *Brāhmana*, who being invited at a *S'rāddha* holds sexual intercourse, is visited by the sin of Brāhmanicide and is born amongst the degraded castes (8)

The departed Manes of the wicked minded *Vipra*, who being invited, wends a way, live for that month on dust (9)

The departed Manes of the twice-born person, who being invited picks up a quarrel, live for that month on dirt and excreta (10)

Therefore, being invited at a *S'rāddha* a twice-born one should become self-controlled The performer of the *S'rāddha*, too should be shorn of anger, remain purified and control his senses (11)

Having gone to the southern quarter, [the performer of a *S'rāddha*] should attentively offer [unto the invited persons,] beautifying [the place], *Durvā* grass with roots, having their tips directed towards the south, and pure water (12)

He should paste with cow-dung, a low ground in the south cool demarcated possessed of auspicious marks, purified and secluded (13)

The departed Manes are gratified [with oblations] offered at the secluded banks of rivers, pilgrimages, one s own ground and the summits of mountains (14)

One should not offer oblations to the departed Manes on another s ground Whatever [rite] is performed [there] by men out of stupefaction, becomes lost on account of its ownership [being invested in another] (15)

Forests mountains sacred shrines sacrificial places, all these are described as having no owners No one has any right of possession over them. (16)

A twice born person should put boundary marks all over there and scatter sesame seeds All places, sullied

by the *Asurás*, are purified by sesame and the *Ája* (a kind of corn.) (17)

He should, then, according to his power, dedicate food, purified in many ways, not consisting of one curry, fresh and of which nothing has been spent, and prosperous with articles to be sucked and drunk. (18)

Then when the noon sets in, he, having approached the twice-born, who have pared their nails and shaved their beards, should offer them, as laid down in the ritual, sticks for rubbing the teeth (19)

First of all he should offer unto [the *Bráhmanás* representing the] *Vis'wadévás*, in *Udumvara*-vessels, oil, unguents, water for bathing [and] other ingredients of bathing, and perfumeries of sorts (20)

Then, having risen up and with folded palms, he should offer, in order, water, for washing the feet and rinsing the mouth, unto them, when they have returned from after bath. (21)

The seats, made of *Kus'á*, for those *Bráhmanás*, who, being invited for the first [party, the Deities], are beautifully seated there (*i e.*, the place where a *S'ráddha* is performed), should be placed facing the east. (22)

They (*i e*, those seats) shall have one *Kus'á* facing the south, and should be sprinkled with sesame-water. [The performer of the *S'ráddha*] should make the *Bráhmanás*, like unto the Deities themselves, sit thereon, saying,—'Sit' They (the *Bráhmanás*), too, should sit separately (23)

Two, on the side of the *Déva*, [should sit with their] faces towards the east Three, belonging to the *Pitris*, should sit with their faces towards the north Or one on each side should [be present] there Such is [the rule in the case] of the maternal grandfather (24)

The ceremony of reception, the determination of time and place, purity and the [acquisition of] qualified *Brahmans*,—these five destroy [the true spirit of] the *Srâddha*. Therefore many should not be invited. (25)

Or, one should feed only one *Brâhmana* who has mastered the *Vedas*, is endued with good character and with [the knowledge of] the *Sruti* and who is shorn of [all] bad marks. (26)

All self restrained persons, [desirous of offering] food to a qualified person [should offer the same] in a temple, unto him returned from the three regions. (27)

He should then offer [a part of] that food unto the Fire and then unto the [invited] religious student. A *Bhikshu* (religious mendicant) or a *Brahmachârin* being present for food, one should feed them to satisfaction after [the invited *Brâhmans*] have been seated [to take their meals] at a *Srâddha*. That *Srâddha* is not well spoken of where an *Atithi* (uninvited guest) does not take his food. (28—29)

towards the *Brâhmans* belonging to the *Pitris*, should all be done in the worship of the *Vaishadévâs* One should bedeck, with ornaments,* all those [*Brâhmans*] seated at pleasure. (33—34)

[Then] one should offer *Arghya* unto their hands with the *Mantram,*—"*Yâdivya*;" as also scents, garlands, incense, etc, according to one's might (35)

Then making the sacred thread hang down towards the left part of the body over the right shoulder, a wise person, with his face directed towards the south, should invoke the departed Manes with the *Mantram,*—"*Us'antastud*" (36)

Having invoked [them] and been commanded, [he] should then recite [the *Mantram,*—] "*A'yântunas*" [Then with the *Mantram,*—] "*S'annodévi,*" [he should place] water; [and with the *Mantram,*—] "*Tilosi,*" sesame, in the vessel (37)

Having placed [water and sesame] and given again, as before, *Arghya* unto their hands, [he should], being self-restrained, place the remaining water of *Arghya* in a vessel (38)

Having placed, with this vessel, the *Arghya*-vessel along with the *Pitris* (*i.e*, having kept it as a place of their residence) and then taken up rice soaked with clarified butter, he should ask—"*Agnou Karishyê,*" (*i.e*, if I can offer oblation to the Fire.) (39)

Being commanded with "*Kurushwa,*" (do it), he should, with the sacred thread on,* offer oblations [to

* This and similar other passages distinctly show that to put on the sacred thread always was not the practice prevailing then But the *Brâhmanâs* used to put on the sacred thread as a distinctive mark, before the performance of any particular religious rite.

with religious laws, should bow unto the six seasons, the departed Manes and the Deities. (49)

If the burning lamp is extinguished, while taking meals at a *S'râddha*, one should not again take food. Having taken it, one should perform the *Chandrâyana* (50)

One should offer corns, various cakes of flour, sweet boiled milk and rice, soup, vegetables, desired-for fruits, milk, curd clarified butter and honey (51)

One should dedicate desired for boiled rice, various edibles and drinks and all that is liked by the leading twice borns (52)

One, seeking one's well being, should give unto the twice borns paddy, various kinds of sesame, sugar and warm boiled rice, but not (warm) roots, fruits, and drinks. One should not [while offering these] shed tears, nor should one be angry, nor should one speak an untruth (53—54)

One should not touch boiled rice with the feet, nor should one scatter it. The *Yatudhanâs (Rakshasâs)* destroy what is offered angrily or hastily, or what is acquired by sinful means. One should not, with a moistened body, stand near a twice born person (55—56)

One should not look at the crows or drive away the birds, for the departed Manes, for knowing the real truth, come there in those forms (57)

One should not give anything there with the hands [only], nor simple salt (*i e*, without mixing it with any other article) nor should one give it in an iron vessel, nor disrespectfully (58)

[By offering food] in a golden vessel or in an *Udumbara* one; and particularly in the horn of a

rhinoceros one comes by the most excellent sovereignty (59)

He, who feeds the departed Manes in an earthen vessel goes, with the eater, to the most dreadful hell of *Purodhâ*, (60)

One should not offer food in unequal quantities in the same row, nor should one beg food nor should [the eaters] quarrel with [one another] By begging food, one despatches oneself to a dreadful hell (61)

Abstaining from speech one should take food, even when accosted, one should not describe the real virtues [of the food] As long as the merits of the *Havi* are not described, the departed Manes partake of the food (62)

[Disregarding] many others seeing him, a twice-born person seated in the first row, should not take his meals Such an ignorant person takes upon [himself] the sin of the [entire] row (63)

The foremost of the twice born, [who is] engaged, should not leave anything in a *S'râddha* Even he must not prevent one from offering *Masha* corns, nor shall he look at another's food (64)

A twice born one who being engaged in a rite for the departed Manes, does not eat *Mâsha* corns, is born, after death, as a beast for twenty one births (65)

One should make them [*i e*, the invited *Brâhmanas*] listen to the Vedic recitations *Dharma Sâstras*, *Itihâsas* (History) *Purâns*, and the most beautiful portion [of the *S'astras*] dealing with [the performance of] the *S'raddha* (66)

Thereupon one should offer food and scatter it on the earth before those who are unfed Then accosting the

gratified [*Brâhmans*] with "*Swa'ditam*" (are you satisfied?), he should make them sip the water (67)

After they have sipped the water, he should address them "*Bho ramyatam*," (Hon'ble Sirs, please take rest) Thereupon the *Brâhmans* should say,—'*Swadhâ*.' (68)

Thereupon he should communicate the residue of the food unto the [*Brâhmans* already] fed Then commanded by the twice borns, he should do what they say (69)

In a *Pitri-S'râddha* (i e, *Ekoddhistha* and *Parvana*) "*Swadita*' should be uttered, in a *Goshtha* (i e, a *S'râddha* described by *Vis'wamitra*) '*Sunrita*', in an *Abhyudaya S'râddha*, "*Sampannam*", and in a *Dana*, "*Ruchitam*" (70)

Being speechless, he should send away first of all the *Brahmans* representing the Deities Then looking towards the south, he should beg [the following] of the departed Manes (71)

May [the number of] givers [in our family] multiply, may our children [be given to the reading and teaching of the] *Vêdas*, may reverential faith [in the *Vêdas*] not disappear [in our family, may riches, to be given away, multiply [in our family] (72)

One should offer *Pindas* and edibles unto the *Brâhmans*, throw them into the Fire or water The *Vipras* being seated, one should not cleanse the leavings of the twice-born persons (73)

Thereupon one, seeking a son, should offer unto one's wife, the middle [*Pinda*] Then washing the hands and rinsing the mouth, one should feed one's kinsmen in the end (74)

The kinsmen being gratified, one should, thereafter feed the servants One should afterwards take, with one's wife, the last portion of the food. (75)

So long the sun is not set, one should not look at the leavings; the pair should lead a continent life for that night. (76)

He,—who having made presents in a *S'rāddha*, or he,—who, having taken meals [thre-at], holds sexual intercourse,—is again born as a virmin, after having passed through [the hell of] *Mahārdurava*. (77)

One (i e, the performer of the *S'rāddha* or the partaker of food) should be pure, shorn of anger, of quiescent soul, truthful and self-controlled Even the performer or the eater, should give up [for that day] Vedic studies and meditation (78)

The twice-borns, who, having made presents in a *S'rāddha*, take their meals elsewhere, are equal to great sinners and go to innumerable hells (79)

I have thus attentively described, in full, the rituals relating to a *S'rāddha* An *Udāsin* (an indifferent ascetic) should perform the *S'rāddha* with *A'ma* (raw or uncooked materials) and not with any thing else (80)

A twice-born one who does not keep the Fire, who wends ways and who is given to all sorts of evil habits, should perform the *S'rāddha* with raw rice. A *S'ūdra* should always do the same (81)

A twice-born person, who is conversant with religious regulations, should, being endued with reverential faith, perform the *S'rāddha* with raw rice He should [then] offer the same as oblations to the Fire and make *Pindas* with the same (82)

He, who, having controlled his mind, performs the *S'raddha*, according to these regulations, attains to the station of Vishnu, being daily freed from his sins (83)

Therefore the foremost of the twice-born ones,

should perform a *S'ráddha* with all care By it the Eternal Lord becomes perfectly adored (84)

A twice-born person, the foremost of them, who is not rich should, after bathing and gratifying the departed Manes with oblations of sesame and water, perform [the *S'ráddha*] only with roots or fruits · (85)

One should not offer [*Pindas* at a *S'ráddha*] in the lifetime of one's father. *Homa* and its terminating offerings are laid down [for such a one] Or such a person may offer [*Pindas*] for them to whom he [his father] offers the same This is the opinion of the learned (86)

One should offer [*Pinda*] for him who, amongst the father, grandfather, or great grandfather is dead, and not for any one else (87)

One should, with reverence, feed any one amongst them who is alive, to his heart's content Disregarding one alive, one should not offer [food to another] Such is the *S'ruti* (Vedic regulation) transmitted (88)

A *Dvamushyáyana* son* should offer *Pinda* [for his procreator], for he is born from his seed (semen); he should likewise offer [*Pindá* for the other father], if by his religious appointment he (*i e*, the son) is procreated by another on his barren wife † (89)

A son, [who is procreated] without any agreement [upon another's wife], should offer *Pinda* for [the father]

* This is a son, who is begotten by a person of good birth, on the barren wife of another person, with her husband's permission or with that of her elders in the absence of her husband Such a son should offer *Pindas* for his procreating father as well as the other father who is the husband of his mother [See *Yájñawalkya*, Chapter I, *Sloka* 68—69.]

† *i e* if there is no such contract between the parties (the one procreating the son and the person on whose wife the son is begotten) as that the son shall belong to them both

who gives seed, for he is born of his semen Otherwise, [he should offer it] to the *Kshétri* [father] * (90)

He should offer two *Pindas* both for the *Kshétri* (father), and the *Viji* (procreator) or in one *(S'râddha)* he should offer it to the *Kshétri* after mentioning the name of the *Viji* (91)

On the day of death, he should perform [the *S'raddha*,] according to the regulation of the *Ekoddishtha* † But determining the impurity, he should perform the *Kâmya-S'râddha*, if he seeks any thing (92)

One, seeking prosperity, should perform the *Abhyadaya-S'raddha* in the fore part of the day All [its rituals are like those of a] *Daiva* No external rite should be performed (93)

Darva (grass) should be spread over on all sides Thereon he (the performer) should feed the twice born ones He should say,— Be ye gratified, *Nandimukha Pitris*" (94)

First of all the *S'râddha* of the female ancestors should take place then that of the male ones, then that of the [deceased] maternal grandfather These three *S'râddhas* have been laid down in the *Smritis* for the *Vriddhi* (*i e* offerings made to the Manes on prosperous occasions, such as the birth of a son, *et*) (95)

First [before performing these *S'râddhas*] offerings should be made unto the Deities No work should be done from the left to the right (96)

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* The father on whose wife he has been begotten by another person with the former's permission

† In the performance of the *S'râddha* for a particular person on the day of death, it is not necessary to take any notice of the purity or impurity of the day

Having made adorations with flowers, incense, edibles and ornaments unto the variegated altars, the idols and the twice born persons, one, with the sacred thread on, being self-controlled and facing the east, should offer *Pindas*, and having adored the *Mátris*, a learned person should perform three *S'ráddhas* (97—98)

The *Matris* (deceased female ancestors) being possessed by ire, seek to injure him, who, without performing the *Mátri-Yajña*, performs a *S'râddha* (99)

CHAPTER VI

[VARIOUS FORMS OF IMPURITY]

If any, amongst the *Sapindas*, is born or dead, the impurity of the *Brâhmanâs*, say the learned, extends over ten days (1)

During the period of impurity, one should not perform any of the (*Nitya*) daily rites, and particularly those of the *Kamya*, nor should one think of the Vedic *Mantrams* (2)

At this time, one, who keeps the [Sacred] Fire being purified and shorn of anger, should feed the other (i.e., pure) twice born persons He should, with dried rice and fruits offer oblations to the Fire for the departed Manes (3)

Others should not touch them [who are in impurity], nor should they offer food to the Spirits In [an impurity] consequent on the birth of a] son no sin is committed by touching [the other] *Sapindas*, with the exception of the mother Again in [an impurity of] death it has been said by the Sages, that one can, on the fourth or the fifth, day, touch him who is given to religious study,

who celebrates sacrifices, or who is conversant with the *Vêdas* (4—5)

On the tenth day, after bathing, all [other castes] may be touched by them Unmeritorious [impurity] in the case of servants and unworthy* *Sapindas,* has been described [to extend over] ten days (6)

A person possessing one qualification† [is purified] in four days, one possessing two,‡ in three days, and one possessing three, in one day (7)

After the tenth day, one should fully read out the *Vêda* and offer oblations to the Fire He (*i e*, one who observes impurity for ten days) becomes worthy of being touched on the fourth day So the Patriarch Manu has said (8)

The period of impurity of those who do not perform religious rites, who are not read in the *Vêdas,* and who suffer from leprosy, etc, terminates with their death (9)

The [period of] impurity, on the death of [*Nirguna*] *Brahmanas,* ranges from three to ten nights [Impurity on the death of a *Sapinda,*] before he is invested with the sacred thread extends over three nights, and for ten nights, thereafter (10)

[If a child] is dead within two years after its birth, the same [period of impurity, *i e*, ten nights] is for the parents Such is desired [by the Law-givers] [If the *Sapinda*] is highly unmeritorious, [one attains to] purity within three nights (11)

* *Nirguna* persons are those who do not maintain the Sacred Fires, as described in the *S'ruti* and the *Smriti*

† Two qualifications are the maintenance of [either the *Srauta*, or the *Smârta* Fire and Vedic studies

‡ Three qualifications are the maintenance of both the Fires and complete Vedic study

The same [is the period of impurity, *i.e.*, three nights] for the parents on the death of a child before teething Such is the deliverance [of the *Rishis*] Three nights [form the period of impurity on the demise] of a child that has teethed [A child is called] *Jâtadanta* when the teeth grow (12)

Immediate is [the purification, on the death of a child] who has not teethed, [and impurity extends over] one night, before the ceremony of tonsure (*Chudakaranam*) [is performed within two years], and three nights, before the investiture with the sacred thread (*Upanayanam*), and ten nights, afterwards (13)

If a child is dead as soon as it is born, both the father and mother suffer from impurity consequent on the birth* [only], the father, too,† becomes unfit to be touched (14)

Immediate is the purification for the *Sapindas*, [if death takes place after ten days] One day [is the period of impurity] for a uterine brother, if he is *Nirguna* (unmeritorious) (15)

If death takes place after the teething, one night is the period of impurity for the *Nirguna Sapindas*, and three nights, if it takes place after the ceremony of tonsure (16)

O ye learned ones, if death takes place before the teething, one night [is the period of impurity] for the *Sapindas*, if they are highly disqualified (17

Immediate is the purification of the *Sapindas* on the dropping [of an embryo] by abortion But if the *Sapindas* are greatly disqualified, a day and night

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* *i.e.* the impurity consequent on death does not affect them

† Mother, of course is also not to be touched.

[form the period of impurity] on account of abortion (18)

Three nights have been laid down [as the period of impurity] for kinsmen if they act according to their desire If any birth takes place during [the period of impurity consequent on] a birth and any death during [impurity owing to] a death purification is attained with the termination of [the first impurity] [If any such incident takes place] on the last day [of impurity the period is increased by] two nights [If impurity] for both birth and death simultaneously takes place it terminates with that of death (19—20)

If any impurity multiplying sin * takes place after [any other minor impurity] —one is purified by it (i e by its termination) Hearing of an impurity consequent on birth or death a person gone to another country should observe impurity till the [remaining] period is completed [If he hears of it] after the period of impurity is over three nights have been spoken of [as the period of impurity] for the *Sapindas* (21—22)

Hearing of a death after a year a bath [brings on purification] Under all circumstances and in all times,

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* This is an impurity consequent on the death of father mother, grandfather etc which is called *Guru* or most important *a oucha* impurity There is another reading *ardhavritt madas ouchamurdhama nyenas oudhyat* meaning — if any impurity of a more important character takes place after half the period of another impurity is over it lasts for the entire period to be observed for the latter and at its termination one is purified Thus the meaning of the context is — Supposing a person is in impurity for the death of a *Sapinda* kinsman After four days his father or mother dies In this case his impurity does not end with the last day of the first one but extends over the entire period beginning with the commencement of the latter

immediate is the purification for a person who is observing a vow, for one who studies the *Védas*, and for one who is engaged in a work for carrying on his livelihood [On the death of] maidens who have been engaged by words but not married the father and the *Sapinda* relations [have to observe impurity for] three nights If marriage has been solemnized, [their] husbands [are to observe impurity] One day has been prescribed in the *Smritis* [as the period of] impurity on the death of a maiden who has not been even orally engaged (23—25)

Impurity has been spoken of as immediate on the death [of a maiden] within two years from birth [Impurity extends over] a night [if she dies before] the ceremony of tonsure (26)

Three nights [form the period of impurity if a maiden dies] before being given away in marriage, and ten [nights] after that [form the period of impurity in her husband s family] Three nights [form the period of] impurity on the death of a maternal grand father (27)

Similarly is to be known the period of impurity on the death of a uterine sister *Pakshini* (a night with the two days enclosing it) [forms the period of impurity] on the death of relations formed by marriage as also of *Vāndhavas (i e* maternal uncles) (28)

One night has been laid down [in the case of the death] of the preceptor or a fellow religious student Immediate [is the purification] on the death of the king in whose territory [a person] lives (29)

On the death of a married daughter [living] in the house the father [has to observe impurity for] three days, three nights [form the period on the death and

birth of sons to] *Punarvu*-wives (*i e*, widows married by him), of sons born in the family (*i e*, not born of his own loins), and of the preceptor. A day and night is spoken of [as the period of impurity on the death of] a wife who has been visited by another person, [and on that] of the preceptor's son and wife (30—31)

One night [is the period of impurity on the death] of an *Upádhyáya*, of *S'rotriyás* and of *Sapinda*-relations living in [a person's] house (32)

Three nights [form the period of impurity] on the death of the mother-in-law as well as that of the father-in-law Immediate purification is laid down on the death of a *Sagotra* (*i e*, one of the same family after fourteen generations) (33)

A *Bráhmana* attains to purity within ten days; a *Kshatriya*, within twelve days, a *Vaishya*, within fifteen days, and a *S'údra* within a month (34)

It has been desired [by the Law-givers] that of all persons, born in the families of the *Kshatriyás*, *Vais'yás*, and the *S'údrás* who serve good *Bráhmanás* with undivided attention, one attains to purification within ten days like unto a *Bráhmana* [himself] (35)

[If a person born] in degraded castes, [serves the *Kshatriyás* and *Vais'yás*] [he attains to purification] like the *Kshatriyás* and *Vais yás** [On the death of a *Sapinda*.] *S'údra*, the impurity for the *Vais'yas*, *Kshatriyas* and the *Bráhmanás* extends, in order, over six, three, and one night. O ye leading *Bráhmanás*, [similarly on the death of a *Sapinda Vais'ya*] the impurity for the *S'údrás*, *Kshatriyás* and the *Bráhmanás* extends over

* If a person serves a *Kshatriya*, he attains purification in that work within twelve days, and if a *Vais ya*, within fifteen days.

a fortnight, six nights and three nights respectively O ye foremost of the twice born race the impurity [on the death] of a *Kshatriya*, for the *Brâhmanâs* the *Vais'yâs* and the *S'ûdrâs* [extends] it is said, over six nights and twelve days gradually * (36—38)

On the death of a *Brâhmana* the *S'ûdrâs*, *Vais'yâs*, and the *Kshatriyâs* [should have to observe the usual period of impurity] By performing the funeral rites of a *Brâhmana* who is a *Sapinda* (*i e*, for whom one is entitled to offer a *Pinda*) a *Vipra* attains to purification within one night The Lotus sprung (Brahmâ) has said so By taking meals or living with [that *Brâhmana*], one attains to purification within ten nights (39—40)

If having his mind possessed by avarice, one speedily burns [the dead body of a *Brahmana*] a twice born person (*i e*, a *Brâhmana*) becomes purified within ten and a *Kshatriya*, within twelve days (41)

A *Vais'ya* attains to purification within a fortnight, and a *S'ûdra* within a month or again, in six seven and three nights (42)

Having cremated a helpless friendless, poor *Brâhmana* the *Brâhmanâs* and others attain to purification by drinking clarified butter after bathing (43)

If out of love a person of a lower caste touches during the period of impurity, a higher caste and a higher caste a lower one he attains to purification with [the termination of] his impurity [By following the

* These *S'lokas* conclusively prove that there was inter-caste-marriage prevalent at that time otherwise these laws relating to purification would not have been promulgated by the Law givers.

dead body of a] *Kshatriya*, [a *Brāhmana*] attains purification in one day, and [following that of] a *Vais'ya*, in two days (44)

[In following that of] a *S'ūdra*, three days have been spoken of [as the period of impurity] [He should] again [practise] *Prāṇāyām* for a hundred times If, before the bones of a *S'ūdra* are deposited a *Brāhmana* weeps with his (*i e*, the *S'ūdra s*) own people, [his] impurity lasts for three nights One night is for a *Kshatriya* and *Vaisya* [if they do the same] Otherwise (*i e*, after the depositing of the bones), a *Brāhmana* [attains purification by bathing after a day or a night] (45—46)

If, before the bones of a *Vipra* are deposited, a *Brāhmana* weeps for him he, forsooth, attains purification by bathing with the cloth, worn by him at that time, on (47)

He, amongst the *Brāhmans* or other inferior castes who takes food with them (*i e*, those who are impure) or drives in the same conveyance, attains purification within ten days (*i e*, the fixed period of impurity) (48)

He who wilfully takes their (*i e*, impure persons) food, even if he be a Deity attains purification after observing impurity [for the fixed period] and bathing after its termination (49)

A person, who under the pressure of famine takes food offered by them, should observe impurity for the [number of] days [he has taken it], thereafter, he should perform penances (50)

The twice born, who maintain [their] Sacred Fires, should on the death of their *Sapindas*, observe impurity from the time of cremation, and others, from the hour of death (51)

Sapindatā (kinship connected by the offering of the

funeral rice balls to the Manes) ceases in the seventh generation,* *Samânodakabhâva*† (relationship connected by the libations of water to the Manes of common ancestors) ceases when there is no knowledge of the name and birth [of a person] (52)

Father, grandfather and great-grandfather [who are entitled to *S'râddha*], the *Lepabhâjas*,‡ and one's own self,—these seven generations form the *Sapindas* (53)

The Divine *Prajâpati* has said that *Sapinda* relationship extends over [three generations] upwards [from the great grandfather] *Sapinda* relationship extends over three degrees in case of persons of various *Varnas* begotten by one [father] upon many wives of various castes. (54)

Architects, artizans, physicians, maid, and man servants, kings, and royal officers have been described as to have immediate purification Persons, who make daily charities, one, who makes a *Niyama* (i e, a particular promise), one, who knows the *Brahman*, religious students, those who are initiated, those, who are engaged in religious rites a king who has been duly installed and those who continually distribute rice,—[all these]—attain immediate purification according to ordinances (55—57)

* From a person with whom the calculation begins six generations upwards and six generations downwards constitute the *Spindas*

† This relationship extends from the seventh or the (eleventh) to the thirteenth (or the fourteenth according to some) degree

‡ *Lepas* means the wipings of the hand (or the remnants of the food sticking to the hand) after offering funeral oblations to the first three ancestors (father, grandfather and great grandfather) these wipings being offered to the three ancestors after the great grandfather i.e, to paternal ancestors in the 4th 5th and the 6th degree

In a sacrifice, at the time of wedding, in any religious rite relating to a Deity, during famine or any other calamity, immediate purification has been mentioned (58)

Immediate is the purification for those who have been killed by poison by lightning by the king, by the *Brâhmanâs*, or by snake bite (59)

Immediate purification is laid down in a death by entering into fire by jumping down from a high place, by taking poison or by fasting in that for *Brâhmanâs* and kine, and in that while leading the life of a *Sannyâsin* (60)

There is no impurity [at the death of] perpetual religious students forest recluses *Yatins*, and religious students, as well as at that of an outcaste [This has been said] by the learned (61)

CHAPTER VII

[PERSONS QUALIFIED TO PERFORM THE S'RADDHA]

No cremation no funeral rites no depositing of bones no shedding of tears [no offering of] *Pinda* and no *S'raddha* whatsoever should be done for the degraded ones (1)

There is no impurity for him who lays a violent hand on himself with fire, poison etc. No cremation and no offering of water should be made for him (2)

If, however, by a mistake one dies through fire poison, etc, impurity should be observed for him and [the rite of offering] water should be performed (3)

If a son is born [to a person] gold, paddy kine, clothes, sesame, rice, oil, molasses and clarified butter

all these raw materials may be accepted from him on that very day. (4)

From the house of a person who is in an impure state, fruits, sugar-cane, vegetables, salt, wood, water, curd, clarified butter, medicines, milk, and dried food may be accepted daily One, who maintains the Sacred Fire, shall be duly burnt with the Three Fires. (5—6)

One, who does not maintain the three Sacred Fires [should be burnt] with the Sacred Fire consecrated in the house; and other inferior persons, with the ordinary fire; —by the twice-born. If the dead body is not found, an image should be made with *Palâsa* [leaves];—and be only burnt by the *Sapinda*-relations endued with reverence, controlling speech and [mentioning] only the name and family. Water, they should offer, only once. (7—8)

They all,* putting on wet cloth and with kinsmen, should duly offer every day, [both] morning and evening for ten days [consecutively], *Pindas* at the gate of the house for the deceased person They should feed four *Brâhmanâs.* On the second day, shaving† shall be done along with all kinsmen (9—10)

Then the bones [of the deceased person] should be deposited by the *Jñâti*‡ (chief-mourner) with all kinsmen. [The performer of the *S'râddha* on that

* The usual practice is that the son should offer the *Pindas* In the Text *Sarva* or all, is mentioned, because, in the absence of a son all the *Sapindas* are qualified to offer *Pindas*

† Shaving takes place generally on the last but one day of impurity.

‡ Here the word *Jñâti* means the next kin who performs the funeral rite, and he is therefore, qualified to perform the *S'raddha* in the absence of a son

day], should, with reverence, feed an uneven number of pure *Brāhmaṇās* not lesser than three (11)

On the fifth, ninth, and the eleventh, day he should feed an uneven number of *Brāhmaṇās* This rite is known as the first *S'rāddha* (12)

On the eleventh day (for the *Brahmanās*) and on [the day after] the twelfth (for the *Kshatriyās*), the person, who lights up [the funeral pyre], should, with reverence, offer a *Piṇḍa* and a *Pavitra* (a *Kus'ā*- reed) in honour of the deceased And he should [perform the *S'rāddha*] every month on the day of death for one year (13—14)

It is said that after full one year, the *Sapiṇḍikaran* (annual *S'rāddha* for offering *Pindas)* should be performed O leading twice born ones [in that *S'rāddha* the performer) should make four vessels, [one] for the deceased, and [three for] ancestors of three degrees upwards (15)

Thereupon with the *Mantrams* —' *Ye Samānā*, etc ;" he should pour down [water from] the vessel dedicated to the deceased into those offered for the *Pitris* (grandfather, etc) *Pindas* should be offered in the same manner (16)

It is laid down that *Sapindikaran*, *S'rāddha* should be preceeded by the *Daiva*, (*i e*, offerings made to the Deities) There one should invite the departed Manes and point out again (*i e* invoke) the deceased * (17)

No separate rite should be performed for those deceased ancestors for whom *Sapindikaran* has [once] been done He, who makes separate *Pindas*, becomes a destroyer of the departed Manes (18)

* A deceased person is called *Preta* till the celebration of the *Sapindikaran S'raddha* after which he is designated *Pitri*

After the death of his father, a son should be well instructed in the word *Pinda*. He should, every day, offer boiled rice and a pitcher, full of water, according to the rites to be performed for a deceased person. (19)

The annual *S'ráddha*, which should be performed every year, must be done according to the regulation of a *Párvana-(S'ráddha)*. Such is the eternal law.* (20)

[Every rite] for the parents, such as the offering of the *Pindas*, should be performed by the sons In the absence of a son, the wife should do it; and in the absence of a wife, the uterine brother should do the same. (21)

I have thus described duly the duties of the householder. [The duty] of women is to serve their husbands There is no other duty laid down for them. (22)

He, who daily satisfies his own duties and has his mind dedicated to *I's'vara*, attains to that great station which has been highly spoken of in the *Védás*. (23)

CHAPTER VIII.

(PENANCES FOR VARIOUS SINS)

Penance for Brahminicide.

THE destroyer of a *Bráhmana*, one who drinks spirituous liquors, a thief, and the violator of the preceptor's bed, and the one who associates with them,—are the great sinners. (1)

He, who lives for a year in their company, becomes

* This is the ritual when the father dies after becoming a *Sannyási* or when the parents die on an *Amávasyá*-day.

degraded. Even he, who daily sits [with them] on [the same] bed and seat, also, becomes degraded. (2)

A twice-born person, who knowingly performs religious rites for, holds sexual union with, teaches and takes meals with [those great sinners], becomes forthwith degraded (3)

A twice-born one, who unwillingly and out of ignorance, receives religious instructions [from such a sinner] and a fellow-student remain outcasted for one year. (4)

One, who is guilty of Brahminicide, should, for self-purification, by making a hut, begging alms and carrying a rod with the skull of a dead [*Brâhmana*] placed on its top, live in a forest for twelve years. (5)

He should avoid all the houses belonging to the *Brâhmanâs* and temples He should always accuse his ownself and think of the [dead] *Brâhmana* (6)

Every day when the fire is shorn of its smoke and all conversation about food is stopped, gradually he should enter into seven houses belonging to qualified castes and capable [of offering alms] (7)

Or, [for purification,] he should voluntarily betake to fasting, jump down from a high place, enter into a burning fire or into the water This is the first [part]. (8)

Or, for a *Brâhmana* or a cow, he should, disinterestedly, give up his vital airs (*i e*, life); or, making a *Vipra*, suffering from a long-standing disease, shorn of his ailment, [he attains to purification] (9)

By offering food to a learned [*Brâhmana*], one is freed [from [the sin of] Brahminicide A twice-born person is [also] purified by taking the final bath in a Horse-Sacrifice (10)

The killer of a *Brâhmana*, who gives his all unto a

Brâhmana conversant with the *Vedas*, or who sees the Bridge,* is freed from sins (11)

Penance for Drinking Spirituous Liquors.

A DRINKER of spirituous liquors should drink wine, red-hot like iron. A twice-born person, when his body is [thus] burnt, is freed from [the sin] (12)

Or by drinking red-hot cow's urine, or [similar] liquidified cowdung, milk, clarified butter or water, [he is] freed from the sin (13)

Or for the expiation of the sin, he should, with a wet cloth on and being self-controlled, perform the vow of Bráhmanicide (for twelve years) (14)

Penance for the Theft of Gold

A *Brâhmana*, who has stolen gold, should, after approaching the king and describing his own misdeeds, once say,—"Do thou punish me" (15)

Taking up the mace, the king should himself once strike him. Thereupon he [the perpetrator] becomes freed [from the sin]. Or by [practising] austerities a *Brâhmana*-thief becomes freed]. (16)

Finding out and taking up by the hand a destructive mace, stick, or an iron rod sharpened on both ends, running about with dishevelled hairs, trumpeting his own sinful deeds, [a perpetrator of a crime should say,—] "Punish me" The king should [then] strike the thief (17—18)

Whether meeting with death or escaping it, thereupon, he is freed from [the sin of] theft Without

* This refers to the Bridge, constructed by *Ráma* over the Sea, at *Rámés'waram*, in the District of Madura, in the Madras Presidency, popularly known as Adam's Bridge This shows that this *Saṁhitá* must have been written after the *Rámáyana* Period

Leading a continent life, always practising austerities, taking his meals at the eighth period (*i e*, in the night of the fourth day after fasting for three days), standing or seated and lying down on earth,—a man, who has no money,* should thus, in three years, be freed from the sin (27—28)

Or he should perform four or five *Chandrâyanas* (29)

Penance for the Sin of mixing with the Degraded

If a twice-born person mixes, out of avarice, with a degraded person, he should once perform, for the expiation of the sin, the penance laid down for him (*i e*, the degraded) Such a person amongst those who associate with the degraded, attains to freedom [from the sin], or he should zealously practise hard austerities for one year (30—31)

Half is the penance for associating [with them] for six months Such purificatory rites dissipate even the impurity of the great sinners (32)

One attains to freedom [from the sin] by taking journeys to holy places situate on this earth O ye *Vipras*, a ***Brâhmana***, possessed by lust, after perpetrating the mighty iniquities of Brahmanicide, drinking spirituous liquors, theft, or knowing his step-mother, being self controlled, should perform [the vow of] fasting at a holy place (33—34)

Or meditating on *Kapardin* (*Siva*), he should enter into the fire or water *Munis*, conversant with religious rites, have not seen of any other means of redemption [for them] (35)

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* It shows that a rich man is freed from the sin by making proper gifts

CHAPTER IX.

[PENANCES FOR VARIOUS MINOR SINS]

By willingly *knowing* his daughter, sister or daughter-in-law, a *Vipra* should enter into a burning fire. This is the law. (1)

By co-habiting with mother's sister, maternal uncle's wife, or with father's sister, or by knowing sister's daughter, maternal aunt's daughter, or paternal aunt's daughter, one, being self-controlled, [and] after practising hard austerities, should perform four or five *Chándrayanas* (2—3)

By knowing a maternal uncle's daughter, one should perform the *Chándráyana* By co-habiting with wife's friend or with her sister, after fasting for a day and a night, one should perform the *Taptakrichha* (a kind of penance) By knowing a woman in [her] menses [one should attain] purification [by fasting] for three nights (4—5)

By co-habiting with a *Kshatriya*-woman, [a *Bráhmana*] is purified by a *Chándráyana* or by a *Paráka* (a kind of penance). The Divine Unborn (*Brahmá*) has said so (6)

By [consciously] killing a frog, mungoose, crow, cat, boar, mouse or a dog,—a twice-born person should perform a great penance extending over sixteen days. Or by [unconsciously] killing a dog, one should zealously drink milk for three nights (7)

Or by [unknowingly] killing a cat or a mungoose, one should wend a way a *Yojana* [in length] By killing a horse, a twice born person should perform a hard austerity extending over twelve [days] (8)

Having killed a servant, the foremost of the twice-born should give away a weapon made of crude iron

Having slain a crane, *Rangava* mouse, *Kritalambhak*-boar, a black spotted raven, *Tilat*, franclonine partridge or a parrot,—[one should give away] a two years old calf, and a three years old one, for having killed a heron (9—10)

By killing a swan, crane, *Vaka* (a kind of crane), a *Titti* bird, a monkey, or a *Bhâsa*,—one should make a gift of a cow unto a *Brahmana* (11)

By slaying animals living on flesh or deer, one should give away a milch cow, [by killing] animals that do not take flesh a calf, and [by killing] a camel gold weighing five rupees (12)

By killing animals having bones, [one should] present something to a *Vipra*, and by killing those that have no bones, one is purified by *Prânayama* (13)

By destroying trees yielding fruits, groves, creepers, and large trees loaded with fruits,—one should recite a hundred *Rik* verses (14)

To take clarified butter is the purification [enjoined for destroying] flowering [plants] By killing by mistake, [a cow] one should perform the *Châmdrayana* and the *Paraka* (15)

There is no penance for wilkngly killing her (*i e*, a cow) By stealing men, women, houses, tanks wells or other watery expanses,—one is purified by the *Chandrayana* By stealing articles of little value from another s house one should perform the austerest *Sânta pana* for self purification The five ingredients supplied by the cow (*Pañchagavya*) [form] the purification for pilfering rice etc, and wealth (16—18)

Fasting for three nights is [the penance for pilfering] grass wood, trees, flowers garments, hide, meat and fish (19)

or an alligator,—one should perform the *Prajâpatya* (penance) By eating onion or garlic, one should perform the *Chândrâyana* (24—31)

[By eating] the *Vârtâku*, (the egg fruit), or the *Tanduliya* (broken rice), [or the both] —one is purified by *Prâjâpatya* [By eating] the *As'mantaka* (a plant from the fibres of which a *Brâhmana's* girdle may be made), or what comes near,—one is purified [by performing] the *Taptakrichha* By eating [the flesh of] a man or a hare, one is purified by *Prâjâpatya* By eating bottle gourd or turnip, one should perform the very same penance (32—33)

By eating *Udumvara* one is purified by self sought [penance of] *Taptakrichha* By eating useless (*i e*, not dedicated to a deity) *Krisara Samjâva* (a kind of pudding), *Pâyasa* (rice boiled with milk, cake, *S'ushkali* (a preparation of cake),—one is purified by performing this penance for three nights By drinking milk unworthy of being drunk [all], especially a *Brahmachâarin* becomes purified in a fortnight by living on barley boiled with the urine of a cow By drinking the milk of a cow that has not passed ten nights from the day of delivery, that of a (similar) she buffaloe, that of a (similar) she goat, that of a cow big with a young one, or that of a cow that has no calf,—one should perform the self same penance By taking unnatural transformations of these (such as curd, etc ,) or drinking them out of ignorance,—one is purified within seven nights by living on barley boiled with the urine of a cow By taking food of the first *S'raddha*, or on the occasion of a birth or death,—a *Brâhmana* becomes purified by attentively (performing) the *Chandrayana* A twice born person, by taking the food of a person who does not

perform the daily rites, the end of which is not ruinous, should fully perform the *Chândrâyana*. Having taken food prepared by people who are disqualified to serve it, that of a degraded caste, or that offered at the monthly funeral rite of a deceased person,—one [should, so it is said, perform] the *Taptakṛichha*. Having taken boiled rice from a *Chandála*, a twice-born person should completely perform the [penance of] the *Chândrâyana*. (34—41)

By unwittingly taking excreta, urine, or any other article sullied with spirituous liquor,—the three twice-born castes should again perform the *Samskaras* (rites of purification). (42)

The twice-born,—amongst those taking, out of ignorance, urine or excreta of birds living upon flesh,—should perform the great *Santapanam*. (43)

[By taking] *Bhása*, frog, dog or a crow,—[one should] perform a distressing penance. A *Brâhmana* becomes purified by *Prajâpatya* and a painfully restricted diet. (44)

By drinking water from a wine-bowl, a *Kshatriya* should perform the *Taptakṛichha*, a *Vaisya*, three distressing penances, [and a *Brâhmana*,] the *Chândrâyana*. (45)

By taking the residue of food or the remnant of drinking water left by a dog, a twice-born one becomes purified, within three nights, by living upon barley boiled with the urine of a cow. (46)

By drinking water sullied with urine or excreta, one should perform the *Sántapanam* capable of purifying the body. (47)

If a *Brâhmana* unknowingly drinks water in a well

or an alligator,—one should perform the *Prájápatya* (penance) By eating onion or garlic, one should perform the *Chándráyana* (24—31)

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By drinking water sullied with urine or excreta, one should perform the *Sântapanam* capable of purifying the body (47)

If a *Brâhmana* unknowingly drinks water in a well

or a vessel belonging to a *Chandála*, he should perform the *Sántapanam* destructive of sins (48)

By drinking water touched by a *Chandála*, the foremost of the twice born becomes purified [by fasting] for three nights or by taking the *Pañchagavya* * (49)

By taking food, without bathing after willingly touching a great sinner, a foolish twice born person should perform the *Taptakrichha* (50)

By marrying in another caste (*i e* a *S'udra* maiden), one (*i e*, a *Brâhmana*) becomes a *Mahapâtakin* (great sinner) By associating with such a sinner, one also becomes a sinner (51)

By simply marrying a maiden of different caste, twenty four penances are [to be performed], half of those for living with her there is no penance in procreating a son [on her] (52)

By taking food out of ignorance after seeing a *Mahâpâtakin*, a *Chandala* or a woman in [her] menses—one is purified [by fasting] for three nights (53)

By taking [one's] meals, while still wet after bathing, one becomes purified [by fasting] for a day and a night [By doing so] knowingly, [one attains to purification] with the [performance of] a distressing penance So the Divine Lotus Sprung Deity has said (54)

By eating dry [meat] rotten or foul smelling articles—a twice born person should fast [He should] do it again and again (55)

By officiating as a priest for servants [or by helping] others (*i e* other castes) in other rites, by performing rites causing death to another person, and other

* The five products of the cow taken collectively *i.e*, milk curd clarified butter, urine and the dung

unworthy deeds,—[a *Brahmana*] becomes purified by three distressing penances (56)

By performing the cremation of those who have been killed by a *Brâhmana*, a twice born person becomes purified by a *Prâjâpatya*, living [all the while] on barley boiled with the urine of a cow (57)

He, who having his body anointed with oil, passes urine or excreta or has his beard shaven, or holds sexual intercourse, in the morning, becomes purified [by fasting] for a day and night (58)

By disregarding (*i e* not performing *Homa*) *Vivâha*-Fire for a day, a leading twice born person becomes purified in three nights [and by doing so] for three nights again, [one becomes purified by fasting for] six days (59)

By neglecting it for ten or twelve days, one should perform the most distressing *Chandrayana* for the expiation of that sin (60)

By accepting an article from an outcaste, one becomes purified by throwing it away He should, also, duly perform a penance So has the Divine Lord said (61)

By desisting from a fast [intended to bring about death] and returning from the order of religious mendicants one should perform three distressing (*Prâjâpatyas*) and *Chândrâyanas* (62)

[Then] by again performing all the purificatory rites, such as the *Jâtakarman*, etc, twice born persons [are] purified They should, having an eye on religion, completely perform this penance (63)

By not performing a morning adoration and offering sacrificial fuels to the Fire for pressure or urgency of work, [a *Brahmachârin*],—taking his meals once,

and in the night only, [if] an evening [rite is neglected], and after being purified by bathing, governing his mind and restraining his self,—should recite the *Gâyatrí* eight thousand times and be [thus] purged of [his sin] (64—65)

If a householder, out of mistake, does not perform his *Sandhyâ* adoration or deviates from the performance of a *Snataka*-vow, he should fast for the day (66)

In consequence of wilfully [neglecting the *Sandhyâ*], the foremost of the twice born should perform the distressing penance [of *Prâjâpatya* for full one year, and should perform the *Chandrayana* [if he does so] for livelihood [And] by making a gift of kine, [he is] purged of [his sins] (67)

If he does so, prompted by agnosticism, a twice born person should perform the *Prajapatya* By performing the *Taptakrichha*, one is purged off of [the sin of] acting against the Deities and preceptors (68)

By willingly riding a car drawn by camels or asses, one becomes purified [by fasting] for three nights One should not, being nude enter into the water (69)

The purification of the offspring [of sinners is brought about] by taking food in the night of the third day for a month, the recitation of the *Samhitâ* or the performance of *S'akala Homa** (70)

By putting on a blue or a dark blue raiment, a *Brâhmana* should fast for a day and night, and he should purify [himself] by [taking] the *Pañchagavya* after (71)

*the *Védás*, *Dharma S'astras* and the oblatic ... sacred Fire as followed by the ... ed

Purânas before the *Chandâlas*, one is purified by the *Chândrâyana* There is no other means of redemption for him (72)

Having touched, on some occasion, [the dead body of a person] killed by hanging a *Brahmana* becomes purified either by the *Chândrâyana* or the *Prâjâpatya* (73)

If, without washing his mouth after taking his meals, a twice-born person touches a *Chandala* or any other low-born having still the leavings of food in his mouth, he should perform the *Prâjâpatya* for purification (74)

By touching a *Chandala* a woman who has given birth to a child, a dead body, a woman in [her] menses or those touched by her or any outcaste, one should bathe for purification (75)

If, out of mistake, one touches an article touched by a *Chandâla* a woman who has given birth to a child, or a dead body, purification is attained by bathing, rinsing the mouth and [thereafter] reciting the *Gâyatri* (76)

By touching what should not be touched, the foremost of the twice born should purify [himself] by bathing And he should [also] rinse his mouth for purification So the Divine Grandfather has said (77)

If, on any occasion a *Vipra* passes excreta while taking meals, he should then immediately wash himself, bathe, fast and offer libations of clarified butter to the Fire (78)

By touching the dead body of a *Chandâla*, the foremost of the twice born should perform the distressing penance [of *Prâjâpatya*] Then by [fasting] for a day and night [and] seeing a star in the sky, [he becomes] purified (79)

Having touched spirituous liquor, a twice-born person should perform the *Prânâyam.* thrice [for] purification

[By touching] onion or garlic, one is purified by drinking clarified butter (80)

Being bitten by a dog [on the lower part of the navel], a *Brâhmana* should drink milk only in the evening for three days, threefold is the penance, if bitten on the upper part of the navel (81)

Threefold is the penance, [if bitten] on the arms, and fourfold, if on the head Being bitten by a dog, the foremost of the twice born should after bathing, recite the *Gayatri* (82)

An indigent householder—who when not suffering from an ailment daily takes his food without performing the Five Sacrifices—becomes purified by performing half the *Prâjapatya* (83)

He, who does not adore the Sacred Fire deposited in his house on *Parva* days (*i e*, on the day of the New-Moon or on the day of any Planetary Conjunction),—as also he, who does not know his wife after the menses,—should perform half the *Prajapatya* (84)

He,—who without water or entering into water passes urine or excreta—becomes purified by being immersed in water with a cloth on or by touching it * (85)

A householder [who does so by practice] should fast for three days [and] recite the *Gayatri* for eight thousand times The foremost of the twice born who follows the dead body of a *S'udra* should recite the *Gayatri* eight thousand times in a river A *Vipra* by swearing falsely in a matter relating to the destruction of another *Vipra* should perform the penance of *Chandrâyana*, living on boiled barley By making unequal gifts in the

* This is the penance for a person who cannot suppress the mot on while in water and so forth.

feelings, passes urine in a temple should after cutting off his generative organ perform the *Chandrâyana* For vilifying the Deities the *Rishis* or the *Vedas* a twice born person should fully perform the *Prajâpatya* By conversing with such [persons] one should, after bathing adore the Deities (96—99)

If a woman in her girlhood commits a great sin she should have a penance performed by her father on her behalf (100)

One can espouse such a maiden if the penance has been performed Otherwise he [who marries her] should be outcasted Even in the destruction of a *Kshatriya*, one should perform for a year the penance for Brahmanicide After that period one should give away a thousand kine together with a bull (101)

By killing all (insects etc) one should give away gold or silver to the weight of a *Masha* Copper, tin lead belmetal and iron are purified by water and earth All metallic vessels containing leavings are purified by ashes and water Gold silver precious stones conch shell pearls corals diamonds ebony, rope and hide are purified by water (102)

Being touched by a *Chandala* or a *S'uapacha* while passing urine or excreta one is purified by [fasting for] three nights By taking the residue of food one should fast for six days (103)

If one s father maternal grandfather or elder brother [does not perform] the *Tapas* and the *Agnihotra* there is no sin in the younger brother's marrying before the elder (104)

He —who on the last day of the dark fortnight, adores a *Brâhmana* lady thinking of the Grandfather *Brahmâ* —becomes freed from all sins (105)

Having obtained the auspicious day of *Amāvasya* one should adore *Yama* (the Regent of the Dead) and *Bhava* (*Siva*) And having fed the *Brāhmanas* [on that day] he becomes freed from all sins (106)

Having adored with all the leading *Brāhmanas* *Mahādēva* on the eigth or the fourteenth day of the dark fortnight one is freed from all sins (107)

Having seen the three eyed Deity with all the igredients of adoration in the first *Yama* (part) of the night of the thirteenth day one is freed from the entire multitude of sins (108)

By accepting gifts from everywhere, sacrificial presents and a golden image one is released by performing the *Soma* Sacrifice and uttering benedictory verses (109)

One by reciting the *Gayatri* for ten thousand times is freed from all sins (110)

THE END

ANGIRAS SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A., M.R.A.S.

Rector, Keshub Academy,

Author of the English Translations of The Râmâyana, Mahâ-Bhârata, Srimadbhâgavatam, Mahânirvâna-Tantram, Harivams'a, Agni Purânam, Mârkandeya Purânam, &c., &c.

Calcutta

PRINTED BY H. C. DAS, ELYSIUM PRESS,

40, NAYAN CHAND DUTT'S STREET.

1906.

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Angiras Samhita

CHAPTER I

ANGIRAS SAMHITA'.

CHAPTER I.

HAVING seen [the import of the *Védás*], the ascetic Angiras described, from the beginning to the end, the regulations of penance for the various *Varnas* amongst the duties of the order of householders (1)

Having partaken of boiled rice from lowcaste people, twice-born persons [should perform penances]; [The learned] have laid down the *Chándráyana*, *Krichha* and one half-[distressing like the latter] for the *Bráhmaṇas*, *Kshatriyas* and the *Vais'yas* [respectively]. (2)

A washerman, cobbler, actor, *Varuda*, *Kaivarta*, *Méda*, and *Bhilla*,—these seven are described in the *Smriti* as lowcastes (3)

When one drinks water lying stale in a vessel in the house of a lowcaste person, he should perform a penance (4)

What penance is laid down for the *Varnas*, if they, out of ignorance, drink water from a vessel or from a well belonging to a *Chandála*? (5)

A *Bráhmana* should perform the *Sántapanam*; a *Kshatriya*, the *Prájápatya*, a *Vais'ya*, half the *Prájápatya*, and a *S'údra*, the *Pádakrichha* (6)

By drinking, unknowingly, water from degraded castes, a *Bráhmana*, fasting for a day and night, becomes purified with the *Pañchagavya*. (7)

If, on any occasion, a *Brahmana* is touched by another *Bráhmana* who has still the leavings of food in his mouth (*i.e.*, who has not washed his mouth after taking meals), he becomes purified by rinsing his mouth. The ascetic Angiras has said so (8)

If he is, on any occasion, touched by a *S'údra* who has not washed his mouth after taking meals, he should bathe and recite [the *Gáyatri*] and shall become purified by [fasting for] half a day (9)

If a *Vipra* is [similarly] touched by a *Vais'ya*, a dog or a *S'udra*, he shall, after fasting for one night, become purified with the *Pañchagavya* (10)

If [a *Bráhmana*] is touched by a person who has still the leavings of food in his mouth by being touched by whom in a pure state he is required to take [a purificatory] bath, he should have to perform the *Prajapatya* (11)

Hereafter I shall describe the regulations relating to the use of clothes dyed with indigo There is no sin [in using them] while lying down on bed for co habiting with one's wife (12)

By rearing up indigo plants, by selling them, and acquiring his livelihood therefrom a *Vipra* becomes degraded and he is freed from the sin by three distressing penances (13)

[Sacrificial] bath, charity, recitation [of *Mantrams*], the offering of oblations to the Sacred Fire, Vedic study and the offering of oblations to the departed Manes as well as the [Five] great *Yajñas* (Sacrifices) become profitless to a person from the use of a cloth dyed with indigo (14)

If one, out of ignorance puts on a cloth dyed with indigo, one, after fasting for a day and night, becomes purified with the *Panchagavya* (15)

If by his carelessness an indigo wood pierces the body of a *Bráhmana* and if blood is seen there the twice-born person should perform the *Chandráyana* (16)

If a twice born person eats rice boiled with the sticks of an indigo plant he should, by vomitting out the food, be purified with the *Pañchagavya* (17)

[The branch of a tree] of the bulk of a thumb joint, measuring an arm in length, covered with leaves and having a top is called a *Danda* (rod) (28)

If a person strikes a cow with any [implement] other than the rod mentioned above, twofold is the penance for him for his purification (29)

In breaking her horns or bones or by lynching her, one should perform a penance for ten nights if she recovers by that time (30)

[In that case,] one should live on barley mixed with the urine of a cow This is the most wholesome penance as viewed by Angiras (31)

Sin does not continue in him for whom, the father or preceptor of an incapable person or child performs a penance (32)

One, who is aged eighty years, a child of less than sixteen years of age, women and diseased persons are allowed to perform half the penance (33)

If a cow, when beaten with a stick, swoons away or drops down, [the recitation of] the *Gayatri* for eight thousand times is the purifying penance (34)

A woman, in [her] menses becomes pure on the fourth day after bathing She should perform [a penance] after her menstrual period and never within (35)

When the catamenal flow of women becomes excessive for any disease, they do not become impure by that for this is not natural with them but the reverse of it (36)

One does not become of pure conduct so long as the menstrual flow continues When the menses is stopped, a woman may be employed in domestic works and known for sexual purpose (37)

On the first day [of the menses], she is a *Chandâla*-woman, on the second she is the murderess of a

Brâhmana, on the third, she is called a washer woman, and on the fourth day, she becomes purified (38)

When [a *Brâhmana*] is touched by a woman in [her] menses, by a dog or by a *S'udra*, he becomes purified by the *Pañchagavya* after fasting for a night (39)

A married couple is impure as long as they lie together on bed Getting up from the bed, a woman becomes pure but the man continues still impure (40)

One should never rinse his mouth or wash his feet [with water placed] in a belmetal vessel Belmetal is purified by ashes and copper, by acid (41)

A woman is purified by her menses, and a river, by its current [A stone vessel, etc] greatly crusted with impurities, becomes pure by being left on the ground for six months (42)

Belmetal vessels smelt by kine and those containing leavings of food partaken of by a *S'ûdra* are purified by being kept in ashes for ten days Similarly those, sullied by crows [are purified] (43)

The purification of gold and silver [is encompassed] by air and the rays of the sun and moon (44)

A woolen cloth is not sullied when marked with semen or touched by a dead body It becomes pure when the part [affected] is washed by water and earth (45)

By taking dried food (cakes, etc,) of his (a *S'ûdra's*), a *Vipra* must observe a penance for a week Food, accompanied with curry, is digested in a fortnight (46)

Milk and curd [are digested] within a month, and clarified butter, within six months It is doubtful if oil is digested in the stomach within a year (47)

He who continually partakes of a *S'ûdra's* food for one month becomes a *S'udra* in this birth and is born as a dog after death (48)

[Partaking of] a *S'udra's* food, associating with a *S'údra*, sitting with a *S'udra* acquiring knowledge from a *S'udra*, degrade even one burning with *Brahma*-energy (49)

The twice born person, who utters benediction before a *S'údra* and salutes him,—that *Bráhmana* as well as the *S'udra* go to hell (50)

A *Vipra* is purified on the tenth day, and a *Kshatriya*, on the twelfth day A fortnight, it is said [is for] a *Vais'ya* and a *S'údra* is purified in a month * (51)

The soul, the *Véda* (Vedic study) and the Three Fires,—these five are destroyed, if an *Agnihotrin Vipra* partakes of a *S'údra's* food (52)

If a twice-born person, being fed by a *S'údra's* food, procreates sons, those sons belong to him (*i e*, the *S'údra* who gives the food) for semen originates from food (53)

Any article touched by a *S'údra* or any residue of his food, should not be given to a twice born out of carelessness or with the one palm So the ascetic A'pastamva has said (54)

One may always take a *Bráhmana's* food, a *Kshatriya's*, on *Parva* days, a *Vais'ya's*, in times of calamity, but never a *S'údra's* (55)

[By taking] a *Brahmana's* food, [one attains to] poverty, [by taking] a *Kshatriya's* food, [one becomes] a beast, [by taking] a *Vais'ya's* food one becomes a *S'údra*, [and by taking] a *S'údra's* food, one, forsooth, goes to hell † (56)

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* This refers to impurity consequent on the birth or death of a *Sapinda* relation

† It means that a *Bráhmana* should not beg his food from another *Brahmana* and live thereon This *Sloka* entails restriction about taking food from the various castes

The food, [offered] by a *Brâhmana*, is ambrosia, that by a *Kshatriya* is known as milk, that by a *Vais'ya* is simple food and the food [offered] by a *S'ûdra*, is certainly blood (57)

The iniquity of human beings stands resting on their food One eats the sin of a person whose food he partakes of (58)

When a *Vipra* who leads the life of a religious student and has mastered his senses drinks any drink and unknowingly takes any food from persons suffering from the impurity of birth he should vomit it out, rinse his mouth and bathe after going into the water Then reciting the *Varuna Mantram*, he should be qualified to perform his own work (59—60)

One should leave off his shoes [before entering] the house in which the Sacred Fire is deposited a cow pen and the presence of a Deity or a *Brahmana* [and before] taking his meals or reciting [the *Gayatri*] (61)

[If a person] putting on [his] sandals, goes, from his house, to the Five Rooms * a pious king should cut off his two legs (62)

An *Agnihotrin* (*i e*, who maintains the Sacred Fires), an ascetic a *S'rotriya*, one who has completely studied the *Védas* —these may go there with [their] sandals on, others must be chastised with punishment (63)

[On the *S'raddha*] of a son who had gone through all the *Samskaras* from the birth to the *Chûdâ*, especially after the cremation rite (*i e*, on the first *S'raddha*), food should be partaken of only by the *Sapindas* (64)

* The Five Rooms are —the room for the Fire the cow pen that of an idol that of a *Brâhmana* the one in which one takes meals and the one in which the recitation of the *Gayatri* is performed

By taking the food of a professional beggar, that at a new *S'râddha*, that at the birth of a child and that at the *Garbhâdhâna* ceremony of a woman, one should perform the *Chândrâyana* (65)

One should not eat the food of a maiden, who, after having been promised to be given away in marriage to one, is actually given to another She is designated *Punarbhû* (66)

If abortion takes place before the celebration of the *Samskaras*, *Pumsavana*, or the *Simantonnayan*, then, it is laid down, [the child in the womb] is purified with [the performance of] the purificatory rites in the second conception (67)

As long as a pregnant woman remains within ten months (*i e*, does not give birth to a child], she should be protected by the king and others Thereafter some other arrangement should be made (68)

The food of a woman, who, disregarding the command of her husband, acts against him, should never be taken She is known as one acting at her will (69)

One should not take food in the house of a woman who has no issue He, who does so out of stupefaction, goes to the *Pâyasa* hell (70)

The relations, who out of stupefaction live upon a woman's wealth or use her clothes and conveyances—sinful wights [as they are], go to hell (71)

A king's food steals energy and a *S'ûdra's* food destroys *Brahma* energy. But one, who takes food from persons suffering from impurity, eats the dirt of the [entire] earth (72)

THE END

YAMA SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A., M.R.A.S.,

Rector, Keshub Academy,
Author of the English Translations of The Rámáyana, Mahá-Bhárata, S'rimadbhágavatam, Mahánirvána-Tantram, Harivams'a, Agni Puránam, Márkandéya Puránam, &c., &c.

Calcutta
PRINTED BY H. C. DAS, ELYSIUM PRESS,
40, NAYAN CHAND DUTT'S STREET.

1906.

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(Yama Samhitâ)

YAMA SAMHITA'.

THE *Dharma S'âstra* (Religious Code), the object of which is to discourse on penances, is founded on the duties of the four *Varnas* (1)

Those, who have not been killed by water, fire, hanging, adopting the life of a mendicant fasting, poison falling down *Prâya* (fasting till death), and self inflicted strokes of a weapon—all these, [as well as] the drunk and those interdicted by all persons are purified by the *Chândrayana* and two *Taptakrichhas* (2—3)

The sinful wights who return from the order of *Vanaprastha* (hermits) lose both the worlds By giving away a cow and a bull, they are purified by two *Chândrâyanas* (4)

By cremating the destroyer of a cow of a *Brahmana*, or a person killed by hanging or by cutting off his (*viz*, the latter's) rope, one should perform a *Taptakrichha* (5)

One, bitten by a worm born in a wound by a fly or a dog should perform half the *Prajapatya* and make a sacrificial present proportionate to his might (6)

If pus and blood come out from an ulcer made by worms at a *Brahmana's* anus he becomes purified by the *Mounji Homa* * (7)

* The offering of clarified butter to the Fire by a *Brahmana* after being invested with a girdle made of triple *Munja* grass

in three years by living upon food acquired by begging and reciting [the *Gâyatri*] daily (26)

She, who, renouncing her own husband, desires for the company of another man, is to be known as a *Vrishali*, a *S'udra*-woman does not [necessarily] become a *Vrishali* * (27)

There is no redemption for the person who has drunk the saliva of a *Vrishali*, has been sullied by her breathing, and has procreated a son on her (28)

One suffering from white leprosy, one suffering from leprosy, one who has bad nails one who has black teeth, one who perpetually suffers from a disease one who has not all the limbs one who has got an extra limb a wicked person, one who always envies others, an ugly person a eunuch a heretic, one who vilifies the *Védas*, one who makes false discussion, one who officiates as a priest for the [illegible] one who officiates as a priest for those to whom no such service should be given, one who is avaricious for gifts a beggar, one who is addicted to worldliness, one who has got a very small tooth in the rows of teeth a physician one who makes a false talk—all these should be carefully shunned at a *S'râddha* and [while making gifts] (29—32)

A [*Brahmana* who subsists upon offerings made to an idol, one who works as a servant, one who sells the *Védas*—these should be carefully shunned Yama has said so (33)

The departed Manes of the person and the Deities along with the great *Rishis* go back disappointed, who engages all these in *Havya* (sacrifices) and

* This signifies that an unchaste *Brahmana* woman is infinitely worse than a *S'udra* woman

Kavya (the rite of offering oblations to the departed Manes) (34)

[On] seeing a *Mahishika** first the husband of a *Vrishali* in the middle and *Vardhusika* (a usurer) in the end the departed Manes go back disappointed (35)

An unchaste wife is called *Mahishi* He who forgives her for her sins is known as *Mahishika* (36)

He, who purchasing an article at a fair price, sells it at a higher one is named *Vardhusika* He is the censured of the *Brahmavâdins* (*i e*, those conversant with the *Védâs* (37)

So long the boiled rice remains warm [the *Bráhmanas*] should, abstaining from speech, eat it 'So long the virtues of an offering are not mentioned, the departed Manes partake of it (38)

The virtues of *Havi* should not be mentioned where the departed Manes are gratified with oblations On the departed Manes being gratified (*i e* after the *S'râddha* is over) *the offering should, afterwards, be described* as excellent (39)

The father, *residing* in the body of a *Brâhmana*, takes as many morsels of food as a person, conversant with *Mantrams* takes in sacrifices and rites of offering oblations to the departed Manes (40)

A twice born person, who has the leavings of food in his mouth, on being touched by such a person, a dog, or a *S udra* become purified with the *Pañchagavya*, after fasting for a night (41)

Mere bathing is laid down in a case while [one is] touched by [one] having no leavings of food in the mouth By being touched by [a *S'udra*] having leavings

* One who lives by the prostitution of his wife.

of food in his mouth, [a *Brhâmaṇa*] should perform a *Prâjâpatya.* (42)

As long as the *Vipras* are not adored with complete feeding and gold, so long that sin is not dissipated, even if one has performed a hard penance (43)

If one's body is encircled by crows, cranes or vultures, or is touched by an unholy object, or if [such an article] touches the mouth or the body, the purification of such a person, sullied with a paste, [is effected] by bathing. (44)

If leaving aside the hands, the limbs [situate] above the navel are sullied [by the excreta of a crow, etc.], the upper part [is purified by] bathing, and the part beneath [the navel], by being rubbed with earth and water. By this only [the upper and lower limbs] are purified (45).

In taking what should not be eaten, or what should not be drunk, or what should not be eaten by licking, or semen, urine or excreta,—what should be the penance? 46)

The leaves of lotus, *Udumvara, Villwa, Kus'â,* fig and *Palâs'a* [should be boiled with water]—by drinking this decoction for six nights, one becomes purified. (47)

A *Vipra,*—who, being safe in a fire and a life of mendicancy, returns, lives disregarding the adoration of the Sacred Fire, and wishes again to enter upon the domestic mode of life,—should perform three *Prâjâpatyas,* and three *Chândrâyanas.* He becomes again purified with the *Jâtakarma* and [other *Samskâras*] mentioned before (48—49)

A mattress filled with cotton (or a painter's brush], pillows, flower, and crimson-coloured raiments, become purified by being dried in the sun and sprinkled [with water] (50)

woman in [her] menses should remain fasting for that period (*i e*, the period of menstruation) and purify [herself] by bathing in time (*i e*, on the fourth day) (61)

Being touched by *Chandâlas* a woman in [her] menses [shall be purified] by the penance of *Prâjâpatya*; and one who is not in menses, by a century of *Prânâyamas* 62)

Being touched [by a woman in her menses] or by a degraded caste in the night, a *Vipra* should bathe, before the Fire, with the water brought during the daytime (63)

Water is always holy when touched by the solar rays during the day, and by the rays of the the stars in the night, at the two periods of junction and in the evening (64)

If a twice born person drinks water touched with the nails and fingers at the time of rinsing his mouth, he clearly drinks spirituous liquor Such is the deliverance of Yama (65)

In a ditch, tank, well, by [the strokes of] stones, by the srtoke of weapons, by that of a stick or clod of earth, in a cow pen, in an obstructed place, while being tied with a rope, in a cow shed set up in a limited form [being tied] to a wood, under a tree, in a place where it is difficult to come from, when tied with a rope or cloth—I have told thee, that these are dangerous places for kine—whenever and under whatever circumstance, a cow may happen to die, one should perform a penance (66—68)

[By killing a cow] with the stroke of a wood, [one should perform] the *Prajâpatya* Twofold is [the punishment, when killed] with a stone, when killed in a ditch, [one should perform] half the penance, and a

Padakrichha when killed under a tree When [killed] with the stroke of a weapon one should perform three penances and two [when killed] with the stroke of a stick (69—70)

When [a cow] is strangled to death by a cloth the slayer of the cow is purified by one *Prajapatya* He should live amongst the kine near a river or a dreary forest [and] shave in the first part the hairs of the body, in the second the beards in the third the hairs excepting the tuft on the crown and in the fourth the tuft too (71—72)

The heads of women should not be shaven they should neither follow a cow nor pass the night in a cow pen Nor should they recite the *Vaidic Mantram* (73)

Having taken up all the hairs one should cut them off to the measurement of two fingers This is the shaving of the head for women according to the *Smriti* (74)

Impurity originates both on the birth and death of a person But there is no impurity [on the death of] a sinful person (75)

One should, in the evening abstain from four works — *viz* from taking meals sexual intercourse [and] sleeping [these three] and *Vedic* study [forming] the fourth (76)

From taking meals [at that time] originates a disease from sexual intercourse a very wicked offspring is conceived from sleep prosperity disappears, [and there is] certain death in Vedic studies (77)

O foremost of the twice born desirous of well being unto ignorant castes these institutes have been described by me, determine them with care (78)

THE END

TABLE OF CONTENTS.

[*Atri Samhita.*]

ATRI SAMHITA'.

CHAPTER I

HAVING saluted Atri, the foremost of those conversant with the *Vêdas*, informed of the regulations of all the Scriptures adored by all the *Rishis*, seated at ease after offering oblations at an *Agnihotra*, all [the *Rishis*] gave vent to these words —' For the behoof of all the worlds, describe, O lord unto us [the religious institues] (1—2)

ATRI said —

" O ye conversant with the essence of the *Vêdâs* and other Scriptures I shall describe all that has been seen and heard by me [for the determination of] the doubt [about] which you have asked me (3)

Having rinsed his mouth with the waters of all the sacred places, bowed unto all the Deities, and recited all the *Suktas*, Atri following all the Scriptures, determined, for the four *Varnas* a Religious Code, destructive of all sins, eternal and dissipating all doubts (4—5)

Listening to this most excellent Code of religious injunctions, those, who commit iniquities in this world, and others, who vilify religion, are freed from all sins (6)

Therefore this should be carefully studied by those who are conversant with the *Vêdas* and be communicated fairly unto disciples endued with good conduct (7)

[The knowledge of] this *S'astra* should not be given by the foremost of the twice-born, unto those born

The twice born who perform both the *Sandhyá*-adorations by abstaining from speech, remain gloriously in the celestial region for a thousand celestial years (26)

The king, who examines the virtue and sin [of all the four *Varnas*], attains to fame, celestial region and solidarity of [his] kingdom, and his treasury becomes replenished again (27)

The punishment of the wicked, the adoration of the pious, the enrichment of the treasury by fair means, impartiality towards those who approach him with prayers, and the protection of the kingdom,—these five have been spoken of as the sacrifices for the kings (28)

The *Bráhmanás*, by a thousand sacrifices, do not attain to that piety which the kings do by protecting their subjects (29)

In the absence of watery expanses attached to temples, [one should bathe] in lakes and ponds By taking up four *Pindas* [made of clay], one should bathe [in a tank] belonging to another (30)

Fat, semen, blood, marrow, urine, excreta, dirt of the ears, nails, phlegm bones, dirt of the eye, and drops of perspiration,—these twelve are the dirts of men (31)

The purification of each six, in order, has been described by the learned sages,—the first six [are purified] by earth and water, and the second six, by mere water (32)

Purity, desire for doing good unto others, absence of exertion,, absence of jealousy, absence of avarice, self-restraint, charity and mercy are the characteristics of a *Brahmana* (33)

A really accomplished person does not try to suppress another's merit he praises another's accomplishments,

he does not laugh at another's shortcomings, [such a spirit] is called *Anasúyá* (want of jealousy) (34)

Renunciation of forbidden food, association with those who are not badly spoken of and abiding by good conduct—is spoken of as *Soucha* (purity) (35)

To follow good conduct always and to renounce a bad one, has been described as *Mangala* by the *Rishis* well read in Religious Codes (36)

One should not do, to an excess, what afflicts the body, whether good or bad This is called *Anáyása* (want of exertion) (37)

One should be contented with all articles, whenever what arrives one should not long for another's wives, this is called *Asprihá* (want of desire) (38)

If external or spiritual pain is created by others, and one is not offended and does not wreak revenge, it (*i e*, the spirit) is called *Dama* (39)

Even from a limited income, something should be given away daily with care and liberal spirit This is called *Dána* (charity) (40)

One should behave like his own self, towards others, his own relations and friends him who envies him, and an enemy This is called *Dayá* (mercy) (41)

A twice born person even if he be a householder, who is possessed of all these marks, attains to the highest station [after death] and is not born again in this world (42)

Maintenance of the Sacred Fires, and the adoration of the *Vis'wadéás* are called *Ishta* (holy ceremony or sacrifice) (43)

[The excavation of] tanks, wells, and other watery expanses, [the construction of] temples, [the distribu-

tion of] food, and [the laying out of] pleasure-gardens are called *Purta* (acts of pious liberality). (44)

Both *Ishta-*, and *Púrta-*, [acts] should, with care, be performed by a *Bráhmana*. By the *Ishta* one attains to the celestial region; and by the *Purta*, emancipation. (45)

Twice-born persons have equal rights in the religious acts of *Ishta* and *Púrta*. A *S'údra* is qualified to perform the *Ishta*, but not the Vedic rites. (46)

A learned person should always observe the *Yamas* (moral or religious duties or observances), but not the *Niyamas* (religious austerities) daily By performing the *Niyamas* always and disregarding the *Yamas*, one becomes degraded (47)

Absence of cruelty, forgiveness, truthfulness, abstention from injury, charity, simplicity, love, cheerfulness, sweetness [of temper], and mildness,—these are the ten *Yamas*. (48)

Purity, [celebration of] sacrifice, austerity, [making] gift, Vedic study, abstention from undue sexual intercourse, [observance of] vow, abstention from speech, fasting and bathing,—these ten are the *Niyamás*. (49)

One should immerse an image made of *Kus'a*-grass in sacred waters. He, for whom it is immersed, gains eight parts of the purity (50)

[The person],—mother, father, brother, friend, or the preceptor, for whom one bathes,—attains to twelve portions of the fruit [thereof]. (51)

The representative of a son should be appointed by a sonless person* with care, for the rite of offering *Pinda* and water. (52)

* *i.e.*, should adopt a son.

If a father sees the face of a living son born, he is freed from the debt [he owes to his ancestors] and attains to immortality (53)

With the very birth of a son, a father is freed from his ancestral debt and attains to purification on that very day, for he (i e the son) liberates him from the hell (54)

Many sons should be desired for if any [of them] would go to *Gaya*, or celebrate a Horse Sacrifice, or dedicate a *Neela Vrisha* * (55)

All the departed Manes dreading hell, desire for "the son, who would go to *Gayá* and become our saviour" (56)

By bathing in the holy [river] Phálgu, seeing the Deity *Gadadhara (the holder of mace, Vishnu) and* touching the head of Gayá *(Asura)* with his feet, one is freed [even] from [the sin of] Brahmanicide (57)

He who touching the water of a great river [like the Ganges] gratifies the *Pitris* with oblations of water, attains to eternal regions and delivers his own family (58)

Listen to me discoursing, I shall describe the [means of] purification of the food [when it is taken] in a dangerous place where there is no desirable and pure food (59)

A *Brahmana* should take food for three days without salt or drink the extract of powerful *Brahmi*-tree or *S'ankhapushpi* with milk (60)

If a twice-born person, out of ignorance, drinks water from a vessel used for spirituous liquors, what is

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* A bull that has white tail hoops and horns and other limbs red

his penance, and by what rite is he freed [from the sin] ? (61)

By making a decoction [of] *Palâs'a, Villwa, Kus'a,* lotus and *Udumvara*, leaves, one should drink it, [by doing so] for three nights, one attains to purification (62)

He, who out of carelessness fails to perform the *Sandhyâ* once, either in the morning or in the evening, should with a concentrated mind, recite, after bathing, the *Gâyatrî* for a thousand times (63)

If laden with grief or being fatigued, one goes out (*i e*, fails to do) the bathing and recitation, one should, with reverence, perform the *Brahma-Kurchha*, and purify [oneself] by making gifts (64)

One, bitten by a serpent, shall be purified by bathing in the water on the horns of kine, or at the confluence of great rivers, or by seeing the ocean (65)

If a *Brâhmana* is bitten by a wolf, dog, or a jackal, he shall be purified by drinking clarified butter mixed with water [sanctified with] gold (66)

But a *Brâhmana*-lady if bitten by a dog, jackal, or a wolf, shall be immediately purified on seeing the rise of a star or a planet (67)

Bitten by a dog, a person, while in the observance of a vow should fast for three nights By eating barley boiled with clarified butter, he should bring about the termination of his vow (68)

He, who breaks a religious observance out of stupefaction, ignorance or avarice, shall be purified by [fasting for] three nights He should again undertake that religious observance (69)

If a *Brâhmana* unknowingly takes the residue of

another *Brâhmana's food*, he becomes purified by reciting the *Gayatri* for a couple of days (70)

If a *Brâhmana* unknowingly takes the residue of a *Kshatriya's* food, he becomes purified by [fasting for] three nights As in [the case of a *Kshatriya*, so it is [in that] of a *Vais'ya* (71)

By taking forbidden food the residue of a food partaken of by a *S'ûdra* or a woman, or by eating forbidden meat, one should drink the extract of barley for seven nights (72)

Bathing is laid down [for a person] touched by a dog By partaking of the food taken by a dog, he should perform a distressing penance for six months (73)

By being touched by castes that should not be touched, one should bathe He who takes the residue of their food, should perform a distressing penance for six months (74)

By unknowingly taking excreta, urine or articles contaminated by spirituous liquor the three twice born *Varnas* should have again to perform all the purificatory rites (75)

In performing again the purificatory rites, twice-born persons would not be required to shave their heads, hold girdles, carry staffs or perform the practice of begging alms (76)

I shall now describe the purification of a house contaminated by a dead body being placed inside Earthen vessels and boiled rice of the place should be left off (77)

By taking out all those articles from the house, one should have it pasted with cowdung, and, then, smelt by a goat (78)

Being sanctified with the *Brâhma-Mantram* and sprinkled with the water of *Kus'a* and gold that house

ten days of its birth, [no impurity, consequent on its] birth or death, should continue (95)

After the ceremony of tonsure, [a boy] is qualified to perform the rite of offering water and funeral balls and recite the *Swadhá* and the name (96)

A religious student and a *Yatin* [become immediately purified] In the recitation of the *Mantrams* determined upon before, in a sacrifice, and in a marriage [wherein the rite of the *Vriddhi S'raddha* has been performed], immediate purification is laid down (97)

There is no sin, if any intervening impurity, consequent on a birth or death, takes place, in the celebration of a marriage, festivity, or a sacrifice, determined upon before So Atri has said (98)

The purification it is laid down, [for the impurity] of touching, on account of the birth of a stillborn child, [is effected] by rinsing the mouth if one has not touched the mother who has given birth to such a child (99)

The touching of a *Kshatriya* on the fifth day, and of a *Va s'ya* on the seventh day, is known (*i e*, sanctioned) by the learned (100)

The touching of the *S'údra* on the tenth day has been sanctioned by the learned On the occasion of a birth or death the purification of self is effected in a month (*101*)

Perpetual impurity attaches to one who is always sickly, one who does not perform religious rites, one who is ignorant, one who is notoriously henpecked one who is grossly inclined to vile practices one who is always dependent upon others, and one who abstains from Védic study and the vow of celibacy (102—103)

Two *Prájápatyas* are laid down in the *Smriti* for a *Parivitti* (an elder brother whose younger brother is

married before him) one for the maiden [so married], the most distressing of all penances for the person who gives away [a maiden in such a marriage], and *Sântapanam* for the *Parivétta* (a younger brother married before his elder brother) (104)

There is no sin in a younger brother's marrying before his elder, [if the latter is] hunchbacked dwarf, lame of censurable conduct ignorant of the *Védas* or by birth blind deaf or dumb (105)

[The elder brother] being a eunuch residing in another country, being outcasted adopting the life of renunciation being devoted to the study of the *Yoga-S'âstra* there is no sin in the younger brother's marrying before his elder (106)

There is no sin in the younger brother's marrying before his elder if his father grandfather or elder brother had not been qualified to maintain the Sacred Fires (107)

In the case of the death [of the elder brother's wife, or in the case of his going to another country, or on his being sullied with a sin [a younger brother] becomes qualified [to maintain the Sacred Fire] (108)

If the eldest brother lives near but does not maintain, the Sacred Fire [a younger brother] permitted by him, may do so such is the d iverance of Sankha (109)

[The maintenance of] the Sacred Fire, [the study of] the *Védas* (the practice of] the austerities shall not contaminate [a younger brother] with the sin of taking before But a younger brother can never perform a *S'raddha* without the permission [of the eldest brother] (110)

The daily and occassional rites described in the *S'ruti* and the religious rites performed with the sole

If one takes every day a morsel of oil cake, curd and powdered grain [for four days] and fasts for another day, [the penance] is called *Soumyakrichhrah* (128)

If each one of all these is performed, in order, for three days, (the penance) is known as *Tulápurusha* [extending over] fifteen days (129)

One should drink the tepid milk flowing from [the udders of] a *Kapila*-(cow) when milched. This is the penance *Vyásakritah* (performed by Vyása) It purifies even a *Chandala* (130)

To take meals in the night is known as *Nakta* (*Vrata* or night penance) *Chándráyana* is spoken of [as the penance] for sins for which no expiation is laid down (131)

Persons having asceticism for wealth, obtain the same fruits by these penances, as they get by performing *Agnistoma* and other Sacrifices with twofold sacrificial presents (132)

One, given to the study of the *Védas* and of forgiving, [disposition], if he makes enquiries into the *Dharma Sástras*, and a householder too, if he is endued with purity and good conduct,—become freed [from sins] (133)

[The religious rites] of the twice born have been described O great Rishi hear, I shall hereafter describe what brings about the fall of *Sûdras* and women (134)

Recitation [of the *Gáyatri*] austerity, and journeys to sacred places, adoption of a *Sannyasa* life, practice of *Mantrams* and adoration of Deities,—these six bring about the fall of women and *Sudras* (135)

The woman who during the lifetime of her husband, fasts while performing a religious rite robs the longevity of her husband Such a woman goes to hell (136)

A woman, desirous of bathing in a sacred water, should drink the water washing the feet of her husband, of S'iva or of Vishnu She should, thereby, attain to the most excellent station (137)

A woman is [always] the left limb, the husband being alive or dead, and he, the right one But in a *S'râddha*, sacrifice, and marriage, a wife should always [be placed] in the right (138)

Soma (the Moon), the *Gandharvas*, and the *Angirah* have conferred purity on them, and Fire, all holiness. Women are, therefore, always holy (139)

By birth, one is known as a *Brâhmana*, and by the purificatory rites, he is called a *Dwija* (twice-born) He attains to the dignity of a *Vipra* by learning, and by these three, to that of a *S'rotriya* (140)

He, who studies the *Vêda S'âstra* and follows the import of Scriptural injunctions, is called a *Vêdavid* (one knowing the *Vêdas*), his utterance is sanctifying (141)

That religion is to be known as the highest which a leading *Brâhmana*, knowing the *Vêdas*, follows—but not that which is followed by ten thousand illiterate persons (142)

By reciting [the *Gâyatri*] and making *Homa* (offering oblations to the Fire), foremost persons of the twice-born race shine like fire, and [they] meet with ruin, by accepting presents like fire by water (143)

Like the wind driving away the clouds in the sky, the learned and foremost twice-born persons dissipate the sins begotten of accepting presents, by *Prânâyâma* (144)

When a *Vipra*, after taking his meals or rinsing his

A mortal should know his *enciente* wife for [the first] six months and again after the child has teethed Such is the religious prescription (163)

The first is Brahmanicide the second is co habitation with a step mother, and the third is the drinking of spirituous liquors, the fourth is called theft [of gold from a *Brâhmana* master] the fifth is association with these sinful wights,—these are heinous crimes (164)

For the purification of these sins one should perform three penances for three years successively, by it, one becomes freed from the sin of Brahmanicide when committed unknowingly (163

It is laid down that one half [of the sin] of Brahmanicide [visits a man for killing] *Kshatriyas* similarly, six and twelve portions for [killing] *Vaisyas* and *Sudras* (166)

The destroyer of a woman is purified by taking his meals in the night and sleeping on earth for three months and by performing thirty *Prâjâpatyas* (167)

A twice born person who takes food from a washerman or from an actor or from one who lives on bamboo-work should perform a *Chândrâyana* (168)

By knowing women of low castes taking their meals and lying with them on the same bed one should get [himself] purified with a *Parâka* (169)

By drinking the water [that lies] in a *Chandâla's* vessel the foremost of the twice born should live, for thirty seven days on barley and the urine of a cow (170)

A *Brâhmana* who unknowingly partakes of cooked food touched by outcastes or by women in [their] menses, should perform half a *Prâjapatya* (171)

The [following are the means of] expiation for the four castes when they [happen to] partake of a *Chand*

dala s food A *Brâhmana* should perform a *Chandra-ya ra* and a *Kshatriya*, a *Sântapanam* (172)

A *Vaisya* should perform a penance and live on the *Panchagavya* for six nights A *S'udra* should perform [the same] for three nights and purify [himself] by making gifts (173)

If a *Brahmana* getting upon a tree, eats its fruits and a *Chandala* standing down touches its root, what would be the penance [for that *Brahmana*]? (174)

With the permission of other *Brahmanas* he should bathe with the cloth on that *Vipra* should take his meals in the night [for one day] and purify [himself] by taking clarified butter (175)

If getting upon the same tree a *Brâhmana* and a *Chandala* eat the fruits thereof what then would be the penance [for the former]? (176)

Having obtained permission from [other] *Brâhmanas* he should bathe with the cloth on Then after fasting for a day and night he should purify [himself] by taking the *Pañchagavya* (177)

What would be the penance then, when a *Brâhmana* and a *Chandâla* getting upon the same branch of a tree eat its fruits? (178)

He becomes purified by taking the *Pañchagavya*, after fasting for three nights (179)

The purification for knowing a *Mlêchchha* woman [consists] in a *Santapanam* or, it is said, [one may attain to] purification by performing a *Taptakrichhrah* (180)

If a person lives with a wife known by a *Mlêchchha*, [he becomes purified] by bathing with the cloth on and drinking clarified butter (181)

Again [for knowing a woman] brought by another for [the purpose of] procreating a son, [one becomes]

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If a person lives with a wife known by a *Mléchchha*, [he becomes purified] by bathing with the cloth on and drinking clarified butter (181)

Again, [for knowing a woman] brought by another for [the purpose of] procreating a son, [one becomes]

purified by bathing in the water of a river and drinking clarified butter (182)

By co habiting, unknowingly, with the women of the *Chandalas*, *Mlechchhas*, *Swapachas*, as well as those who observe the *Kapâla-Vrata*,* one is purified by a *Parâka* (183)

But if one knows them, willingly, and procreates children, he is degarded to the same caste, there is no doubt in it, for that man is born as her son (184)

If a twice-born person, being anointed with oil or clarified butter, passes urine or excreta, or if a twice-born person being anointed with oil or clarified butter, touches a *Chandâla*,—he should, after fasting for a day and night, purify [himself] with the *Pañchagavya* (185)

By touching hairs, insects, nails, nerves, bones, and thorns, one becomes purified by bathing in river-water and drinking clarified butter (186)

By touching the bones of a fish, or of a jackal, nails, an oyester shell or a small univalve shell, one becomes purified by bathing and drinking hot clarified butter purified by gold (187)

The purity [or otherwise] of a cow shed, a boiler-house, oil mill, sugarcane press, women and diseased persons should not be discussed (*i e*, they are always pure) (188)

A woman is not sullied by being known by another, nor a *Brâhmana*, by [harmful] Vedic rites ; nor a [river] water, by urine and excreta, nor fire, by burning impure articles (189)

Women were first enjoyed by the Celestials, then, by the moon the *Gandharvas* and the Fires Afterwards

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* Lowcastes: offspring of a *Brahmana* mother and a fisherman father

came men to enjoy them They are never affected by any sin (190)

When a woman conceives by being known by a *asavarna* (*i e*, one belonging to a higher caste than she), she remains impure till she does not give birth to a child (191)

When, after delivery the menstrual blood is seen, the woman becomes purified like pure gold (192)

If despite her complete unwillingness, a woman is known deceitfully, forcibly or stealthily, that woman, unaffected by any sin should not be renounced, for she has not done so willingly [Her husband] may hold congress with her at the time of the menses, [for a woman] becomes pure at the flowering time (193—194)

A washerman, a cobbler an actor a *Varuda,* a *Kaivarta* a *Méda* and a *Bhilla*—these seven are known, in the *Smriti*, as degraded castes (195)

By knowing their women, taking their food and accepting gifts from them if willingly, one should perform *Prajapatya* for a year and, if unknowingly, two *Chandrayanas* (196)

The woman who has once been known by the *Mléchchhas*, or by the perpetrators of crimes, becomes purified with the *Prajâpatya* and the menstrual flow (197)

The woman who has once being taken away forcibly, or herself by being imposed upon, been thus known, becomes purified with a *Prâjâpatya* (198)

If the menses appears in women who have been practising hard austerities for a long time, their religious observances are not destroyed thereby (199)

If a twice born person drinks water from vessels contaminated by spirituous liquors, he becomes purified

The virtuous driving of a ploughshare, is by eight bulls, [to do so by] six bulls, is what is in general practice, to do so by four [is the work] of the cruel-hearted, one who does so by two bulls, is the killer of a bull (218)

It is laid down in the *Smriti* that two bulls shall carry a plough for one *prahara*, four, up to mid day, six, up to the third part of the day, and eight, for the whole day (219)*

One killing a cow by a piece of wood, a clod of earth, or a stone, should perform the distressing penance of *Sântâpanam*, if she is killed by a earthen clod, one should perform the *Prâjâpatya*, and if by an iron, a highly distressing penance (220)

When the penance is completed, one should feed the *Brâhmanas* and make a gift of a cow with a bull unto a *Vipra* (221)

The penance for killing a *S'udra* is also laid down for slaying a *S'arabha* deer, camel, horse, elephant, lion, tiger or an ass (222)

By killing a cat, an alligator, a mungoose, a frog or a bird, one should either drink [only] milk for three days or perform a *Padakrichhrah* (223)

[Fasting for] three nights [effects] the purification of one touched by a *Chandala* or of one sullied by urine or excreta. And by taking the residue of one's own food, he should act similarly (*i e*, fast for three nights) (224)

The purification of contaminated tanks, wells and pools [of water, is effected] by taking out one hundred

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* The import of the *S'loka* is that one commits no sin if he makes these bulls work for a limited time so that they may not suffer from excessive toil or exhaustion

By taking food from one whose cooking is of no value, a twice-born person should perform a penance By thrice performing the *Prânayama* in the waters, rinsing his mouth and taking clarified butter, he attains to purification (251)

For the expiation of the sin of *Pañchasuna*,* one should perform a *Vais'wadéva* [Sacrifice] in the *Vaidik*, *Loukik* (ordinary), and the *Hutochchhista* ,† Fire, either in water or on earth (252)

If the eldest brother becomes disqualified, the youngest, endued with accomplishments and knowledge, [and therefore] the best should marry and set up the Sacred Fire before [his elder brother] (253)

If the eldest brother is unsullied by any sin and [the younger brother] sets up the Sacred Fire before, he commits the sin of Brahmanicide daily, there is no doubt in it (254)

Bathing is laid down for him who is touched by a *Maha Pataki* Bathing is [also] laid down for him who partakes of his food (255)

By associating with the degraded for a month or a fortnight, one attains to purification by living on barley and the urine of a cow for half a month (256)

By [knowingly] taking once the food of a degraded person, the foremost of the twice born should perform half a-*Krichhrah* By unknowingly eating it he should perform a *Sântapanam* (257)

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* Hearth (iron) mortar pestle flat stone and a wooden mortar—these five are called S na The expiation is for the sin that accrues from killing animals in all these

† The fire that is kept up by clarified butter after the performance of the daily *Homa*

When a person partakes of the food of a degraded one or takes his meals in a *Chandala's* house, he should live upon water [only] for a fortnight S'átátapa has said so (258)

No cremation should be performed for those that are killed by a *Bráhmana* or by a cow, nor for the degraded, this is the deliverance of S'ankha (259)

The twice born person, who under the influence of lust, knows a *Chandala*-woman, should get [himself] purified by three penances [performed] according to the regulation of the *Prájápatya* (260)

If a *Brahmana* takes food or accepts [a present] from a degraded person, he should, after vomitting the food and returning the present, perform an *Atikrichhrah* (a highly distressing penance) (261)

One should not touch the wood, clod of earth, or the twig fallen on a dead body from the hands of a degraded caste, nor the residue of his food, [by doing so], one should fast for a day and night (262)

By touching a *Chandala*, an outcaste, a *Mlechchha*, a wine bowl or a woman in [her] menses, a twice born person should not take his meals If [he is touched by any of these] while taking [his] meals, [he must at once stop] (263)

Thereafter he should not take his meals, and giving up his food he should bathe And being commanded by the *Bráhmanas*, he should fast for three nights And taking *Yávaka* (food prepared from barley) together with clarified butter, he should complete the sacrifice (264)

Purification is [effected by fasting] for three nights, if a person, while taking meals touches a crow or a fowl, [if he does so] with the leavings of food in his mouth

[he should get himself purified by fasting] for a day (265)

By undertaking the duties of a perpetual religious student vowing lifelong abstinence and chastity he, who deviates from them should perform a *Chandrayana* extending over a month Sátátapa has said so (266)

Prajapatya is laid down for holding sexual intercourse with a beast, or with a harlot By holding intercourse with a cow, one should perform a *Chândrâyana* spoken of by Manu (267)

By discharging semen into inhuman females except a cow into a woman in [her] menses into others that have no female organs (i e a man or a eunuch) or into water one should perform the penance of *Santapanam* (268)

If one touches a woman in [her] menses, a woman who has given birth to a child or a lowcaste woman, he should get himself purified by [fasting for] three nights This is the eternal regulation (269)

If one cohabits with a woman in [her] menses or with lowcaste women he is known as being obliged to perform a penance, he should [take his] bath before that (270)

[By touching them while passing urine] one should observe [fasting] for one night, and for three nights, while passing excreta, for three nights while drinking water and for five or seven nights, while holding intercourse (271)

A *Prâjâpatya* is laid down for those touching [them] while taking meals, and [fasting] for a day and night while cleansing the teeth with a piece of wood This is the purifying regulation according to the *Smriti* (272)

By being touched by dogs *Chandalas* or crows,

a woman in her menses should remain fasting till [the menstrual period] and should get herself purified by bathing in time (273)

If a woman, in her menses, is touched by camels, jackals or hogs, she should remain fasting for five night and get herself purified with the *Pañchagavya* (274)

[In case of] women, in their menses, touching each other, a *Brâhmana* woman, touching another *Brâhmana* woman, should remain fasting for one night and get herself purified with the *Pañchagavya* (275)

[In case of] women, in their menses, touching each other, a *Brâhmana* woman touching a *Kshatriya* woman should get herself purified by [fasting for] three nights. This is the deliverance of Vyâsa (276)

[In case of] women touching each other while in menses, a *Brâhmana* woman, touching one born of a *Vais'ya*, should fast for four nights and get herself purified with the *Pañchagavya* (277)

[In case of] women, touching each other while in menses, a *Brâhmana* woman touching one born of a *S'udra*, becomes purified by [fasting for] six nights [This is rule when] a *Brâhmana* woman does so willingly (278)

If a *Brâhmana* woman unknowingly touches them all, she should perform half the penance. This has been described as the purification for the four *Varnas* (279)

S'ankha's deliverance is —If a *Brâhmana* is touched by another *Brâhmana* having the leavings of food in his mouth, while taking meals or passing urine, he should bathe, the recitation of the *Gâyatri* and performance of *Homa* are for the *Brâhmana* who is [similarly] touched by a *Kshatriya*, when by a *Vais'ya* he should perform a *Nakta Vrata* (abstention from food during the

night), and fasting [is for him, if similarly touched by] a *S'údra* (280—281)

A cobbler, a washerman, one making articles of bamboo, a fisherman and an actor,—having touched all these out of stupefaction, a twice born person should, being self restrained, rinse his mouth (282)

By being touched by these, a twice-born person should drink water for one night by being touched by them, having the leavings of food in their mouth, he should [fast] for three nights and get himself purified by drinking clarified butter (283)

The *Brâhmana*, who goes under the shadow of a *S'wapâka*, should bathe and get himself purified by drinking clarified butter (284)

A twice born person, against whom a charge is laid, should perform the penance for Brahmanicide in the forest, or fast for a month or perform a *Chândrâyana* (285)

When a false accusation is made, [one should] perform the penance for the destruction of an embryo Fasting for twelve days, he should get himself purified by a *Parâka* (286)

By killing a deceitful *Brahmana*, one should perform the penance for killing a *S'udra* A qualified person, having killed one who is shorn of accomplishments, should perform a *Paraka* (287)

If a man, sullied with a minor sin, breathes his last, the person, who performs the funeral rite for him, should perform two *Prâjapatyas* (288)

If a twice-born person while taking meals, touches [another] out of excessive love, he should perform the *Nakta* (night fasting) for three nights and if not out of love, he should fast [for three nights] (289)

By eating the residue of the food taken by a cat, crow, dog, or a mungoose, or a food contaminated by hairs or by insects, one should drink the highly powerful decoction of *Brahmī* leaves (290)

By willingly getting upon a conveyance drawn by camels or asses, or by bathing in a nude state, a *Vipra*, should become purified with the *Prāṇāyāma* (291)

[When one], having suppressed the vital airs, recites the *Gāyatrī* thrice with the *Vyahṛti-Praṇava*, and the *Mantram*-"*A'pojyotih*, it is called *Prāṇāyāma* (292)

In *Pañchagavya* one must put one portion of dung, twice, urine fourfold, clarified butter and milk; and eight times curd, of a cow (293)

A *S'ūdra* who takes the *Pañchagavya* and a *Brāhmaṇa* who drinks spirituous liquors are equally guilty They live in hell for good (294)

The milk of a she goat, of a cow or of a she buffaloe which eat unholy things excreta (etc), [should never be used] in *Havya* and *Kavya* and cowdung [of such a cow] should never be used for paste (295)

The milk of those that have more or less udders, as well as that of those which drink milk from the udders [of other kine] must never be offered to the Celestials, even though offered, it remains *A'huta* [unaccepted, *i e*, like that which has not been offered at all] (296)

By taking food at the rite of depositing the Sacred Fire, in a *Soma Yajña* (Moon Plant Sacrifice), at the rite of *Simantonnayana*, at a *S'rāddha* consequent on a birth, and at the first *S'rāddha*, one should perform a *Chāndrāyaṇa* (297)

A *Kshatriya's* food destroys energy, and a *S'ūdra's* food destroys *Brahma* vigour He, who partakes of his daughter's food, eats the dirt of the earth. (298)

If one's own daughter does not give birth to a child, the father should not take his meals at her house. He who takes food out of love, goes to the *Puya* Hell (299)

One informed of the esoteric meaning of all the Scriptures, who having studied the four *Vedas*, takes his meals in a *Kshatriya's* house, is born as a vermin in excreta (300)

The departed Manes, of a twice-born person, who, except in a calamity, takes food at the first *S'raddha*, at that taking place in the third fortnight, at a six-monthly, monthly, or at an annual *S'râddha*, become degraded (301)

[By taking food] at the first *S'râddha*, [one should perform] a *Chândrâyana*, at a monthly, a *Paraka*; at a third fortnightly, an *Atikrichhrah*, at a six-monthly, a *Krichhrah*; at an annual, a *Padakrichhrah*; and at the next annual, [he should fast] for a day (302)

The departed Manes, of the twice-born person, who, without observing *Brahmacharyya*, takes his food in monthly *S'râddhas*, *Parva-S'râddhas*, at a twelfth-day-*S'râddha*, in a third fortnightly, or at an annual *S'râddha*, fall down, even if when stationed in the region of Brahmâ. (303)

By fasting for a day, when taking food in a *S'râddha* which should be performed on the eleventh day; and for three days when taking food prepared by many persons collectively,—a *Vipra*, duly reciting the *Mantram*- "*Kushmanda*," should offer clarified butter to the Fire (304)

By taking the food of that wicked souled wight in whose house twice-born persons do not take meals either in a fortnight or in a month, a twice-born person should perform a *Chândrâyana* (305)

The house, which does not resound with Vedic recitation, which is not adorned with kine, and which is not filled with children, is like a cremation ground (306)

The place, where many people, even when laughing, do not speak of any thing else but religion, is, even when without any Religious Code religious and therefore holy, according to the *Smriti* (307)

He, who unknowingly salutes a lowcaste person, should immediately bathe and get [himself] purified by taking clarified butter (308)

If, when ready for bathing a twice born person takes his meal or drinks water, he should, after bathing and being self-restrained recite the *Gayatri* for eight thousand times (309)

To cleanse the teeth with a finger, to eat unmixed salt, and to eat earth is equally sinful like eating beef (310)

[To live under] the shade of a *Kapittha*-tree during the day, [to take] curd in the night, [to live] under the shade of a *Sami* tree, to use a cotton reed for cleaning the teeth, robs even *Vishnu's* prosperity (311)

The Sun [when seen at the rising], the wind [of the cremation ground] the water on the finger nails, the water in a pitcher touched by a cloth at the time of bathing the dust of a broomstick and water sprinkling from the hairs, destroy the virtue acquired in the day (312)

He, who is covered with the broomstick dust and the water sprinkling from hairs, [both] originating from a temple, is [said to be] sprinkled with the *Ganges*-water (313)

The earth, in an anthill, in the hole of a mouse, in the water, in the cremation ground at the root of a tree, in a temple, and that dug by bulls, should always

be discarded by learned persons seeking their well-being (314)

Earth freed from pebbles and stones, should be collected from a holy place (315)

[While passing] excreta [holding] sexual intercourse, [making] *Homa*, cleansing the teeth, bathing, taking meals, and making adorations one should always abstain from speaking at all (316)

He—who, always abstaining from speech, takes his meals for full one year,—lives gloriously in the celestial region for a thousand *Koti Yugas* (317)

Placing the feet on the seat and binding the waist and knee joints with a piece of cloth (*Proud'apada*), one should not bathe, make gifts recite the *Gāyatrī*, perform *Homa* take meals adore the Deities, study the *Vēdas* and offer oblations to the departed Manes (318)

He—who having killed a leading *Brāhmana*, gives away his all—reaps the fruit of destroying a fœtus after having killed all creatures (319)

To make gifts is known as necessary on the occasion of an eclipse, a marriage, the last day of a month and at the delivery of a woman It is therefore better [to make gifts] even in the night (320)

He, who gives away a sacred thread of silk, cotton, or *patta* (woven silk), wins the fruit of making a gift of a cloth (321)

One should with reverence and due rite, give away a belmetal vessel beautified and filled with clarified butter [By it] he wins the fruit of an *Agnistoma* (322)

He who gives away a pair of excellent sandals at the time of a *S'raddha* even when wending another (*i e* improper) way wins the fruit of giving away boiled rice (323)

The person, who attentively makes a gift of an oil-vessel completely filled, forsooth goes to the celestial region, there is no doubt in it (324)

He, who gives food *during famine* he, who gives gold in a prosperous time, and he who gives water in a forest [where there is no water], fares gloriously in the celestial region (325)

A cow is known, in the *Smriti*, as the earth, so long she gives birth, *half-way*, to a young one By him, who gives away such a cow the earth is made a gift of (326)

The fires are gratified with clarified butter and the departed Manes with oblations and all the Celestials are adored by him who gives food daily to the kine (327)

All the sins, inherited by one, from birth, from father and mother, are all, forsooth, speedily dissipated by the gifts of food and cloth (328)

He, who gives away a black antelope skin with all the necessary ingredients, rescues, from hell, a hundred generations (329)

The Sun, Varuna, Vishnu Brahmá, Soma, Fire, and the Divine Wielder of the Trident (S'iva), welcome the giver of lands (330)

With the expiration of a hundred years [enjoyment *in the celestial region*], *only an atom of sands*, collected in heaps reaching the region of the *Saptarshi*, is destroyed* (331)

No deterioration [of piety] is seen in him who gives away a maiden daughter [in marriage], and in him who gives life in a disease These *three* gifts bear equal fruits (332)

The gift of learning is superior to all these gifts

* The meaning is that there is no end of his enjoying the piety so acquired

One, who gives it with an end in view to a non deceitful *Brahmana* and to one's own kinsmen headed by the son, attains to the celestial region, and if disinterestedly, to emancipation (333)

If a person seeks his own well being he should make gifts unto a *Brahmana*, well read in the *Vedas*, versed in all the Scriptures devoted to parents, knowing his wife in the time of *Ritu* (*i e* immediately after the menstrual period) endued with good character and conduct, and given to bathing in the morning (334—335)

Leaving aside learned *Brahmanâs* one should not make any gifts to any other person I have neither seen nor heard of such a course (336)

I shall now describe the twice born persons, who are worthy to take part in a *S raddha*,—by making gifts to whom the departed Manes live [in the celestial region] eternally, and [also] those, a gift unto whom becomes profitless (337)

One should never feed these at a *S'raddha*[—one who is short of limbs one who is diseased, one who does not study the *S ruti* and the *Smriti* and one who always speaks the untruth (338)

[One should not feed] a hurtful person, a deceitful person, one who hiding his ownself learns the *Veda*, one who is a servant one who is tawny coloured, a deaf, one suffering from white leprosy, one who is diseased one who has a bad skin one who has withered hairs one who suffers from jaundice, one who wears matted locks one who carries a load, one who is angry one who has taken two wives and one who has married a *Vrishali*. (339—340)

He, who creates dissensions, he who injures r s n

one who is short of limbs, or one who has an extra limb,—these should also be excluded (341)

One who eats too much one who has a poorly grave face, he who is egoistic, and one who is gifted with wicked intellect —neither should any be ever given to, nor should any be ever accepted from any of these (342)

He who contaminates a row by physical deformities but is well read in the *Védas*, is not blameable as Yama has said, and is the sanctifier of the row (343)

The *S'ruti* and the *Smriti* are described as the two eyes of the *Vipras* One who is deficient in either of the two is described as the one eyed and one who is deficient in the both as stone blind (344)

ATRI has said

" That wretch of a blind man, who has no [knowledge of] the *S'ruti* or of the *Smriti*, who has no character, no family should not be given any present at a *S'raddha* (345)

Therefore the Brahmanahood (*i e*, the status and dignity) of a *Bráhmana* [is encompassed] by both the *Vedas* and the *Dharma S'astras* and not by the *Védas* only The divine Atri has said so (346)

He,—who, endued with eyes stationed in *yoga*, places the forepart of his foot (*i e* wends good ways) and observes the regulations and restrictions established by human usage the *Dharma S'ástras*, the *Védas* and the *Rishis* —is, indeed one endued with most excellent vision and a master of all the *S'astras* (347)

One should feed at a *S'raddha* one who observes religious vows, is born in a good family and is always devoted to the *S'ruti* and the *Smriti* [By it, the residence] of the departed Manes [becomes] eternal [in the eternal region] (348)

As long as [such *Vipras*] take morsels of food [offered] to the effulgent departed Manes, the father, grandfather and the great-grandfather, even when stationed in hell, become liberated and repair to the celestial region Therefore, one should examine carefully the *Brâhmanâs* at the time of a *S'râddha* (349—350)

A twice-born person, hearing his father dead, who does not perform the *S'râddha* at the every wane of the Moon (*i e*, *Amâvasya*) is required to perform a penance (351)

Wealth, sons, and the family of the householder, who does not perform the *S'raddha* when the Moon is in conjunction with the *Kanyâ* (the sixth sign of the zodiac, *i e*, in the dark fortnight of the month of *A s'vini*), become destroyed by the sighs of the Manes (352)

When the Sun is in the *Kanyâ*, the departed Manes get good sons The region of the dead remains always empty till the seeing of the *Vris'chika* (the sign *Scorpio*, *i e*, till the *Amâvasyâ* of the month of *A's'vin*) (353)

Thereupon, if, at the advent of the *Vris'chika* (*i e*, on the *Amâvasyâ*), the departed Manes become disappointed [for the non performance of the *S'râddha*], they, imprecating a highly dreadful curse on the son, brother, daughter s son, or son s son return to their own habitations (354)

Those, who are devoted to the rites for the departed Manes, attain to the most excellent condition (355)

As fire exists in all [pieces of] wood [in an invisible form but is manifested) by friction, so virtue is, forsooth, visible by gifts made at a *S'râddha* (356)

To make gifts at a *S'râddha* is undoubtedly equal to the understanding of the meaning of all the scrip-

tures, bathing at the sacred places and the fruit of all the scriptures (357)

Like the Sun freed from all clouds, like the Moon released from Rāhu, one,—laden with all sins and minor sins—does undoubtedly, freed from all sins, get over all miseries and attains, himself, to all sorts of felicity (358—359)

Of all gifts, that made at a *S'râddha* is superior The gift [made] at a *S'râddha* is [the instrument of] purification, when sin equal to [the Mount] Meru [in height] is committed By performing a *S'râddha*, one reigns supreme in the celestial region (360

A *Brâhmana's* boiled rice is ambrosia, that of a *Kshatriya* is known in the *Smriti*, as milk, that of a *Vais'ya* is simple food, and that of a *S'ûdra* is blood (361)

All this has been described by me at the time of a *S'râddha* [at a rite for] the *Vais'wadêvas*, at the *Homa*, at the adoration of a Deity and at the recitation (362)

Because the boiled rice of a *Vipra* is sanctified by the *Rig-*, *Yajush*, and the *Sâma-*, (*Mantram*), it is ambrosia, because a *Kshatriya's* boiled rice is subject to the dominations of laws and acquired by fair ways and religious rites, it is called milk and a *Vaisya's* boiled rice is called so, because [it is acquired] by tending cattle (363)

In the *Smriti*, there are ten classifications of *Vipras*, *viz*, a *Déva*, an ascetic, a twice born one, a king, a *Vais'ya*, a *S'udra* a *Nishada*, a beast, *Mlechchha* and a *Chandâla* (364)

One who performs [both the morning and evening] adorations, the sacred bath, the recitation of the *Gayatri*, the *Homa*, the daily adoration of the Deities,

and who receives guests and worships the *Vais'va idéas*, is called a *Déva-Brâhmana* (365)

A *Vipra*, who lives on vegetables, leaves, roots and fruits always lives in the forest, and always performs a *S'râddha*, is called a *Muni* (366)

He, who daily studies the *Védânta*, gives up companionship and discusses the *Sânkhya Yoga*, is called a *Dwija* (367)

That *Vipra*, who, in the very beginning of a battle and before all, strikes all holders of bow with weapons and defeats [them],—is called a *Kshtra* (368)

That *Vipra*, who is given to agriculture, who tends kine, and who drives a trade, is called a *Vais ya* (369)

That *Vipra*, who sells shell lac, salt, saffron, milk, clarified butter, honey, or meat, is called a *S'údra* (370)

A *Vipra*, who is a thief or a robber, or who is ever prone to give bad advice or give vent to harsh words, and who is always fond of fish and flesh, is called a *Nishâda* (371)

A *Vipra* who does not know the true nature and being of *Brahman* but is always proud of his sacrificial thread, is for that sin called a *Pasu* (beast) (372)

A *Vipra*, who unhesitatingly obstructs [the use of] tanks, wells, watery expanses pleasure-grounds and lakes, is called a *Mlechchha* (373)

A *Vipra*, who is devoid of all religious rites, is ignorant, innocent of all forms of religions and is cruel to all creatures is called a *Chandala* (374)

These, failing to understand the *Védas*, study the *Dharma-S'âstras* those, failing to master the *Dharma-S'âstras*, study the *Purânas*, those, failing to acquire proficiency in the *Purânas*, betake to agriculture, and

those, failing in it, become *Bhâgavatas* (deceitful followers of Vishnu) (375)

The astrologers (*i e*, who live by astrological calculations), the followers of the *Atharvan* and those who recite the *Purânas* without understanding their meaning,—should never be invited at a *S'râddha* sacrifice and at the distribution of great gifts (376)

[In doing so] a *S'raddha* for the Manes, becomes dreadful a gift beco nes fruitless and a sacrifice becomes profitless, therefore one should always shun them (377)

The four [classes of] *Vipras* who sell sheep who are painters who are physicians and who read the positions of stars should never be adored even if they are equal to *Vrihaspati* in learning (378)

The panegyrists, the flatterers cheats those who act harshly, and those who are avaricious—these five *Brâhmanas* should never be adored even if they are equal to *Vrihaspati* in learning (379)

A maiden who is bought should never be taken as a wife, the sons begotten on her are not qualified to offer funeral cakes to their departed Manes (380)

Even when pierced with arrows in all his eight limbs if a twice born person drinks water with his palm, *it is tantamount to the* drinking of spirituous liquor or to the taking of beef (381)

By washing the feet of *Brahmanâs* [lying] with thighs upraised one lives like a *Chandâla* (*i e*, in an impure state) till he immerses himself in the Ganges (382)

The touching of the shades of lamps beds, and seats, of the cotton wood intended for cleansing the teeth and of the dust raised by a goat,—robs even the prosperity of S'akra (383)

[To bathe] in a well, is ten times more [meritorious] than [bathing] in the house, [to bathe] on the bank is ten times more [meritorious] than [bathing] in a well [to bathe] in a river is ten times more [meritorious] than [bathing] on a bank There is no enumeration [of virtues in bathing in] the Ganges (384)

The current water is for a *Brâhmana* that of a tank, is for a *Kshatriya*, that of a well or a pond is for a *Vaisya* that of a pitcher is for a *S'udra* (385)

On the demise of a great Guru (*i e*, father or mother), one should not for a year bathe at a sacred place, make great gifts and oblations of sesame to others (386)

[In that year] one should perform the *S'râddha* at the Ganges at Gayâ on the day of death and on the *Amâvasyâ*-day, and offer the *Magha pindas*, avoiding [the performance of] other [*S'râddhas*] (387)

Clarified butter, oil, milk and curd,—these four are the main ingredients of *Ajya* (offering of clarified butter); these should not be discarded even when offered (388)

Having listened to these religious injunctions described by Atri himself those *Rishis*, devoted to religious observances again spoke to that high souled one as follows — (389)

Those, who would steadfastly follow these religious injunctions shall attain to the celestial region after acquiring fame in this world (390)

One, seeking learning, would obtain learning, one, desiring wealth, would get wealth, one, longing for a long life would acquire longevity, and one, wishing for prosperity would win great prosperity (391)

THE END

SAMVARTA SAMHITA.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A., M.R.A.S.,

Rector, Keshub Academy,
Author of the English Translations of The Râmâyana, Mahâ-Bhârata, S'rimadbhâgavatam, Mahânirvâna-Tantram, Harivams'a, Agni Purânam, Mârkandêya Purânam, &c., &c.

Calcutta

PRINTED BY H. C. DAS, ELYSIUM PRESS.
40, NAYAN CHAND DUTT'S STREET.

1907.

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[*Samvarta Samhitâ*]

In the water, one should perform the *A'chamanam* by standing Eternal purification [is also effected] by performing the *A'chamanam* on the ground By performing the *A'chamanam* both in water and on the earth, one attains to purification (17)

One should purify one's hands up to the wrist, and the feet, with water, without making any sound, one should perform the *A'chamanam* thrice, or four times with water, not hot, having its own colour, taste and smell without any froth and reaching up to the heart Rubbing his mouth twice, he should touch the twelve limbs (18—19)

After bathing drinking eating or touching [an impure object], O ye leading twice born ones a Vipra, by performing the *A'chamanam* according to this regulation attains to purification (20)

A S údra becomes purified [by touching the twelve limbs] with his hand, a Vais'ya with water [touching merely] the teeth And a Kshatriya, by performing the *A'chamanam* with water reaching the throat attains to purification (21)

• [By performing it] being seated on a seat, or when sitting on his hams with a cloth girt round the legs and knees or with one foot placed above another, one never attains to purification (22)

If one fails to perform religious meditation, or evening adoration, or to offer oblations to the Fire, he should, after bathing and being restrained recite the *Gayatrí* for a thousand and eight times (23)

A Brahmachárin, who eats boiled rice of a person suffering from the impurity of birth, or that at the first *Sr áddha* or that at the monthly [*S'ráddha*], should get himself purified [by fasting] for three nights (24)

He should first recite the *Praṇava*, then the *Vyáhriti*, and then the *Gáyatrí* from the beginning to the end, and then commence the study of the Védás. (9)

Placing the two hands firmly on the two thighs, with the permission of the preceptor he should begin his course. He should not have his mind strayed away [to any other subject]. (10)

A Brahmachárin, observant of the vow, should always beg alms [both] in the morning and evening. Having dedicated it to the preceptor, he should, in a purified state and restraining his speech, take his meals with his face directed towards the east. (11)

To take meals in the morning and evening is sanctioned in the *S'ruti* for the twice-born ones. No food should be taken in the interval. The regulation, [in this] is equal to that of the *Agnihotra.* (12)

After rinsing his mouth, a twice-born person should take his meals, and wash his mouth after taking food. He, who takes food without performing the *A'chamanam*, is required to perform an expiation. (13)

A twice-born person, who drinks or eats without performing the *A'chamanam*, should be purified by reciting the *Gáyatrí* for a hundred-and-eight times. (14)

A twice-born, who stands without washing his feet, or who performs the *A'chamanam* without binding the tuft of his hair on the crown or without putting on his sacred thread, is impure. (15)

With the sacred thread on and the face directed towards the north, one may perform the *A'chamanam* with the *Bráhma-Tirtha*, or, a twice-born person may, with the sacred thread on, restraining his speech and facing the east, perform it daily in a purified state. (16)

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A Brahmachárin, who eats boiled rice of a person suffering from the impurity of birth, or that at the first *Sr'áddha* or that at the monthly [*S'ráddha*], should get himself purified [by fasting] for three nights. (24)

A Brahmachárin,—who, being stricken with lust knows a woman,—should, being observant of regulations, perform one most distressing penance of *Prájápatya* (25)

If a Brahmachárin happens to take somehow honey or meat, he should, after performing the *Prájápatya*, be purified by a *Mounji-Homa* (26)

On a *Parva* day, a Brahmachárin should dedicate cakes and offer oblations of clarified butter to the Fire with the Mantrams of *S'akala Homa* (27)

A Brahmachárin, who knowingly discharges his seminal fluid should perform the expiation consequent on the breach of the vow, and if unwillingly, he should be purified by bathing (28)

He should, then after roving about for alms, be at his ease [again], for the semen is like unto one's own self He, who takes food without taking his bath, should recite the *Gáyatri* for one hundred and eight times (29)

He, who takes his food or drink from a S'údra's hands, should get himself purified with the *Panchagavya* after fasting for a day and night (30)

Having taken boiled rice that is dry or rotten or that partaken of by another or contaminated with hairs, one should get himself purified with the *Panchagavya* after fasting for a day and night (31)

By taking food in a vessel belonging to a S'udra or in a broken plate, one should get himself purified with the *Panchagavya* after fasting for a day and night (32)

If a Brahmachárin, on any occasion, sleeps during the day in a healthy state, he should after bathing and adoring the Sun recite the *Gayatri* for one hundred and eight times (33)

Thus is described the duty of those living in the first A's'rama or order By following it, one attains to the most excellent condition (34)

Thereupon commanded by the preceptor, a twice-born person should espouse according to the Bráhma form of marriage, a maiden belonging to the same caste, born in a great family, endued with all good marks and possessed of character and beauty A twice born person should, daily and duly, perform the five sacrifices A Vipra, seeking his well being should under no circumstances, abandon them One should, [however] always abandon them [in an impurity consequent] on birth and death (35—37)

A Vipra, [on the occasion of a birth or death] should refrain, for ten days, from making gifts or studying the Vedás A Kshatriya is purified in twelve days, a Vais'ya in fifteen days, and a S udra in a month Such is the deliverance of Samvarta (38)

[After cremation,] water should be offered, after bath, to the deceased by those born in the same family on the first, third, seventh and the ninth day (39)

On the fourth day, one (*i e*, the chief mourner) should deposit [the bones of the departed] along with all persons born in the same family Thereupon after the depositing of the bones, the touching of the limbs of [the chief mourner] is laid down (40)

On the fourth day, a Brahmana's [limbs should be touched], on the sixth, a Kshatriya's, and on the eighth, and the tenth, a Vaisya's and S udra's [limbs should be respectively touched] (41)

Similarly regulations about [the impurity of] birth have been laid down by the learned Refraining from

adoring the Vais'wadévás [the Bráhmanás] become purified in ten nights. (42)

To bathe with the raiment on, is laid down for the father on the birth of a son. A mother becomes purified in ten days. The touching of the father [is sanctioned after] bath. (43)

There (*i e*, during the period of impurity) *Homa* may be performed with dry food and fruits; but one should never perform any rite of the five sacrifices [in a period of impurity consequent] on birth and death (44)

After the tenth day a Vípra, conversant with Religious Institutes, should make a full study [of the Védás]; [and] auspicious gifts, destructive of inauspiciousness, should be duly made. (45)

What is most pleasant unto the dwellers of the [three] regions, what is most sought for by a householder, should be given unto an accomplished [Bráhmana by one,] desiring for un-ending [fruits]. (46)

By giving unto a great Vipra, various sorts of articles, profuse riches and gems born in an ocean, a person, shorn of sins, attains to great prosperity. (47)

The person, who, being conversant with Religious Institutes, gives away scents, ornaments and garlands, enjoys always scents and remains happy wherever he is born. (48)

A gift, that is made with reverence to a person who is well-read in the Védás and born in a good family, yields a great fruit. (49)

Having invited a Vipra, possessed of character, knowledge of the *S'ruti* and good birth, a pure and highly learned person should adore him with *Havya* and *Kavya.* (50)

Various articles, yielding juice and kindling desire [for possession], should be made a gift of by one seeking his own well being and desiring for eternal residence in the celestial region (51)

One, who makes gift of a cloth puts on a good cloth [in the next birth], the giver of silver [attains to] beauty, a man who gives away gold, gets a long life and energy (52)

By giving [promise of] fearlessness unto creatures one comes by all desired for objects attains to longivity and becomes happy (53)

The giver of corns and water and that of clarified butter enjoy happiness Having made gifts of ornaments decorating [the person of a Bráhmana] one attains to the fruits thereof (*i e*, comes by ornaments in the next birth) (54)

By giving unto a Vipra fruits roots, various vegetables and sweet scented flowers, one is born as a learned person (55)

A discriminating person, who gives betel leaves unto the Bráhmanás is born [in another birth] as an intelligent lucky wise, and handsome person (56)

By making presents of sandals shoes, umbrellas, bedsteads seats and various vehicles, one attains to a divine position (57)

He who with great care makes gifts of fire and profuse fuels in winter, attains to fiery effulgence of the body, wisdom beauty and good luck (58)

By giving medicine oil and food for curing the ailments of the diseased one becomes freed from diseases, happy and long lived (in another birth) (59)

He who gives fuels unto the Vipras at the advent of the winter, daily winning victories in battle and

being possessed of prosperity, shines with effulgence [in his next birth] (60)

He, who, decorating a maiden with ornaments, give her, unto a becoming bridegroom, according to th Bráhma mode of marriage, enjoys extraordinary prospe rity by the virtue of the giving away of the maiden, ac quires the applause of the pious, and attains to un end ing fame (61—62)

Having given away [a maiden] sanctified with *Homa Mantrams*, a person attains the fruits of hundreds o *Jotisthoma* Sacrifice (63)

Having given away a maiden daughter, decorated with ornaments, clothes and seats a father attains to the celestial region and is adored of the *Suras* (celes tials (64)

The Moon enjoys a maiden when hairs grow on her person, seeing the menstrual blood the Gandharvas [enjoy her], and seeing her rising breasts, the Fire (65)

[A maiden] eight years [old] becomes a *Gourí*, one of nine years a *Rohini*, ond of ten years, a *Kanyá* (maiden), and after that, a *Rajasvalá* (a woman in menses) (66)

By seeing a maiden in menses, her mother, father and eldest brother—these three go to hell (67)

Therefore one should espouse a maiden before she has menstryated, the marriage of an eight years old maiden is most preferrable (68)

A learned person, who makes a gift of oil, seats and water for washing feet, becomes always of a delighted mind and happy in this world (69)

He,—who gives away, according to his power, after decorating them, two bulls, endued with good marks,

capable of carrying carts and accompanied with a plough,—lives, *having his soul purged off of all sins and secured* all desired for objects, in the celestial region for years equalling their downs in number (70—71)

He,—who gives away, *unto a twice person a milch*-cow, after decorating her with belmetal bells and a cloth,—becomes glorified in the celestial region (72)

By giving unto a Bráhmana who has mastered the Védás, fertile lands and a young cow one becomes glorified in the celestial region (73)

The first offspring of the Fire is gold Vishnu's offspring is the earth, and kine are the daughters of the Sun By him, who makes gifts of gold earth and kine, three regions are given away (74

A man lives gloriously in the celestial region for years equalling the number of fruits and vegetables dedicated [by him] (75)

The fruit of all sorts of gifts follows one birth, but the fruit of the gift of gold earth and of an eight years old maiden follows seven births (76)

That man —who makes gift of a good natured milch-cow with a calf having its horns bedecked with silver or gold, covered with a cloth, and freed from any disease,—repairing to the celestial region lives near Brahma for so many thousand years as are the downs of the cow and the calf (77—78)

He,—who, according to the regulation mentioned before, makes gift of a sound bull —reaps fruits ten times more than what is got by the gift of a cow [only] (79)

The giver of water, being freed from thirst for all objects, attains to incomparable gratification, the giver of boiled rice, being gratified with all objects, enjoys happiness (80)

Of all gifts that of boiled rice, is considered as the highest in the *Smriti*, his life (*i e*, the giver's) becomes more fruitful than those of all creatures (81)

Since the Lord [Brahmá] creates in every cycle, all creatures from boiled rice, therefore there has never been nor shall there ever be any gift higher than that of boiled rice (82)

There is no gift superior to that of boiled rice, for from boiled rice all creatures forsooth, originate and live (83)

By giving in order, unto a Vipra superior in accomplishments earth cowdung *Kus a* reed and the sacrificial thread one is born in a great family (84)

He, who makes gifts of scents for the mouth and wood for cleaning the teeth becomes endued with pure fragrance and expert in speech (85)

He —who gives unto a Vipra water for washing the feet generative organ and the anus —becomes always of purified understanding (86)

He —who gives unto the diseased medicine, food suited to ailments oily substances those for rubbing the body, and protection —becomes freed from all sorts of diseases (87)

By giving away molasses sugar cane juice, salt, curries and sweet scented drinks one becomes greatly happy (88)

The virtue [acquired] by various gifts, has thus been completely described by the virtue of the gift of learning, one lives gloriously in the region of Brahmá (89)

The Vipras —who give boiled rice unto one another, who adore one another and who accept presents from one another,—save [themselves mutually] and are saved (90)

By an intelligent person, seeking his own well being, these gifts and others should be made specially unto the poor, the blind and other distressed persons (91)

The person, who gets the hairs shaved and the nails pared of the Brahmachárins and Yatins, is born possessed of excellent eyes (92)

The man—who places lamps in temples, in the houses of the twice born at the crossing of four roads—is born endued with intellect discriminating knowledge and excellent eyes (93)

A person,—by making gifts of sesame, according to his might in the daily and occasional rites as well as in those undertaken with a particular motive—is born possessed of children animals and wealth (94)

A Vipra, who being solicited gives away grass wood etc, as asked for reaps fruits equal to that of the gift of a cow (95)

A man, who being engaged in maintaining his own wife, commits culpable deeds but knows her in the time of *Ritu* comes by a most excellent condition (96)

Living in the house a Vipra after [performing the duties of] the second order should on his flesh being loosened and hairs growing grey resort to the third order (97)

Taking his own wife desirous of following him and the sacred Fire a wise man should repair to the forest and must not abandon the *Homa* [Fire] (there) (98)

He should duly with forest grown fruits offer cakes [to the Celestials and the departed Manes] and he should give alms, consisting of vegetables, fruits and roots, unto the mendicants (99)

Offering oblations to the Fire, he should daily study,

[the *Vedis*], [and] on every *Parva* day, he should perform the *Ishti* and the *Parvana* rites (100)

Thus living in the forest and being informed of regulations about all objects, he should, after finishing the *Homa*-rites and restraining his senses absolutely, resort to the fourth order (101)

By placing the sacred Fire within himself, a twice-born person should adopt the life of mendicancy (*i e*, of a *Bhikshu*) He should be given to the study of the *Veda* and be devoted to spiritual science (102)

By begging eight seven or five morsels of food and washing them all with water that Muni, being self controlled should partake of them (103)

After taking his meal a Vipra should live alone in a solitary forest and controlling his mind, body and speech should meditate on [the Para Brahma] (104)

He should not seek death or life so long as the lease of life exists he should await the appointed hour (105)

Thus serving the [four] orders a twice born person, who has conquered anger and the senses and who has learnt the *Veda Sastra* attains to the region of Brahmā (106)

The regulations of all the *Asramas* have thus been described as a side issue I shall now duly describe the atonement for all the sins (107)

The killer of a Brâhmana a drunkard, a stealer of gold and one who knows his step mother—all these are *mahâpatakins* (great sinners), the fifth is one who associates with them (108)

Clad in bark wearing matted locks and carrying a special mark the destroyer of a Brâhmana should repair into a forest and being shorn of all desires, he should live on forest fruits (109)

If he cannot maintain himself with the forest produces like a mendicant he should roam in a village, [and] being self controlled and carrying the mark of a bedstead that man should beg alms from the four Varnas (110)

Having taken alms he should again return to the forest that sinful wight shorn of idleness should always live in the forest (111)

That sinful wight who has killed a Brahmana should announce his crime and perform the penance for twelve years according to this regulation (112)

Having controlled all the senses [and] being devoted to the well being of all creatures one after performing the atonement for Brahmanicide would be freed from the sin (113)

Hereafter O ye Vipras I shall describe unto ye who are desirous of hearing the means of expiation laid down by the *Veda S'ástra* for the drinker of spirituous liquors (114)

Goudi * *Paishthi* † as well as *Madhvi* ‡ are known as the three sorts of spirituous liquor, the one is as sinful as are the others they should never be drunk of by the twice born (115)

The drinker of spirituous liquors who wishes to be freed from the sin should drink *Sura* (wine) after having heated it or the urine of a cow of the colour of fire or, he should eat cowdung of a similar colour (116)

[Or he should drink] heated clarified butter or similar milk or freed from all desires, he should live on particles of rice (117)

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* Spirit distilled from molasses

† Spirit distilled from rotten rice

‡ Spirit distilled from *Maud* flowers.

Or, the drinker of spirituous liquor should perform three *Chandráyana* penances With the performance of the penance he would be freed from the sin (118)

Undoubtedly this is the purification for a drinker of spiritous liquor By drinking water kept in a wine-bowl one is required to perform the purificatory rites again (119)

By stealing gold, a man should communicate it unto the king Then the king taking up a mace, should kill the thief (120)

If that thief survives [the stroke] he would be freed from [the sin of] theft or by living in a forest, being clad in bark, he should perform the penance for Brahma nicide (121)

Or, having made a female figure with iron and heated it, he should embrace it, such is the purification for theft according to the deliverance of Samvarta (122)

By lying on the bed of a step mother, one should lie down on an iron bed or a twice born person should perform three or four *Chândrayanas* A penance being thus performed, he would thereafter be freed from the sin (123)

If any person stupefied by sin associates for six or more months with these he should perform the penance mentioned before (124)

By associating with the *mahapatakins* (great sinners), such as the destroyer of a Bráhmana one should for the purification of that sin perform the penance laid down for each [sinner respectively] (125)

By killing a Kshatriya one becomes purified with three *Kritchchhras* being self restrained he should similarly perform three *Kritchchhras* (126)

If any how one, under the influence of ignorance,

kills a Vais'ya, that man—the destroyer of the Vais'ya, should perform a *Krichchhātikrichchhra* (127)

By killing a Sudra, one should duly perform a *Tapta Krichchhra* (128)

I shall, in sooth describe the redemption for a cow-slaughter A person killing a cow should after controlling his senses sleep on the bare earth in a cowpen filled with kine for half a month A twice born seeking freedom from sin should live in order, upon all these—*Suktu* (sour gruel) *Yavaka* boiled barley), *Pinyaka* (sesame paste) milk curd and cowdung Shorn of nails and hairs he would be purified in half a month (129—131)

Bathing thrice and following kine a person being self-restrained and shorn of pride should do all these (132)

He should according to his might recite daily the *Gayatri* and the sacred verses Then completing his vow, he should give a most excellent feast to the Vipras (133)

The Vipras being fed, he should give away a cow as a present (134)

Many kine being slain [by one] either by binding or by shutting up, the penance for his purification would be double of that for [killing] a cow (135)

If, by an accident on any occasion, one [cow] is killed by many, they should severally perform each part of the penance [laid down] for [a cow] slaughter (136)

If, for branding [a cow], for treating a cow, or for bringing out a dead fœtus, any calamity (*i e*, death) happens there would be no sin (137)

There is no penance for [a cow] being killed by *being bound in the night, by a serpent, tiger, fire, or by* any other calamity (138)

[When a cow is killed] by being shut up, one should perform one part of the penance, when by being bound, two parts, and [when killed] for cutting off a limb, [one should perform the full penance] less by one part (139)

By killing it with stones, sticks, rods or weapons one should perform a complete penance for purification (140)

By killing an elephant a horse, a buffaloe, a camel or a monkey, one should fast for seven nights in all these [sins] (141)

By killing a tiger, a dog a lion, a bear or a boar, a twice born person should perform a penance and feed the Bráhmanas (142)

By killing all sorts of forest ranging deer, one should remain fasting for three nights and recite the *Agni-Mantrams* (143)

By killing a swan a crow, a crane, a pigeon, a Sárasa or a Bhása, one should spend three days [in fasting] (144)

Chakraváka (ruddy goose), Krouncha (heron), Sáriká, parrot, Tittiri, falcon, vulture Vuluka, pigeon, Tittibha, Jálapada (water fowl having a net), cuckoo, fowl—[in the destruction] of all these birds fasting for a day [is laid down] (145—146)

By killing a frog, a snake a cat, or mouse one should remain fasting for three nights [and then] feed the Bráhmanas (147)

By killing boneless worms, one is purified with the *Prânâyama*, in killing those that have bones, a learned Vipra should make some presents (148)

A twice born person who, stricken with lust, knows a *Chandala* woman, is purified, in order, with three *Kritchchhras* [beginning] with the *Prâjâpatya* (149)

For knowing a Pukkasa woman (the offspring of a Nishâda by a Sudra woman) whether under the influence of lust or not the penance of *Chandrayana* is laid down as the highest purification in the *Smriti* (150)

By knowing an actress a *Nailâshi* (a dancing girl), a washer woman one who makes her living by bamboo made articles and a cobbler woman one should perform a *Chandrayana* (151)

For him the penance of *Santapanam* becomes destructive of sin who under the influence of lust, knows a Kshatriya or a Vaisya woman (152)

By knowing a Sudra woman for a month or half a month a Brâhmana would become purified in a fortnight by living on barley and the urine of a cow (153)

By knowing [another] Brâhmana's wife a Vipra should perform a *Prajapatya* a Kshatriya by knowing [another] Kshatriya's wife should perform the same penance (154)

By holding intercourse with a cow a man should perform the penance of *Chandrayana* (155)

By knowing a preceptor's daughter father's sister or her daughter one should perform the penance of *Chândrâyana* (156)

By unknowingly knowing a maternal uncle's wife, a woman of one's own family the daughter of a maternal uncle or a daughter in law one would become purified by a *Parâka* (157)

By knowing the wife of a paternal uncle or a brother's wife one should perform the penance [laid down] for knowing a step mother There exists no other redemption for him (158)

By getting upon (*i.e.*, co habiting with) one's own father's wives other than his own mother, and by

knowing any of these women *viz*, a sister, a maternal uncle's daughter, a step mother's sister, that vilest of men should perform a *Taptakrichchhra* (159)

For that vilest of men, who knows his own mother, daughter, or his own sister no atonement has been laid down (160)

For knowing a maiden one should perform this (*i e*, the *Prâjâpatya*), in holding sexual intercourse with an animal or a harlot, *Prâjâpatya* is laid down (161)

A twice born person who knows his wife's friend a maiden, his own mother in law or his wife's sister, one engaged in *Niyama*, or one observant of a religious vow, should perform an ordinary penance and give away a milch cow (162)

A highly distressing penance is laid down for the expiation of his sin who co habits with a woman in her menses, or with one who is in the family way, or with a degraded woman (163)

By knowing a prostitute, a Brâhmana should perform a *Krichchhra*, such is the expiation of sins according to the deliverance of Samvarta (164)

By knowing another Brâhmana's wife a Brâhmana would become purified by a *Krichchhra* (165)

If somehow, a Brâhmana woman comes in contact with a S'udra, she should perform the penance of *Chândrayana* which is most purifying according to the *Smriti* (166)

By somehow knowing a Brâhmana woman, a Kshatriya or a Vaisya would be purified in a month by living on barley and the urine of a cow (167)

By knowing the women of Chândâlas, Pukkasas, S'wapâkas, or of other degraded castes, one of a superior caste should perform three *Chândrâyanas* (168)

Listen now to the means of expiation for [other] sinners [than those mentioned above] A wicked minded person, who, having adopted a life of renunciation knows a woman for procreating children, should thereafter, untiringly perform a penance extending over six months (169)

This is the penance for those, who after taking poison or entering into fire [for committing suicide], become dark coloured or of variegated colour This is also the penance laid down in the *Smriti*, for those *outcastes who vilify [chaste] women and know censurable women* (170)

[This is also] the purification for killing men, the King of the departed spirits Yama) has said so (171)

No tear should be shed by the good seeking their own well being for those killed by kine or for those who have committed suicide (172)

He,—who carries the dead body of, or cremates the same, or performs the watery rites for any of these—should perform the penance of *Chandrayana* (173)

By merely touching the dead body (*i e* not carrying or cremating the same) or by only touching its cloth, the former should perform a penance and the latter, fast for a day (174)

[The offering of] water and funeral cakes [and the performance of] *S raddha* or the great sinners and for those who commit suicide, do not at all reach [them] but are stolen by the Râkshasas (175)

No *S'râddha* should be performed by those who have been killed by the Chandâlas, acquatic animals and snakes, [as well as] for those who have been killed by the punishment [given] by the Brâhmanâs (176)

If [before cleaning himself] after passing urine or excreta or with the leavings of food in his mouth, a twice born person is touched by a dog, etc, he should, after bathing recite the *Gâyatri* for a thousand times (177)

By touching a Chândâla an outcaste, a dead body, a lowcaste a woman in her menses, and a woman in a state of impurity consequent on child birth, one should bathe with the cloth on (178)

Bathing is laid down for him who touches an object which should not be touched [with an article in his hand], after that *achamanam* and sprinkling of that article with water is spoken of (179)

The foremost of the twice born who, with the leavings of food in his mouth is touched by a Chândâla or any other [degraded caste] becomes purified by living on barley and the urine of a cow for six nights. (180)

By being touched by a dog or by another woman in menses a woman in menses should fast for the remaining days [of the menstrual period] and get herself purified by drinking clarified butter after bathing [at the end of the menstrual period] 181

By drinking well water contaminated by a Chândâla's vessel one becomes purified by living on barley and the urine of a cow for three nights (182)

By drinking water out of ignorance in sacred waters, tanks and rivers polluted by the degraded castes, one becomes purified with the *Pañchagavya* (183)

By drinking water from wine bowls, from a place where it is distributed to travellers, and that which comes from the sky a twice born person, after fasting for a day and night should take the *Pañchagavya* (184)

By drinking water from a well contaminated by excreta and urine, twice born persons become purified [by fasting] for three nights, *Santapanam* is laid down, in the *Smriti*, as the expiation for drinking water from a pitcher [similarly contaminated] (185)

[The following is] the means of purification for sullied tanks wells and ponds By taking out a hundred pitcherfuls of water, one should throw the *Pañchagavya* [into them] (186)

By drinking the milk of a sheep that of an animal whose hoof is not cloven (as a horse, an ass, etc.) and that of a she camel the foremost of the twice born, for the purification thereof, should take barley for three nights (187)

By taking the milk of a she goat, that of a cow pursued by a bull for impregnating her, and that of an animal that takes excreta one attains to purification [by fasting] for three nights (188)

By taking excreta and urine one should perform a *Prajapatya*, taking the food partaken of by a dog, crow or a cow, a twice born person should [fast] for three days (189)

By taking the food partaken of by a cat or a mouse, a twice born person should take the *Panchagavya* by taking the residue of a Sudra's food one would become purified [by fasting] for three nights. (190)

By taking onion garlic, as well as a domesticated fowl, a mushroom, and a domesticated hog, a twice born person should perform a *Chandrayana* (191)

By taking the urine or excreta of a dog, ass camel, monkey, jackal or a Kanka (bird) a man should perform the penance of *Chandrayana* (192)

If [before cleaning himself] after passing urine or excreta or with the leavings of food in his mouth, a twice-born person is touched by a dog, etc, he should, after bathing, recite the *Gâyatri* for a thousand times. (177)

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By drinking the milk of a sheep that of an animal whose hoof is not cloven (as a horse, an ass, etc,) and that of a she camel, the foremost of the twice born, for the purification thereof, should take barley for three nights (187)

By taking the milk of a she goat, that of a cow pursued by a bull for impregnating her, and that of an animal that takes excreta, one attains to purification [by fasting] for three nights (188)

By taking excreta and urine one should perform a *Prājāpatya*, taking the food partaken of by a dog, crow or a cow a twice born person should [fast] for three days (189)

By taking the food partaken of by a cat or a mouse, a twice born person should take the *Pañchagavya* by taking the residue of a S udra's food one would become purified [by fasting] for three nights. (190)

By taking onion garlic, as well as a domesticated fowl a mushroom, and a domesticated hog, a twice born person should perform a *Chāndrayana* (191)

By taking the urine or excreta of a dog, ass, camel, monkey, jackal or a Kanka (bird) a man should perform the penance of *Chāndrāyana* (192)

By taking boiled rice, which is stale, or which is sullied by hairs or insects, or which has been seen by outcastes a twice born person should take the *Pañcha-gavya* (193)

By taking food from the vessel of a degraded caste, or from that of a woman in menses one would become purified, in half a month, by living upon barley and the urine of a cow (194)

By taking all these interdicted food,—beef, human flesh and what is brought by the hand of a dog, one should perform a *Chandráyana* (195)

[By taking food] at the hands of a Chândâla, a Swapaka or of a Pukkasa a Vipra would become purified in half a month by living upon barley and the urine of a cow (196)

By associating with an outcaste for a month or a half one would become purified in half a month, by living upon barley and the urine of a cow (197)

And on every occasion when a twice born person would think himself impure he should perform a *Homa* with sesame and recite the *Gayatri* (198)

This auspicious regulation about penance has been spoken of by me The penance for sins not mentioned [before] should now be spoken of [by me] (199)

Forsooth the foremost of the twice born would be daily freed from sins by gifts *Homa* recitation of the *Gayatri* the practice of the *Pranayama* and Vedic study (200)

The gift of gold that of a cow, and that of earth dissipate sins [committed in this life] and those committed in pristine life (201)

He,—who gives unto a self controlled twice born

person sesame and a cow—is freed from sins such as Brahmanicide etc there is no doubt in it (20)

By fasting on the Full Moon day when the month of Mágha sets in and giving sesame unto the Bráhmanas one is freed from all [sorts of] sins (203)

By fasting on the Full Moon day in the month of Karttika and giving away gold raiment and boiled rice a person is freed from iniquities (204)

Amavasya (the last day of the dark fortnight) the twelfth day of each fortnight the last day of a month particularly and a Sunday—these are the most fitting days [for performing religious rites] (205)

Bathing the recitation of the *Gayatri Homa* the feeding of the Bráhmanás fasting and making gifts on all these days each of these purifies a man (206)

A learned person after being bathed purified putting on a washed cloth being of a purified soul, having controlled his senses and resorting to the *Sattwik* state of mind should make gifts (207

For the expiation of minor sins *Homas* to the number of a thousand should be performed with seven *Vyahritis* by the twice born ones seeking their own well being (208)

A twice born person committing heinous crimes, should perform a *Laksha* (a hundred thousand) *Homa*, [and then] from the recitation of the *Gayatri* [he] becomes freed from all sins (209)

For the purification of all sins one should going to a forest or on the bank of a river recite the most sacred *Gayatri* the mother of the *Védas* (210)

Bathing there suppressing the vital airs restraining his speech and being purified by three *Pranayamas*, a twice born person should recite the *Gayatri* (211)

Being clad in a pure cloth, seated on the ground and on a pure spot, and self-restrained, and by performing the *âchamanam* with a pure hand, one should begin the recitation of the *Gâyatrî*. (212)

By the recitation of the *Gâyatrî*, all the sins, both of this world and of another, are dissipated in five nights. (213)

There is no purification of iniquitous deeds superior to the *Gâyatrî*. (214)

By reciting the *Gâyatrî* accompanied with *Mahâ-Vyâhritis* and *Prânâyâma*, a Vipra becomes freed from all sins (215)

Living on a restricted diet and being given to the well-being of all creatures, a Brahmachârin, by the recitation of one-hundred thousand *Gâyatrî*, becomes freed from all sins (216)

By officiating as a priest for him for whom no priestly service should be rendered, by taking boiled rice of a censurable wight, one, by reciting one thousand and eight *Gâyatrî*, becomes freed [from sins]. (217)

As a snake throws off its slough, so a foremost of the twice-born, who daily studies the *Gâyatrî*, becomes freed [from his sins] in a month (218)

A Vipra,—who being restrained and purified, always recites the *Gâyatrî*, goes, becoming like air and assuming the astral body, to the most excellent station. (219)

A twice-born person should daily recite mentally the seven *Vyâhritis*, accompanied with *Pranava*; and the *Gâyatrî*, accompanied with *S'irasâ-Mantram* (220)

The suppression of one's own vital airs constitutes the regulation of the *Prânâyâma* Being self-restrained, one should perform the *Prânâyâma* thrice every day (221)

Three *Prāṇāyāmas* being practised any sin, that is committed by the mind, word or the body, is forthwith destroyed (222)

He,—who reads the *Rig Véda* the *Yajush* with its branches, and the *Sámans* with their esoteric meanings, —becomes freed from all sins (223)

By reciting the *Pavamani Sukta*, the entire *Purusha-Súkta*, and the *Pitri Mantram* [recited by] Madhuchchhandas one becomes freed from all sins (224)

By reciting the *Brahmana Mandala* [of the *Rig Véda*], *Vṛihat Katha* mentioned in the *Rudra Sukta*, *Vamadéva Mantram* and the *Vṛihat Sáma* one becomes freed from all sins (225)

By performing the *Chandrayana* the highest purificatory measure for all sins one attains to purification and the most excellent station (226

This most sacred *Dharma Sastra* (Religious Institute) was described by Samvarta By studying it, a Bráhmana attains to the eternal abode of Brahmá (227)

THE END

TABLE OF CONTENTS.

[Kâtyâyana Samhita]

KA'TYA'YANA-SAMHITA'.

CHAPTER I

THEREUPON like unto a lamp [lighting up all objects in darkness], *I shall fully point out the Regulation* of all the rites mentioned, but not made clear, by Gobhila, as also of other [religious] works (1)

Three circles of thread should be formed upwards; and three circles downwards thus a sacred thread becomes of three circles then one knot should be made (2)

That which hanging on the spinal chord and the navel reaches the waist,—such a sacrificial thread should be held (*i e*, worn), and not one longer or loftier than it (3)

One must always put on the sacred thread and bind the tuft of hair on the crown what one does without having the sacred thread on or without binding the tuft of hair on the crown is equal to an act not done (4)

Drinking water thrice one should, therewith, sprinkle the mouth twice, then [one should] sprinkle with water the following places —the face nose, eyes, ears, navel, breast, head and the ankles (5)

Closing the three fingers, one should touch one's face, with the thumb and the forefinger, one should touch one's nose, with the thumb and the nameless finger, the eyes and the ears [should be touched] again and again (6)

With the smallest finger and the thumb [one should touch] the navel and the breast with the palm with all the fingers the head, and afterwards one should touch the arms with the tips [of all the fingers] (7)

Where instructions about a religious rite have been delivered to a person engaged in performing them but no limb has been mentioned there the right hand should be known as [the one] competent for performing the rite (8)

Where there is no rule about the quarter in the performance of the recitation of the *Gayatri* and the *Homa Aindri* (east) *Soumi* (south east) and *Aparâjitâ* (north east)—these three directions have been spoken [as the fittest] (9)

Where there is no such regulation [that one should perform a rite] either standing sitting or bending the forepart of the body one should do it by sitting and not by bending the forepart of the body nor by standing (10)

Gouri Padmâ Sachî Medhâ Sâvitrî Vijayâ Jayâ, Dévasenâ Svadhâ Svâhâ Dhriti Pushti Tushti with Atmadévatâ—these *Matris* are the mothers of the *Lokas* For performing a *Vriddhi* rite (on the occasion of a marriage etc) these fourteen added by Ganésa, should be adored (11—12)

In all religious rites the *Matris* with the leader of the Ganas (Ganésa should be adored with care They being adored make [the performer] worthy of adoration (13)

Having drawn figures on white images canvas and dried paddy [they should be adored] with separate *Naivedyas* (articles of worship) (14)

With clarified butter one should make seven or five

currents on the wall, neither very low nor very high, as *Vasudhârâs* (15)

Then being self controlled having recited there longevity giving *Mantrams*, for the purpose of *S'anti* (peaceful completion of the rite) one should reverentially undertake a *S'raddha* for six departed Manes (16)

Without offering oblations to the departed Manes at a *S'râddha*, one should not perform a Vedic rite, even there the *Mâtris* should be adored first with care (17)

The full complement of regulations, spoken of by Vasishtha, should be observed here without fish or meat, I shall, hereafter, describe what difference is there (18)

CHAPTER II

Having made an even number of Brâhmanâs invited in the morning, to take their seats on both the sides, one should, with an evenly extended palm, offer them *Kus'â* (1)

The *Kus'as* for a sacrifice should be of a green colour those for *Pakayajña* yellow those for *Pitris* should be with roots and those for *Vis'wadevas* should be of a variegated colour (2)

Green *Kus'âs* with leaves dried plain, shorn of any defect, and of the measure of a cubit (*i e*, the distance from the elbow to the end of the closed fist), should be spread [with the *Pitri Tirtha*] (3)

When the *Kus'as* that are spread for offering funeral cakes, and those [spread] for offering water, are held while passing urine or excreta, they should be thrown away: so it is laid down [in the *Smriti*] (4)

While performing a rite for the Deities, one should always lay down the right knee [on the ground], and one should lay down the left knee, while performing a rite for the departed Manes (5)

The right knee should never be laid low [in a *Vriddhi S'râddha*], in it, one should always serve the *Pitris* reverentially like unto the Divinities (6)

Having made them (*i e*, the Brâhmanâs) sit on the *Kus'a* offered to the *Pitris* according to the following regulation, and having recited their family and name, one should offer *Arghya* to the deceased ancestors (7)

In it, no *Apasavya* [going round a person, so as to keep the right side towards him] should be done, no *Pitri-Tirtha* is wished for the filling up of the vessels should be made with the *Daiva Tirtha* (water) (8)

Having made [amongst] all the pairs [of Brâhmanâs,] the younger place his hand on that of the elder, and their *Pavitras* being placed in the foreparts of their palms *Arghya* should be given in it, [the *Arghya*] should not be given separately (9)

A *Pavitra* in each and every place should be made of *Kus'â* reeds having tips and two rows of leaves and no leaves in the middle part and should be of the size of the span of the thumb and the forefinger (10)

This is the mark described of *Pinjali* this is also necessary for cleaning clarified butter (11)

Some say that a *Kus'a Piñjali* should be made of dried or withered blossoms or of fresh raw blossoms (12)

The recitation of the *Pitri Mantram* the touching of the heart the seeing of degraded persons passing wind excessive laughter speaking an untruth the touching of a cat or of a mouse, speaking harshly and the rise of anger—any of these portends taking place

while performing a religious rite one should touch water (13—14)

CHAPTER III

To perform no rite to do that which is enjoined for another branch and thirdly to perform improper rites are the three classes of *Akriyâs* (interdicted acts) mentioned by the learned for those who perform religious rites (1)

Fruitless becomes the operation of that stupid wight who renouncing the protection of his own branch wishes to follow that of another (2)

That which has not been mentioned in one s own branch [of the *Véda*] but what has been mentioned in another branch as not colliding [with one's own regulation] should be performed by the learned like *Agnihotra* and other rites (3)

If a person after being engaged in a religious rite commits an improper act out of ignorance he should thereupon complete the same beginning from the part where the irregularity has taken place (4)

If he happens to know after the completion [of a rite] that an irregularity has been committed by him he should perform it again no re performance of all the rites [is allowed] (5)

When any irregularity takes place in a prominent religious rite it should again be performed with all its parts; but if any irregularity takes place in any of its parts neither it nor the [principal] rite should be per formed again (6)

[In a *Pārvana-S'rāddha*] the recitation of the *Madhuvāta-Mantram* thrice after the *Gayatri* is laid down for those who wish to feed [the Brāhmanás], but [the *A'bhyudayika S'rāddha*] is divorced from the *Madhu Mantram* (7)

In it, one should never recite a *Mantram* describing the greatness of the *Pitris*, but the recitation of any other auspicious *Soma*, *Sâma-*, *Mantram* should not be omitted (8)

[In a *Pārvana S'rāddha*, the Brāhmanás] being gratified [with food] boiled rice, near the residue, should be scattered like sesame or barley [in an *A'bhyudayika*,] the opposite procedure should be adopted (9)

[In an *A'bhyudayika*,] the question —"*Susampannam*" (is it well done?), should be put instead of,— "*Triptah stha*" (are you gratified?), when they say that "it is well done," one should dedicate the last portion of the food (10)

Having invoked [the spirit of one's father] at the base of the *Kus'â* reeds having their tops directed towards the east, one should pour water from the vessel at the root with the *Mantram* —"*Avanénikshva*" (11)

At the middle and the topmost parts [one should invoke] the second and the third [degrees of Manes, *i e*, one's grandfather, and great grandfather], on the left side, [one should invoke] [the three grades of departed Manes,] such as, the maternal grandfather, etc (12)

Having taken up the boiled rice from all [the collections], mixed it with curry, barley, jujube and curd, been seated facing the east, and offered funeral cakes of the size of *Bel* fruits like unto the offering of water,— one should again sprinkle the *Darbba*-grass with the water, washing the vessel (13—14)

CHAPTER IV

In a *S'ráddha*-operation, gradual [advancement of the giver is effected] by the gradual offering of funeral cakes [from bottom upwards], and gradual degradation [is effected by offering the same] at the top downwards. (1)

Therefore in all the *S'ráddhas*, principal and minor, one should offer small *Pindas* at the bottom, middle, and the top [of the *Kus'á* reeds] (2)

Then one should dedicate scents and other [articles] silently and then make the twice born persons perform the *A'chamanam*, in other places, (*i e*, in other *S'ráddhas*) this procedure, without barley, should be observed (3)

[Funeral cakes should be offered] in a lowland, in the south, [the offerer should sit] facing the south; the *Darbha*-grass [should be scattered] with their tops directed towards the south, this is the regulation in other [*S'raddhas*] (4)

[With the *Mantram* —] "*Suprokshitamastu*" (it is sprinkled well), one should sprinkle with water the ground lying before [the Bráhmanás] [with the *Mantram*,—]' *S'ivá A'pah santu* ' (may water become auspicious), one should pour water into the hands of a couple [of Bráhmanás] (5)

[With the *Mantram* —] '*Soumanasyamastu*" (be of delighted mind), one should, hereafter, offer flowers; and with,—"*Akshatañcharishtañchastu*" (may fried paddy remove ills), one should offer fried paddy (6)

Akshayyodakadán (gift of inexhaustible water) should be made like that of *Arghya*, one should daily do it with the sixth inflection, and never with the fourth (7)

In [the offering of] *Arghya*, of inexhaustible water, of *Pinda*, in sprinkling water on the *Darbha*-grass at a

S'ráddha-ceremony, and in reciting the *Swadha* [at the termination of the rite], no regular order needs be maintained. (8)

Replies being given by the leading twice-born in all the prayers, one, reciting the *Mantram*, for placing a vessel on the back with the face upwards, (*i e.*, "*Urjjaṁ Vahantíh*,") should sprinkle water on the *Pindas* strewn with *Pavitra*. (9)

Then the pairs of Bráhmanás should be made to recite "*Swasti*" (peace be unto you). Then joining the tops of both the thumbs and saluting the Vipra standing at the head, one should then follow him. (10)

The entire course of *S'ráddha*-rules has thus been briefly described by me, they who know them never make mistakes in *S'ráddha*-rites. (11)

He, who knows the sum-total of this mysterious science told by Vas'ishtha, knows the *S'ráddha*-[rules] and not any one else (12)

CHAPTER V.

In all those rites, which, once commenced, are to be performed respectfully, the adoration of the *Mátris* and the celebration of the *(A'bhyudayika-) S'ráddha* should not be done, on every occasion, by the performer of the rite (1)

In depositing the Sacred Fire, in the two *Homas* (morning and evening), in the *Vais'wadéva*-[adoration] in the *Vali*-rite, in a half-monthly sacrifice, in that performed on the Full-Moon day, and in a new sacrifice, the learned sages, informed of rituals relating to sacrifices, hold, that one *S'ráddha* should be performed and not separately. (2—3)

In an *Ashtaka (Homa)* in a *S'râddha* [for the departed Manes], in a *Soshyanti (Homa)* in *Jatakarma* (a ceremony consequent on a birth) and in a rite to be performed on the return of a person from a foreign country no [*Abhyudayika*] *S'raddha* should be performed (4)

In all the rites beginning with the marriage and ending with the *Garbhadhana* which we have heard of it is only in a marriage that one should perform this *S'râddha* and not at the beginning of every rite (5)

For *Nishkramana* (the rite of bringing out a child to the public in the fourth month) and for that of entering into a house there is one *S'raddha* in the night fall In a religious ceremony performed for the attainment of religious prosperity one should not perform a *S'raddha* in the beginning (6)

In all the six rites such as the application of plough etc one should perform [the *S'râddha*] separately And at the recurrence of every such one should perform one [*S'raddha*] but not in the beginning (7)

There is no [performance of] *S'raddha* at the rites that are performed for the well being of big animals at the appearance of a solar disc and for that of smaller animals at the appearance of a lunar disc (8)

It should not be performed in the end in rites for the crooked positions of the planets and in rites, like [the administration of] poison for being bitten [by a snake] and in the treatment of worm bite (9)

While performing a number of rites the *Mâtris* should be adored once and a *S'raddha* should be performed once at the beginning and not separately in [all the rites] (10)

Whenever a *S'raddha* takes place, there the *Mátṛis* [should be adored] This has been spoken of [by me] as a side issue The main point I would [now proceed to] describe truthfully (11)

CHAPTER VI

If the eldest brother has deposited the Sacred Fire, then one should deposit the same being subject to the time of depositing and the person who has engendered the Fire (1)

He, who takes a wife or deposits the Sacred Fire before his eldest brother is known as *Parivéttá* And the brother born before is known as *Parivitti* (2)

Both the *Parivitti* and *Parivétta* go to hell Even if they have performed a penance, they partake of the fruits of *Pádona* (3)

If superseding [the eldest and other] brothers,—living in foreign countries having no generative power, having one testes, not born of the same mother, addicted to public women, outcasted [and those who are] acting like S udrás, suffering from a serious disease, innert, dumb, blind deaf, hunch backed dwarf, lepers, greatly aged, widowers, given to agriculture servants of the king given to the multiplication of wealth and doing whatever they like divorced from the family, insane and thieves,—a younger brother marries or deposits the Sacred Fire he commits no sin (4—6)

Even when hasty one should, wait, at least for three years [for a senior brother] who multiplies his wealth by usury, who serves the king, who cultivates the land and who lives in a foreign country (7)

When one hears of no news [of a senior brother] living in a foreign country, one should do it after [waiting for] a year, if he returns again, [the younger brother] should perform a part of a penance for purification (8)

In a *Lakshmana* rite (*i e* a rite beginning with *Parisamuhana i e*, sprinkling water round the Sacrificial Fire to *Parishêka* (*i e* pouring water), one should draw lines with *Kus'â* [around the Fire,] leaving off seven fingers [on each side] [of the following lines] — twelve fingers form the measure of the line that is directed towards the east the measurement of another line touching its base and running towards the north, is twenty-one fingers, the remaining lines attached to the one running towards the north, are of the measurement of a thumb (9—10)

If the rite of measurement and the person to do it, are not mentioned the sacrificer should make the measurement This is the conclusion of the learned (11)

One should deposit the Sacred Fire, and it is highly spoken of by all Sacrificial fuels should be collected by one willingly for kindling that Fire (12)

He, to whom a maiden has been given by one by words, should collect the last sacrificial fuels for depositing the Sacred Fire otherwise not (13)

If in an unmarried state that maiden dies, he should not be guilty of the breach of vow By that Fire, he may marry another maiden (14)

If after soliciting he does not get a maiden, he should consign that Fire unto himself and forthwith adopt the next order (15)

CHAPTER VII.

It is said that *Arani** and the *Uttara-Arani* (*i e*, the upper part) should be made of the branches spreading towards the east or north or upwards of an *As'wattha*, grown in an extensive ground and having a *S'amî*-tree attached to its root It is preferable that *Chatra* and *Ovili*† should be made of the strongest parts of the wood (1—2)

The [tree,] the root of which is attached to a *S'amî*, is called *S'amîgarbha*, in the absence of a *S'amîgarbha*, one should speedily create Fire from [one which is not so] (3)

A length of twenty-four thumbs, a breadth of six thumbs, and a height of four, have been described as the size of the *Aranis* (4)

A *Pramantha* is to be of eight fingers [in size]; a *Chatram*, ten fingers, and an *Ovili*, twelve fingers, These are churning instruments (5)

Where instruction is given about the measurement of the thumb, there one should always take measurements with its bigger knot. (6)

A *Nêtra* (the string of a churning stick) should be made with three circles of the down of a cow's tail mixed with hemp fibres of the size of a pure *Vyâma* (a measure of length equal to the space between the tips of the fingers of either hand when the arms are extended); by it, the Fire should be churned (7)

The head, the eyes, the ears, the face, and the shoulders,—these five limbs of the *Arani* should be of

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* A piece of wood of the *S'amî* tree used for kindling the Sacred Fire by attrition, the fire producing wooden stick

† Sacrificial implements

He should then place the *Ovili*, fixed to a pin attached to the base of the *Chatra* [on the *Arani*], turning its top towards the north, then being self restrained and in a state of purity he should, hold the *Yantra* with all his strength, so that it may not move (3)

His wives, putting on new raiments, should put three folds of string around the *Chatram* and first of all, churn the *Arani*, so that Fire might drop in the east (4)

The rite of placing the Sacred Fire should not be performed by the twice born if they have not even one wife, all the rites that are done [in that state] know, as being not done at all (5)

Many wives of the same caste and of other castes existing, the rite of churning for producing the Fire, should be done by the chaste wives of the same caste, on account of the superiority of birth (6)

Of them, one very capable or any one of them, [or, in her absence] any one of the wedded wives belonging to other castes] should carefully churn the Fire (7)

In it, one should not employ a Sudra wife, or one who tries to injure her husband or is jealous of him, or one who does not perform religious observances, or one who lives with other men (8)

Having made *Lakshmana* for [the Fire] born, placed it lighted it, and put sacrificial fuels into it, he should make Brahmá seated (9)

Then offering the libation effecting the completion of the rite with all the *Mantrams*, and at the end of the sacrifice,—for the well being of the house, [the sacrificer] should present unto a Bráhmana two pieces of raiment and a cow (10)

Where there is no instruction about the *Homa* vessel *Sruva* (sacrificial ladle) is mentioned in the *Smriti* [as the vessel for pouring] liquid substances in minor rites the palm is used [as the vessel] with *Srucha* also, a *Homa* is performed (11)

It is said in the *Smriti* that a *Sruva* should be made of *Khadira* or *Palâs a* wood and be of the size of two *vitasti* (a measure of length equal to twelve *angulas* or fingers) a *Srucha* should be of the length of an arm, and the handle should be round (12)

The forepart of a *Sruva* should be like a nose there should be two holes [on the two sides] of the circum ference of two fingers [each] the hole [in the] *Sruva* should be like that of a *S'arâ* (an earthen tray like vessel), one should make it on a *nirodha* method and six fingers deep (13)

Their cleaning should be done by a person wishing to perform *Homa* with *Kus â* grass facing the east when dipped in clarified butter, they should be washed with hot water (14)

[One should place the articles] near the Fire either in the east side facing the east or in the north side facing the north, he should collect all the articles which should be used [in the *Homa*] (15)

When no article for offering into Fire is mentioned, clarified butter is sanctioned for the *Homa* rites [and when *Mantram* or Deity is not mentioned] the conclusion is that *Prâjâpatya Mantram* (*Vyahriti*) and *Prajâpati* [should be recited and adored] (16)

One should never take fuels which are stouter than the thumb those shorn of bark those having worms, and those having clefts [should not be used] (17)

Those measuring more than a *Pradês a*, those

measuring less than a *Pradés'a*, those having branches, those not completely made (*i e*, having leaves), and those having no strength (*i e*, useless ones), should never be used in *Homa* by one conversant [with rituals] (18)

The measurement of a sacrificial fuel is described to be a couple of *Pradés'a* (the span of the thumb and the forefinger), in all rites, such should be the sacrificial fuels (19)

The learned say that there are eighteen kinds of sacrificial fuels, but in the Half Monthly *S'râddhas*, in that performed on the Full Moon Day, and in other similar rites, twenty fuels [are used] (20)

Before and after a *Homa*, one should, without [reciting] a *Mantram* or without [naming] a Deity, throw the *Samid* (a kind of tree), for it grows for generating the Fire (21)

The preceptors have recorded in the *Smritis* that the sacrificial fuels, in a *Homa* performed with clarified butter, are for creating the Fire I shall now clearly describe where this should not be done (22)

It is laid down that no sacrificial fuel [should be used] in the rites called *Angahoma*, *Samittantra*, [and] *Soshyanti*, in all those and [other] similar rites where no such mention is made (such as the *Vais'wadéva*, etc.), in a *Homa* performed for averting the calamity of breaking a limb, in a Watery-*Homa*, and in all the rites where oblations of *Soma*-Juice [are offered] (23—24)

CHAPTER IX.

[In the evening] when the Sun is at a distance of thirty-six fingers before reaching the Setting Hill and [in the

morning] after seeing the solar rays, one should generate the Sacred Fire (1)

The *Homa* regulation of those who wish to perform *Homa* at the rising of the Sun does not become profane till the Sun does not rise a hand above the Rising Hill (2)

As long as the Stars are not completely visible in the sky and the crimson rays do not disappear [from the firmament] one may perform the Evening *Homa* (3)

When the Sun disappears under dust, snow, or clouds, or behind a tree one may offer oblations to the *Sandhyâ*, one's religious observance would not be stopped thereby (4)

In *Kshipra Homa*, a twice born person should neither perform the *Parisamuhanam* (sprinkling water around the Sacrificial Fire, nor should he recite the *Virupaksha Mantram*, he should also avoid the *Prapada* (the *Mantram* beginning with *Tapas'cha, Tejas cha*, etc) (5)

In every rite, one should perform the *Paryyukshanam* (sprinkling water) with [the *Mantram* —] *Adityânumati* and sing the *Vamadevya* thrice, at the end (6)

The seeing of the Moon as mentioned, should be done in rites where no *Homa* is to be perform d the *Vamadêvya* should be sung in the end [when] a number of rites [is performed in a day] The *Vais wadeva* rite should take place] after the *Vali* rite (7)

In those rites in which [*Kus a* reeds] are [already] scattered on the ground at the end no [more] scattering should take place For successfully performing one rite, one should leave off the circumference (8)

In all oblations in sacrifice not one of these three, —spreading the *Kus a* outside, sprinkling water into the

Sacrificial Fire, the recitation of the *Vâmadêvya*, should be done (9)

It is said in the *Smriti* that in the matter of *Havishya* (vegetable diet), barley is superior; and next to it, is the *Vrihi* (a kind of corn); one must avoid the *Mâsha* (corn), the *Kodrava* (corn), and the white sesame, even if nothing is available. (10)

When any oblation is offered with a hand, the twelve knots should be filled; when by a belmetal vessel, the *Sruva* should be filled [with offerings]; clarified butter should be offered with the *Daiva-Tírtha* into the Fire having embers and flames (11)

A man, who throws offerings into a Fire that has no embers or flames, becomes of weak digestion, suffers from dysentry and is born as a poor man. (12)

He, who seeks freedom from diseases, long life and great prosperity, should perform *Homa* with a Fire set with sacrificial fuels, and never with that into which no sacrificial fuels have been given. (13)

When prepared to offer oblations, one should not kindle the Fire with the *Hasta*, *S'úrpa*, or the *Vajra* (sacrificial implement), or with wood; he may do it by a fan. (14)

The Fire is to be kindled by [the air of] the mouth, for it originates from the *Mantram* uttered by the mouth; that Fire should not be kindled by the mouth [is an injunction] applied to the *Loukika*-(ordinary) Fire. (15)

CHAPTER X.

If not suffering from any disease, one should daily, after washing the teeth, bathe in the morning, in rivers, etc.,

as in the day-time, when bathing in the house, one should recite the *Mantram* (1)

The wood for cleaning the teeth, as spoken of by Nárada and others should be cut measuring eight fingers and contain bark With its tip, one should rub the teeth (2)

Rising up, washing the eyes becoming pure and self-restrained and reciting the *Mantram*, one should rub the teeth with a wood (3)

[The *Mantram* is —] O tree, give us long life, strength, fame, energy children, cattle, wealth, knowledge of the Vedás discriminative knowledge and genius" (4)

In two months, beginning with *S'rávana*, all the rivers get their menstrual courses [No one] should bathe in them, excluding the rivers which go to an ocean (5)

[The watery expanses,] the courses of which do not go beyond eight *Kros'ás* (16 miles), are not worthy of the name of a river they are described as pools (6)

[In offering water] in an *Upâkarman* (a ceremony performed before commencing to read the Vedás after the monsoon), in a rite of dedication, in a bathing after a death and at the solar or lunar eclipse, the *Rajah* (or menstruation) impurity exists no longer (7)

When the Brahmavádins go out for bathing in an *Upakarman*, or in a dedication rite, all the Védás, the Chhandas, the Celestials headed by Brahmá, the departed Manes Marichi and other *R*ishis, gratified and seeking water, follow them in their bodily forms (8—9)

Where these all appear, the sins of murder, etc, are, forsooth, dissipated what to speak of the impurity of a river? (10)

When the *R*ishis bathe and when a person, situate in

their midst has his body sprinkled with [their] scattering drops of water, [if he be] a Brâhmana, he comes by learning and other desired for objects [and if] a maiden, she comes by a becoming bridegroom, and he, forsooth, attains to well being in the next world (11—12)

The *Anirddas aha** departed Manes, who are of the form of Râkshasis eat all the impure offerings, water, etc presented in a raw earthen vessel by a person in a state of impurity (13)

During solar and lunar eclipses all the waters, that exis on earth and even that in a well become like that of the Ganges (14)

CHAPTER XI

HEREAFTER I shall describe the regulations relating to the *Sandhya* adorations since it is mentioned in the *Smriti*, that a Vipra who does not perform the *Sandhyâ*, is not entitled to perform a religious rite (1)

Having taken up *Kus â* reeds in the left hand one should perform the rite of *Achamanam* short *Kus as* are the most distinguished while offering invocation and the long ones shall form the bed or layer (2)

The *Darbhas* are spoken of as being holy therefore, in a *Sandhya* rite the left hand should be made to hold them and the right one should hold the *Pavitra* (two blades of *Kus â* grass used at sacrifices in purifying and sprinkling the *ghee*) (3

One should protect one s own self by sprinkling water

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* The departed Manes with a ten days from the day of death are called *Anirddas aha Pretas*

on all sides, and sprinkle one's own head by drops of water with the *Kus'â* (4)

The *Pranava, Bhûrbhuvah, Suah Gâyatrî* [forming the third], the three *Mantrams,*—"*A pohishta*, etc," [forming] the fourth, [are the *Mantrams*] for the *Mârjanam* (sprinkling the head with water) (5)

The three eternal *Mahâvyahritis, Bhûh*, etc, *Mahah, Janah, Tapah, Satya* the *Gayatri Apojyotirasomritaṁ, Brahma Bhûrbhuvah Swah*, [forming] the first part of the *Gâyatri*—at the beginning of all these *Mantrams* and at the end of the first part of the *Gayatrî*, one should recite the *Pranava* 6—7)

Having restrained the vital airs, one should recite thrice these ten and seven *Vyâhritis Gâyatri, Gayatri-S'irah* (first part) and the *Pranava* This process is called the *Pranâyama* (8)

Taking water in his palm, putting the nose into it, and suppressing the breath or not, one should recite once or thrice the *Aghamarshana-Sukta* (9)

Standing up, one should throw water with joined palms towards the Sun [reciting] the three *Mantrams* (*Pranava*, three *Vyâhritis* and the *Gâyatri*), then with the two *Rik Mantrams*,—'*Udutyam*," and "*Chitram Dévânâm*, etc, one should perform the rite of *Sûryopasthanam* (appearance of the Sun) (10)

The sages say that *Suryopasthanaṁ* should be performed at the two *Sandhya* adorations, if one wishes to do it during the noon, one should recite, in addition to it, the *Mantram,*—" *Vibhrât* " (11)

With the heels not touching the heels, or with one foot touching the earth, or with that foot up raised, or with joined palms, or with up-raised arms.—one should perform this rite (12)

In whatever part there is greater distress and trouble, there is greater well being, so say the learned for, well-being proceeds from hardship (13)

According to one's own might, one should perform the first *Sandhya* before the rising of the Sun, the middle one in the noon, and the third, in the evening, before the Stars become visible but at every *Sandhyá*, one should recite the three *Riks* (*Pranava*, the three *Vyahritis* and the *Gáyatri*) (14)

This is spoken of as the threefold *Sandhyá* wherein exists the dignity of a Brahmana He is not called a Bráhmana who has no reverence for it (15)

As serpents cannot approach Garuda, so imperfection cannot approach him who fears the non performance of the *Sandhyá* and who is always given to bathing (16)

According to one s own might one should, from the very beginning, recite the Veda (*Mantrams*) daily If one cannot recite all the Vedic *Mantrams*, one should invoke the presence of Rudra in the end (17)

CHAPTER XII.

THEREUPON reciting in the beginning "*OM*," and "*Tarpayámi Namah*" (I offer oblation) one should, with water and sesame, offer oblations to the Deities and the departed Manes (1)

Brahma, Vishnu, Rudra Prajápati, the Védás, the Divinities, the Chhandas, the *R*ishis the Ancient Preceptors, the Gandharvás, the other tribes inferior to the Gandharvás, the incarnate months and years the female Divinities, the group of Apsarás, the followers of the Divinities, the Nágás, the Oceans, the Mountains, the

Rivers, Deified men, other men, Yakshas, the Râkshasâs, the Supernas (the feathery tribes), the Pis'âchâs, the earth, herbs, animals, trees, the four troups of spirits,—unto these,—one should offer oblations being invested with the sacred thread Yama, the emissaries of Yama, the Fire, the bearers of sacrificial offerings, Soma, Yama, Aryyamâ, Agnishwâtta, Somapa and Varhishadas,—these *Pitris*, unto each of them,—one should offer water every time The three degrees of ancestors, on the paternal side—the three degrees of ancestors on the maternal side, unto each of these ancestors,—one should offer water thrice Unto the eldest brother, the father in law, the paternal uncle, the maternal uncle, and unto others of the parental families, one should offer handfuls of water, saying—"I gratify, with this last handful of water, all those who are desirous of receiving water from me" The *S'lokas* [relating to this rite are mentioned] below (2)

As one, stricken by the solar rays in autumn, wishes for a shade, as one thirsty, for water, as one hungry, for food; as a child, for the mother, and a mother, for the child, as a woman, for a man, and a man for a woman,—so all elemental creations, movable and immovable, desire for water from a Vipra,—for he does good unto all (3—4)

Therefore, he should every day offer watery oblations; by not doing so, he is visited with a great sin, and by doing it, he maintains the entire universe (5)

For the shortness of the time for *Homa* and for the complexity of the rite of bathing, one should not take a prolonged bath in the morning, the non performance of *Homa* is a cens[illegible]

CHAPTER XIII

The regulation of the Five great Sacrifices is spoken of, the constant performance of which enables a Vipra to attain to eternal residence (1)

One should know, as great Sacrifices, those that are performed successively for the Deities the Spirits, the departed Manes, for Brahmá and for mankind (2).

To deliver religious instructions is the *Brahmayajña*, to offer watery oblations is the *Pitriyajña*, to offer oblations of clarified butter to the Fire is the *Dévayajña* to offer *Valis* (offerings) is the *Bhutayajña*, and to treat guests is the *Nriyajña* (3)

A *S'raddha* or the offering of *Valis* to the *Pitris*, is [also called] *Pitriyajna* what is called the recitation of the *S ruti*, is also designated as *Brahmayajña* (4)

This (*i e*, the *Brahmayajña* in the shape of the recitation of the *S ruti*) should be performed after the *Tarpanam* (the offerings of water) the next (*i e*, the *Brahmayajna* in the form of delivering religious instructions) should be performed after the Morning *Homa* and [that in the shape of singing the *Vamadévya* should be performed] at the termination of the *Vaias uadé a* rite, [it should not be performed] at any other time except at these three [periods] (5)

If there is no other eater or [sufficient] catable, one, for the attainment of success in a *Pitriyajña*, should feed at least one Bráhmana There is no *Daiva paksha* (divine fortnight) in it (6)

Taking up a little quantity of boiled rice, a twice born person should every day according to his might and with due order offer it unto the departed Manes and human beings (7)

Having said,—"*Pitribhya idam*" (i e, this is for the departed Manes), he should recite "*Swadhâ*" [thereafter], saying,—'*Manushyebhya idam*" (i e, this is for men) he should recite "*Hanta*' And he should accordingly offer water (8)

Two meals a day have been prescribed by the Sages for the Bráhmanás living on this mortal earth, one is in the day time, and the other in the night within a *Prhara* (a period roughly reckoned at three hours) and a half (9)

Even when fasting one should daily perform the *Vais'wadéva* and the *Vali* rites, both in the evening and morning, otherwise, he will be affected by sin (10)

"*Amushmai Namah*' (salutation unto such a person) —such is the regulation laid down for the *Vali* offerings, since for offering a *Vali*, one should only make a saluta tion (11)

"*Swâhá*," "*Vashat*" and "*Namah*"—[these three] are for the Celestials "*Swadha*' is for the departed Manes and "*Hanta*" is for mankind (12)

Therefore one should daily make offerings to the *Pitris* by reciting "*Swadha*' Some say the word "*Namah*' may be added to it But Goutama [says] — "not so' (13)

If the *Valis* are kept in one place in a compact form attached to each other they do not become sullied even when touched by a huge cat, such is from the evidence of the *S'ruti* (14)

CHAPTER XIV.

Now about the placing of *Valis* (offerings of food). Like funeral cakes in a *Vriddhi S'râddha*, one should place, one after another, four *Valis* for the earth, the air, the Vis'wadévás and the Prajápati; on their left side, those for water, herbs, trees, sky and Káma (desire) [should be placed]; on their left, those for men, Indra, Vásuki and Brahmá, on the right side of all those, for the *Pitris* [should be placed] These fourteen [should be placed] every day There are *Kâmya-Valis*, such as, the *A's'asya*, etc Both the sides of all should be sprinkled with water. The residue should be known as a *Pinda* (1)

The *Homa-*, and *Vali-*, rites are not the ordinary *Kâmyas* (*i e*, rites performed with a particular end). It is specially said that the daily *Homa-*, and *Vali-*, rites should be performed first (2)

They may be performed after the *Kâmya*-rites, but never in the middle; for another rite must not be undertaken, while one is being performed (3)

Homa for the Fire and others, that spoken of by Goutama, *S'âkala-Homa* with *Vali* rites, are for him who has deposited the Sacred Fire (4)

Touching water, looking at the Sun and with joined palms, one, before the recitation of the *Vâmadêdya*, should pray for the multiplication of wealth, freedom from disease, longevity, lordly powers, intellect, patience, auspiciousness, courage, energy, cattle, strength, the knowledge of the Védás, the dignity of a Bráhmana, good luck, success in business, headship of the family and excellent mastery [He should say,—] "O thou the witness of all grant us all these, may we not be shorn of wealth" (5—7)

There is no Sacrifice superior to a *Brahmayajña*; there is no gift superior to that of the Vedás, all other gifts and all other Sacrifices have limited [fruits], but no one has seen the end of these (8)

By reading the *Rik* daily, one gratifies the Celestials with streams of honey and milk, by reading the *Yajush* daily, [one gratifies them] with streams of clarified butter and ambrosia (9)

By reading the *Saman* daily, [one gratifies them] with streams of *Soma* Juice and clarified butter, and by reading the *Atharvan* of Angirash, with streams of sacrifices (10)

By reading the principal and minor aphorisms, the *Puránás* and *Itihásás* (Histories) daily, one gratifies them with streams of meat, thickened milk, *oudana* (barley cakes) and honey (11)

By reading daily, according to one's might, any of all these scriptures, headed by the *Rik*, one gratifies the departed Manes with streams of honey and clarified butter (12)

They, being gratified, gratify him (the performer) whether alive or dead He may range at will in all the celestial habitations (13)

No great sin affects him, and he becomes the sanctifier of the row With the perusal of the regulations of a sacrifice, one reaps the fruits of that sacrifice (14)

He comes by the fruits of the threefold gift of earth filled with riches * (15)

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* *Brahmayajna* means here the reading of the Védas and *Brahmadánam* means the deliverance *grahs* of Vedic instructions.

CHAPTER XV

WHATEVER sacrificial present is mentioned in a rite, it must be given to Brahmá after the termination thereof If it is not mentioned, the vessel full of offerings would go [to Brahmá] (1)

With what gives complete gratification to many eaters but not with a lesser quantity one should make a vessel filled This is the settled regulation (2)

If any other person performs the rite [for the sacrifice] that *Hotâ* sacrificial priest) should take half of the sacrificial present, [if the sacrificer] himself performs both [the works of Brahmá and *Hotâ*], he should give it to another (3)

He, who wishes to make daily gifts and seeks his own well being should never supersede the family priest the *Guru* and a precepter who lives near (4)

Having addressed [the family preceptor and priest] saying —' I make this present unto him one should give away [a present] if without asking this one gives [a present] to a qualified person it yields no fruit (5)

Having mentally offered the best part to these two, when they live at a distance one should give it to others This is the best regulation about a gift (6)

He who by superseding a Bráhmana who delivers religious instructions and lives near makes a gift is visited with the sin of theft overcoming [the fruits of the same] (7)

When an ignorant person lives near one's house and a qualified person at a distance there is no sin in superseding that ignorant wight and making a gift unto the qualified one (8)

There is no [sin in] superseding a Bráhmana [by shunning] a Vipra who is divorced from Vedic learning

While performing a *Nyañcha* rite (i e, reciting *Mantrams* for the earth by lying on the face), one should place one's face down on the right palm, and placing the left hand on it, direct the foreparts of the two hands towards one's own self (17)

Seated [on one's seat] and directing the two hands, kept in their own places and firmly placed, towards the Fire, one should perform the *Pradakshinam* and *Parisamuhanam* (i e, the collection of Fires, scattered hither and thither, unto one place) (18)

There should be three fences of the size of an arm each, straight, having bark, no cuts, no tops In the view of one class of men, there should be four on four sides (19)

One should place two *Paridhis* fences on two sides of the Fire running towards the east, and one on the west, facing the north, and if another is to be placed, it should be placed in the east, facing the north (20)

[As in the rites to be performed] with barley, wheat [may be used], as [in the rites to be performed] with *Vrihi, S'āli* [may be used] so, in the absence of proper articles their substitutes may be accepted (21)



CHAPTER XVI

A *S'rāddha* in which *Pindas* are to be offered for the gratification for a month, is to be preferably performed on the wane of the Moon (*Amāvasyā* day), it should be performed in the third part of the day, but never towards the evening (1)

When a *Chaturdas'ī* (the fourteenth day of the dark fortnight) extends over three divisions of the day

and the *Amâvasyâ* lasts for a shorter period, a *S'râddha* should be performed on the previous day (2)

What has been said [by my father Gobhila,] "that the day on which the Moon is not seen" (*i e*, on such an *Amâvasyâ*-day a *S'râddha* should be performed) and the [expression,—] "on the wane of the Moon," must be known as to mean the same * (3)

The Text,—"being visible once," refers to the *Chaturdas'î* day [if both the days arrive, one] *should* wait for the *Amâvasyâ* [but if the *Amâvasyâ* does not appear at the time fit for the performance of the *S'râddha* [in both the days] one may perform it at the end [of the *Chaturdas'i*] † (4)

The Moon disappears in the eighth part of the *Chaturdas'î*, and a part of it re appears in the eighth part of the *Amavasyâ* according to S'âstric deliverance (5)

Persons, conversant with the movements of the Moon, (*i e*, the Astrologers) speak of some distinction in the *Amâvasyâ* of the month of Agrahâyana and Jaistha (6)

* *i e*, A *S'raddha* should be performed on an *Amâvasya*-day when the Moon is not visible

† These *S'lokas* are very elliptical and require elucidation

Gobhila said —' A *S'râddha* should be performed on an *Amâvasyâ* day when the Moon is not visible —Katyayana says —" *kshîné rajani* " when the Moon wanes Sanction is given that a *S'raddha* is to be performed on the *Amavasya* day succeeding the *Chaturda i* But the Moon is visible on the fourteenth day and Gobhila s Text is —"*Yadahastyveva Chandramâ na drisyêta*' —the day in which the Moon is ' not visible ' This Text contradicts the Text — *kshîné rajani* ' To avoid this contradiction the subsequent *S'loka* is written There is no contradiction if it means that the *S'raddha* should be performed immediately after the disappearance of the Moon which takes place in the day previous to the *Amâvasyâ*

In these two days a part of the lunar rays exists in the first *Prahara* but it fully disappears in the last part Astrologers say so (7)

Even in that year in which one intercalary month is added to twelve * [the Moon] does not become visible by the third [part] ,† knowing these movements of the Moon, one should, in the last part of the wane of the Moon, offer [oblations] (8)

Sometimes an *Amâvasya* becomes co mingled with the *Chaturdasi* Some (the Yajurvedins) know it as an inferior [occasion] for the performance of a *S'râddha* Others (the Rikvedins) consider it the best (9)

If on the next day one gets an *Amâvasyâ* increased by three *Yamas* (periods) a *Pitriyama* (*S'raddha*) should be performed at that time (10)

One should make a fortnightly *Charu* on the first day of the fortnight People should do it in the first part of the day Other learned men [hold that it may be performed] when [the second day of the fortnight] comes upon [the first] (11)

One has no right to perform the rites for the departed Manes of his own father [while he is alive] Superseding a living person one should never make a gift Such is the *S'ruti* (12)

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* This intercalary month is called *Mala* (impure) *Masa* (month) because no religious rites are performed in this month

† The *S'loka* is very elliptical and obscure The purport is that in the year in which there is an intercalary month even in these two months there is a decrease of more than one fourth part of the lunar ray in the first part of the *Amâvasyâ* Or in the eighth part of the *Chaturdasi* one fourth portion of the lunar ray disappears and in the seventh part of the *Amâvasya* it disappears fully and it reappears on the last part thereof So a *S'râddha* should be performed immediately after the disappearance of the Moon in the seventh part of the *Amâvasyâ*

If one's father dies while his grandfather is alive one should offer oblations for him If the grandfather dies, when the great grandfather is alive, one should offer oblations [for the both] (13)

But, one whose great grandfather is dead, should make three *Pindas* for the father, grandfather, and the great-grandfather (14)

Another Text of the *S'ruti* is —A twice born person should offer food and water to the departed Manes superseding a living person Or his own father should offer oblations to his father (15)

If one's grandfather dies after the demise of his father, the sixteen *S'raddhas*—including one that is performed on the eleventh day—should be celebrated by the grandson (16)

But it should not be done by the grandson if the grandfather has got any other son Having performed the *Sapinda S'râddha*, he should perform the six monthly ones (17)

The grandson and the great grandson should not perform the purificatory rites (*i e* the *Sapindakaran-S'râddha*) for [the grandfather and the great grand-father,] for whom no purificatory rite has been performed One should then perform only the purificatory rite for the father So Kâtyâyana has said (18)

One should make one's grandfather, who has attained to the condition of a *Préta* (deceased ancestor) or who has got over that position, forsooth, perform the purificatory rites for the father 19)

One's father being killed by a Brâhmana [or on being dead] when outcasted living a life of mendicancy, or committing a transgression,—one should offer

oblations unto those to whom he (*i e*, the father) used to give (20)

The *Sapindakaran* of the mother should be performed [by the daughter] with the grandmother according to the regulation mentioned before if she has no son (21)

Except on the day of death no separate *Pindas* should be offered to women since the *Smriti* says that they get gratification from the part of the *Pindas* offered to their respective husbands (22)

A daughter's son should first offer the *Pinda* to his mother secondly, to her father and thirdly, to her father s father (23)

CHAPTER XVII

A *Karsu* (trench) that one digs before one s front is known as the *Purva* (first) the one that is dug on its south is the middle one and the one that is dug on the [further] south is called the last (1)

They should be made beginning with the north west corner and ending with the south east each at a distance of one and a half fingers their ends should be pointed the middle parts like barley and they should be spacious like a boat (2)

The *S'ankhu* (stake) should be made of *Khadira* (wood) and decorated with silver The measurement of a *S'ankhu* and *Upavésa* (stool), is known as twelve fingers (3)

Karsus should be thickly covered with *Kus'a* having their tips directed towards the south east In a *Pitri-Yajña* one should cover [a *Karsu*] ending in the south,

with [*Kusâs* having their tips directed towards the south (4)

Sweet scented *Tagara* flowers, sandal and other pastes, and *Souvira* collyrium for *Pinjalis*, are known and spoken of [as the best in a *S'râddha*] (5)

Having collected all those articles which are fit [for the rite] one should without hastiness and in a pure state perform the *S'râddha* after finishing the worship of the Deities (6)

Having performed the rites as mentioned by Vasishtha, beginning from the gift of a seat to the offering of the *Arghya*, one should offer in all the vessels, sesame and water (7)

Having offered water separately and silently, one should offer sesame and water with the *Mantram*, scented water should be offered in order of proximity (8)

The departed Manes of the person who offers sesame and water in an *A sura* vessel, do not accept food from him for fifteen years (9)

In the *Smriti* a vessel made of earth and in a potter s wheel is called *A sura* that made by the hand, as a *Sthâli*, etc is called *Daivika* (*i e*, vessel for the Deities (10)

Dedicating, in order unto the Brâhmanâs scents, season flowers and incense—one should, thereafter, perform the *Agnoukarana Homa* (11)

Agnoukarana Homa should be performed by one invested with the sacrificial thread and with the face directed towards the east The *S'ruti* Text is that one should offer oblations to the Fire for the Deities (12)

Or it should be performed by one wearing the sacred thread over the right shoulder and facing the south,

having determined the offering of clarified butter for one, one should not give [it] to another. (13)

In this [rite], one should not utter "*Swáhá*" in the end; nor should any offering of clarified butter be made without it Having offered oblation to the Fire with "*Swáhá*," one should, afterwards, complete the recitation of the *Mantram* (14)

A person, who has not deposited the Sacred Fire, after pouring libations of clarified butter unto the hand of the person who is the head of [the Bráhmanás] representing the *Pitris*, should silently offer the residue into the vessels [belonging to] others. (15)

One should never separately repeat the *Homa-Mantrams*, in [proper] tune and with *A'chamanam*, etc.; one should silently recite the others. (16)

When in this rite, *Savyéna pánina* (by the left hand) is spoken of [by my father Gobhila]; it means the observance the taking up the *Kus'a*-reeds by the left hand. (17)

By holding the *Piñjali*, etc., [by the right hand] from the left, one should, therewith, perform the *Ullékhanam* (rubbing) by the left hand (18)

By taking up a little from all sorts of offerings and mixing them up with the *Charu*, one should begin to offer *Pindas*. (19)

In a *Parva-S'ráddha*, one should offer *Pindas* to the father in the northern *Kars'u*, to the grandfather in the middle one, and to the great-grandfather in the one placed in the south. (20)

Some say that one should go to the end of the north by turning round on the left. Gotam, S'ándilya and Sándilyáyan say so. (21)

Circumambulation suppressing the vital airs and meditating on the *Pitris* truly and reciting the *Mantram*, one should return in the same way and pass his breath (22)

On the eighth day of the month of Phâlguna one should himself or make his wife, cook vegetable leaves Where a *Homa* with vegetable leaves is to be performed, it must be done according to the rules of an *Ashtaka-S'râddha* where sweet barley cakes [are offered] (23)

Gobhila and Gotama say that *Anwashtaka S'raddha* should be performed in the middle one Koutsa *Rishi* says that *Anuashtakâ* may be performed in all the *Ashtakas* (a collection of three days—seventh, eighth and ninth, beginning with the seventh day after the Full-Moon) (24)

If in the place of an animal, one cooks *Sthâli* settled afterwards one should boil it with the milk of a young cow having a calf (25)

CHAPTER XVIII

THE learned describe one class [of religious rites] beginning with the evening and ending with the morning, and another class as beginning with the *Pournamâsa* (Full Moon day) and ending with the *Dars'a* (tenth day (1)

After the offering of full oblation one should perform a *Homa* on any day that comes first between the *Dars'a* and the *Pournamasa* Such is the Sruti (2)

After *Purnâhuti* one should perform the Evening *Homa*; thereupon after the *Pâka Yajña*, one should perform the *Vais'vadêva* adoration and the *Vali* rite (3)

Afterwards, according to one's own might, one should feed such Bráhmanás as one may desire. The sacrificer should, then, take his meals. So says Kátyávana. (4)

Shorn of idleness, one should perform the morning and the Evening-*Homa* into the *Vaivahika* Fire. After performing the *Chaturthi Homa*, one should do this. Such is the opinion of Sátyáyana. (5)

After performing the *Purnahuti* one should perform *Homa* in the morning and then [offer] the Evening Oblation. The Morning *Homa* should be as usual, and the regulation, for the succeeding *Homa*, is also the same. (6)

After the expiration of the *Pournamdsa* (Full Moon-day) as well as that of the *Amavasya*, one should perform *Homa* on the day when worthy articles of offering and qualified priest would be available. (7)

I shall now describe how a *Homa* should be performed afterwards when a person being unable to offer oblations to the Fire, passes time fasting and being self restrained. (8)

Calculating the number of offerings [neglected] and placing them in full on a vessel one should duly offer them in excess to the others with *Mantrams*. (9)

When an expiatory *Homa* is to be performed with the *Vyahritis*, four offerings are known [to be offered] there as in the case of espousing a maiden. (10)

Or, it should be performed with the *Mantram*,—"*Ajñata*" etc., or a *Prajapatya* offering should be made. This is the threefold regulation of a *Prayaschitta*- (expiatory) *Homa*, according to the *Smriti*. (11)

If, on any occasion, a Sacred Fire comes in contact with any ordinary one,—one should offer oblations of

clarified butter with the *Mantram,—"Agnayé vivichayé"* (12)

If it comes in contact with lightning-flashes, one should offer oblations to the Fire with the *Mantram,—"Apsuman,"* [if it comes in contact] with a bad fire, one should offer oblations [with the *Mantram,—*] *"Agnayé s'uchayé"* (13)

If a Sacred Fire comes in contact with that consuming a house, a *Kshamavân Homa* should be performed by the twice-born [Similar is the procedure,] when it comes in contact with a wild fire If the heat generated by these two fires, touches the heart,—one should extinguish the generated one and enkindle the other which is detached Giri S'arma has said so (14—15)

One cannot perform a *Homa* for another, without offering, at least, one sacrificial fuel to one's own Fire But one may offer oblations for purifying the embryo till it is not born (16)

In every *Homa* for the Naming Rite, etc, *Loukika-*(ordinary) Fire [should be improvised], for a Fire consecrated by the father does not go to the son (17)

He, on whose Fire other's *Homa* shall be performed, should make a *Vais wânara Daivata-Charu* (sacrificial food), for that is his penance (18)

If another performs a *Homa* on one's own Fire, if one performs one's own *Homa* on another's Fire, if one fails to perform a *Pitri Yajña* or two *Vais wadéva-*rites, if one takes the newly grown rice without performing the new *Yajña*, or if one takes the boiled rice of a degraded caste,—one should make *Vais'wânara-Charu* (19—20)

In all the purificatory rites for his son, a father should offer *Pindas* (funeral cakes) to one's own father,

grandfather etc In his absence, [one should offer them] to the higher [manes] (21)

If in a *Bhútapravâchana* (a rite for the promulgation of a child) a wife, disabled by menstrual impurity, does not come near, what would the sacrificers do? (22)

The woman of the same caste who cooks rice in the kitchen should be made to make the *Pravachana*, or one should perform it with *Pranava* as said by Kátyáyana (23)

In a sacrifice in a *Vastu* (rite of adoration of the earth in holding by palms in making a *Stambha* (pillar) in making a *Kus a Vatu* in making a seat of *Kus a* and in spreading *Kus á* there is no limit of *Darbhas* (24)

CHAPTER XIX

HAVING made over the charge of the Sacred Fire to his wives and selected a sacrificial priest a Vipra may proceed to a foreign country One must not uselessly go to a foreign country nor should one live there for good (1)

When living in a foreign land one should mentally think of the daily rites after being purified and shorn of idleness and seated One should follow all [the rites] in proper time (2)

A woman devoted to her husband and seeking good fortune wealth and non widowhood should also humbly serve the Fire without any break (3)

One should engage in this rite a wife who has given birth to heroic sons, who carries out the behests of

her consort, is beloved, expert in business, speaks sweet words and is spotless (4)

If it cannot be performed by one, they (*i e*, the wives) should, either according to seniority or ability, severally or jointly, perform the rite, according to their own light and knowledge of the scriptures (5)

The seniority of women [is determined] by their good fortune, and that of the twice born, by their bearing The fame or asceticism of women does not lead to the gratification of their husbands (6)

The woman following the commands of her husband, who, like Umá, gratifies the Fire with manifold religious observances, attains to good luck in the next world (7)

The woman,—who even when bending low with humility, is disliked by her husband,—must have disregarded in a previous birth her husband, Umá and the Fire (8)

He, who rising up in the morning, sees a *S'rotriya* (one learned in the *Sruti*), a blessed lady, a cow, the Fire, as well as a person who maintains his Sacred Fire, becomes freed from all calamities (9)

He, who rising up in the morning sees a sinful wight, an unlucky woman, a degraded person a nude wight, and one whose nose has been cut off, is visited by Kali. (10)

What hell is there where a woman disregarding her husband out of stupefaction, does not go to? What sorrow is there which she does not know after attaining to a human birth with great difficulty? (11)

Is there any region which a woman serving her husband, does not attain? Again returning to this world

from the celestial region she becomes like an ocean of happiness (12)

What *Homa* is laid down for that person maintaining his Sacred Fire, who having a living wife wishes for other wives, for some reason or other? (13)

Homa should be performed with his own Fire and never with the ordinary one It is laid down that no rite of a person who has consecrated the Sacred Fire should be performed with the ordinary fire (14)

Till the seeing of Dhruva he shall have the *Homa* performed by another with six oblations Till he is not married there is no necessity of his own self (15)

The three forms of *Prayaschitta* (penetential rite) that have been spoken of before have been described by good men conversant with sacrifice as *Shat'alutikam* (16)

CHAPTER XX

A *Homa* should never be performed by the *Ritwik* and others in the absence of the married couple What is done in their absence becomes profitless (1)

By leaving aside the Sacred Fire and transgressing the limit if a person goes away with his wife and the time for *Homa* expires he shall have to deposit the Fire again (2)

If the Sacred Fire is mixed up with the fire that destroys a forest one should preserve it And when that fire is extinguished he should again consecrate it (3)

If one having many wives goes on superseding the eldest one some wish that the Fire should be consecrated again But this is not [the view of] Gotama (4)

Having cremated a becoming wife, dead before, with the fire of the vessel,—one should get himself re-married without delay [and consecrate the Fire again] (5)

A twice-born person, who is conversant with religious laws, should cremate a good-charactered wife of the same caste, who dies before, with the sacrificial vessel according to the *Agnihotra*-method (6)

One who, having his first wife living, cremates the second wife with the *Vaitánika*-Fire, is equal to the destroyer of a Bráhmaṇa (7)

Know him to be a *Brahmojjham* (abandoning the dignity of a Bráhmana) who renounces the *Agnihotra* (adoration of the Sacred Fire) on the death of his second wife. (8)

One must not abandon the Vedic Fire on the death of one's wife, but should perform all the rites therewith, as long as one lives (9)

Having made a golden image of his illustrious wife *Sítá*, the eternal *Ráma* celebrated many sacrifices along with his brothers. (10)

He, who any how cremates his wife with his own Sacred Fire, attains to womanhood and his wife attains *to manhood.* (11)

If a twice-born person be guilty of a heinous crime and if his wife be *dead or* living in another *country*, his son would be entitled [to maintain the Sacred Fire. (12)

If a wife, worthy of respect, being insulted by her husband, *dies before*,—she attains *to manhood* for three births, and the man becomes born as a woman (13)

In the rite of consecrating the Sacred Fire again, the former sex shall be as before. But the distinction is

face One who will set fire to the Fire shall neither have tears in the eyes nor be stricken with fear (9—11)

Making the sacred thread hang down towards the left part of the body over the right shoulder, controlling speech and facing the south and performing [all rites in that state] bending low one's left knee, and facing the Fire one should gradually lighten up the fire (12)

He should recite the *Mantram,*—'Thou wert created by him, may he, through thee, be born again; may he attain to the celestial region" (13)

When the master of a house is thus cremated, he gets over all his sins He who cremates his body, also gets praiseworthy children (14)

As a traveller, carrying his own weapon, traverses fearlessly the forest and reaches the appointed place, so a person, who consecrates the Sacred Fire, adorned with the weapon of a sacrificial vessel transcends all the regions and attains to Brahma (15—16)

CHAPTER XXII

THEREUPON without looking [at the Fire] all those who touch the dead body, should go to the water, bathe with their raiments on, rinse their mouths and offer water on the ground to the departed one (1)

Reciting the family and name, they should afterwards say —"*Tarpayami* (I offer water) Directing the tops of the *Kus'â* reeds towards the south they should separately [offer water] with sesame After having thus performed the watery rite completely and bathed and rinsed their mouths again, they shall be seated on a plot of ground covered with green grass, their followers saying —(2—3)

"All living creatures do not live for ever, therefore do not grieve Practise with care religion, for it will go with you (4)

"Foolish, indeed is that wight who seeks real essence in a man who is as unsubstantial as the trunk of a plantain tree and the water-bubbles (5)

"The earth the oceans and even the Deities run to destruction why would not then the region of the mortals, like unto a foam, meet with destruction? (6)

"What is there to repent for, if the body, which is known to be composed of five [substances], is again reduced to five [original substances] under the influence of physical actions? (7)

"All collections meet with destruction all elevations meet with fall all unions meet with separation, and every life ends with death (8)

'A departed person losing all control, eats the phlegms and tears discharged by kinsmen Therefore none should weep but [all] must perform the rites with care (9)

Having been thus accosted, they should return home preceded by younger persons Others (but kinsmen) would get themselves purified by bathing, touching the fire and drinking clarified butter (10)

CHAPTER XXIII

THE assignment of vessels for a person who has deposited the Sacred Fire should be made thus In this, there is a special regulation mentioned in the *Sútrás* about the black antelope skin, etc (1)

If one dies in a foreign country, his bones should be brought, soaked with clarified butter and cremated, covered with wool The assignment of vessels should be made as before (2)

If the bones are not procurable, leaves, to the number of bones should be burnt according to the regulation spoken of, impurity lasts till then (3)

If a person, who has deposited the Sacred Fire, is accidentally affected with a heinous iniquity, his son and others should maintin the Fire till his sins are not dissipated (4)

If after committing a sin, a person dies without performing the penetential rite, his Household Fire should be extinguished, and the *S'routa* Fire, together with the ingredients, should be thrown into the water (5)

Or he should throw them both into the water, for Fire originates from Water or he should give the Vessels unto a Vipra or [he should] burn, or throw, them into the water (6)

A woman, wending a righteous way, should be cremated in this way but the *Mantram*, for putting the Fire, should not be recited in her case, such is the determined conclusion [of the *Smriti*] (7)

With that Fire, one should cremate one's wife, if she had not proved [herself] independent [of her consort], or degraded [herself] After that the vessels should be consumed separately near [the funeral pyre] (8)

On the next or on the third day, the depositing of bones should take place The regulation relating to that, as laid down by the *Rishis*, should now be spoken of (9)

Having finished bathing as before, wearing the sacred thread over the right shoulder and under the left

arm and abstaining from speech —one should soak the bones with cow milk (10)

Having taken up the bones from ashes with the branches of a *S'ami* or a *Palasa* tree one should soak them with clarified butter made of cow milk and then sprinkle them with scented water (11)

Having placed them inside an earthen vessel one should encircle it with thread Then digging a hole on a sanctined spot one should place them in that hole facing the south (12)

Then filling up the hole with earthen balls and corals one should perform thereon the remaining portion of the rite that should be performed in the morning (13)

Such is the rule of cremation for a deceased person who had not deposited the Sacred Fire fire should be put [to their funeral pyre] like that of women What has [already] been said should now be dwelt on [at length] (14)

CHAPTER XXIV

In a state of impurity all rites beginning with the *Sandhyâ* should be renounced A *Homa* with dried rice or fruits may be performed in the *S'routa* Fire (1)

One should offer *Akrita* (raw corn), in its absence *Krita Krita* (rice) or *Krita* (boiled) according to the regulations obtaining at the rite of first taking the boiled rice (2)

Odana S'aktu (kinds of cakes) etc, are called *Krita* rice, etc, are called *Krita Krita* and *Vrihi* etc are called *Akrita* —the learned speak of these three classes of offerings (3)

When any such [preventive] cause appears, as impurity, residence in another country, inability, or partaking of food at a *S'râddha*,—one should have the *Homa* performed by another. (4)

A Brahmachârin should not renounce his own work even in a state of impurity, [an impurity would not be an impediment] in a sacrifice after initiation or in the performance of a distressing penance (5)

Even on the demise of the father, they are not affected by any impurity The impurity of a Brahmachârin takes place after the performance of his religious rite or lasts for three days (6)

The *S'râddha* of a *Sâgnika* would take place on the eleventh day after the cremation But the annual *S'râddha*, one should always perform on the day of death (7)

Twelve monthly *S'râddhas*, the first *S'râddha* after the death, two six-monthlies, and the *Sapindîkaran*—these are the sixteen *S'râddhas* (8)

[The first] six-monthly *S'râddha* should take place either one or three days previous to the day of death. And the annual *S'râddha* forming the [second] six-monthly, would also take place one or three days previous to the day of death (9)

The first fifteen *S'râddhas* should be performed for one who has no son; and the other also should be performed on one day in the year [The *Srâddha*,] for the one who has a son, should always be performed * (10)

The husband of a woman having no son, shall not perform [the *Pârvana-S'râddha*] for her, nor shall a

* The Commentator Raghunandan has given a different interpretation of this couplet. He says —'The first fifteen *S'râddhas* and the annual *Ekoddishta S'râddha* should be performed for a sonless man or woman

father do it for the son, nor the eldest brother, for the younger (11)

Having duly performed the *S'râddha* on the eleventh day, a son who has deposited the Sacred Fire, should subsequently perform the *Sapind'a* for his father or mother (12)

After the *Sapind'ikaranam*, one should not perform a *S'râddha* every month according to the *Ekoddishtha*-regulation But Gotama says one should do it (13)

Leaving off the [*S'râddha* to be performed for] agricultural operations the first sixteen *S'râddhas* and the annual, there shall be six *Pind'as* in the subsequent ones This is the rule (14)

In the offering of the *Arghya*, in that of unending water, in that of *Pind'a*, in *Avanéjana* (sprinkling water on the *Darbha* grass at a *S'raddha* ceremony) and in reciting *Swadhâ*, there shall be the stoppage of the ritual (15)

The *S'râddha* and other good offices should not be performed for them, who were punished (*i e*, killed) by the Brâhmanás, and for whom no cremation has been done (16)

CHAPTER XXV

IN the collection of *Mantrams*, the five "*Agné*" etc, should be recited by those who seek brevity Twenty *Mantrams* are necessary in its application (1)

"Vâyu [should be used,] instead of "Agni" The word 'Chandra' and "Suryya" should be understood And understanding all in the fifth *Sutra*, each *Mantram* should be recited four times according to the *S'ruti* (2)

In the five *Mantrams* of the first group of five, shall occur the expression,—'*Papí Lakshmih*' Those, conversant with sacrificial rituals, know it so (3)

In the second group, shall occur [the word] "*Patighní*," in the third, "*Aputraká*," in the fourth, "*Apasavya*" These are the twenty oblations (4)

In the *Dhriti Homa* as well as in the eight *Gonáma-Homas*, one should not use ["*Swáhá*," with the fourth declension], in the "*Gonáma Homa*," one should offer oblations with "*Aghna*,' instead of the fourth declension (5)

The hidden leaves on the top of the branch of a creeper, is described as *S'ungá** According to the *S'ruti*, a chaste woman, observant of a vow and an unworthy Bráhmana [should buy it] † (6)

Sálatu is mentioned for indigo, and *Granthah* is used for a *Stavaka* The hairs on both sides of the head, are called *Kapushnika*, those on the back, are called *Kapuchchhalam* (7)

Salali means the pointed sticks of a porcupine, and *Viratara*, an arrow Sesame and rice, boiled together, passes by the name of *Krishara* (8)

In the Naming Rite—the word *Muni*, *Vasu* and *Pis'acha* should always be used in the plural number And *Yakshas*, the *Pitris* the *Vis'wedevas*, the guests and other Divinities should be treated with oblations (9)

In the *Homa* rites of Planets beginning with Lunar Mansion called *Krittika*, of those beginning with Snake (*Rohini*, etc.) of those beginning with *Vis'ákhá* (the

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* The Sheath of a young bud

† In the *Gobhila Sutra* there is a regulation about the purchase of the *S'ungá* Katyayana has explained the term and mentioned the names of persons who should buy them

sixteenth Lunar Mansion consisting of two Stars) of those beginning with *A s dd'a* (the twentieth and twenty-first Lunar Mansions) of those beginning with *Dhanishtha* (the twenty third Lunar Mansion consisting of four Stars) and of those beginning with *As'wini* (the first of the twenty seven *Nakshatras* or Lunar Mansions consisting of three Stars)—one should offer oblations with the plural number Dual should be used for the remaining two pairs and singular for the rest (10—11)

Amongst the Deities [presiding over the Planets], the Serpent the Air the Water the *Vis wádévas* and the *Pitris should be offered oblations with the plural* number (12)

Being ordered by his preceptor in the performance of a religious rite a Brahmachárin should follow his behest by saying— *Vad am* (well) or *Om* (yes) (13)

Till the [final] bath the shaving of the head—except the tuft of hair on the crown should be done by a Brahmachárin if he has not taken the vow of a lifelong celibacy (14)

He must not remove the dirt of his body—except in a calamity must not sport in water, nor should he wear ornaments And like a rod he should take his bath (15)

How should one offer oblations when the Deities are adverse? Having performed the penetentiary *Homa*, one should again offer oblations in due order (16)

If on any occasion one performs a purificatory rite after the proper time is over *he should* perform *Homa*, on all these occasions destructive of sins (17)

The *Vaishwánara Charu* is laid down as the penance for him who without performing the new sacrifice, eats the boiled rice of new crops, even out of ignorance (18)

CHAPTER XXVI

How should the *Charu* (sacrificial food) be made,—in the rite of the combination of *Charu* in a sacrifice attended with cow slaughter, in the rite of the dedication of a bull in a Horse-Sacrifice, on the Full Moon day in the month of S rávana, in the evening and at the commencement of agricultural operations? How should the presentations of offerings and libations to the Fire be made, in all those rites? (1—2)

Proportionate to the number of Divinities, offerings should be taken up separately Twice they should be taken up silently, and *Homa*, performed separately (3)

[And] the quantity of the *Charu* would be such as will leave some remnant after the completion of the *Homa* as mentioned in a particular rite (4)

In the rite of the combination of *Charu* and in that at a sacrifice for the *Pitris* one should perform *Homa* with a *Mékshana* others say —that [a *Homa*] should be *Upastirna*, (*i e*, clarified butter should be poured into a *Sruva* vessel with the *Sruk* or sacrificial ladle) and *Abhigharita (i e* accompanied with the pouring of clarified butter) (5)

The time and regulation about the dedication of a bull has been described in brief, by Kátyáyana Since Gobhila has not spoken of it (6)

The universally received time, for a Cow, and a Horse, Sacrifice, as well as for the rite of *Prastararohana* (getting upon a rock or bed), has been mentioned in some other book of instructions (7)

The regulation in another book of laws, is, that the

time for a Cow-Sacrifice, is the day of *Márgapálya*, and that for a Horse-Sacrifice is the *Nirájana*-day* (8)

Some say that the Sacrifice for the New [Rice] should be performed in the autumn or in the spring Others say [that it should be performed] when the paddy is ripe; forest-recluses should perfom it when *S'yámáka* crop is ripe (9)

In the rites to be performed on the Full-Moon-day in the month of A s'wina, in agricultural rites, in the worship of the Deity of the household,—the sacrificers, conversant with the secrets of sacrifices, lay down the following *Homa* (10)

The *Smriti* enjoins that two, five and two oblations should be offered, in order, with clarified butter The remaining oblations should be made with clarified butter. So Kátyánana has said (11)

Milk, according to others, curd mixed with clarified butter, is called *Prishátaka* By obtaining that, one should make *Páyasa-Charu* (12)

The holding of the seven herbs, namely, *Vríhi*, *S'áli*, *Mudga*, wheat, mustard, sesame and barley, dissipates all sins (13)

The purificatory rites of men have been remembered by Gotama and other Rishis Then all the *Ashtaka*-rites should be performed in due time (14)

The twice born person, who performs, even once, the *Ashtaka*-rites, becoming the sanctifier of the row, goes to regions pouring clarified butter (15)

* A kind of military and religious ceremony, performed by kings or generals of armies in the month of A s wina before they took the field, (it was so to say, a general purification of the king's Purohita, the ministers, and all the various component parts of the army, together with the arms and implements of war by means of sacred *Mantrams*)

He,—who, being engaged in a religious rite, serves the Fire, in a purified state, even for a day,—lives in the celestial region for a hundred days by the fruits thereof (16)

He,—who, having consecrated the Fire, does not perform sacrifices in honour of the Deities, after giving them hopes,—that repudiator of the Deities, is called *Nirâkriti* (repudiator) (17)

CHAPTER XXVII.

THE *S'râddha*, that is performed at the commencement of a rite, the sacrificial present, that is given at the end, and the second one that should be performed on an *Amâvasya*, is called *Anvâharyya* * (1)

In *Ekasadhya* (capable of being performed by one) *Homa*, there is no spreading of the *Kus'â*, no sprinkling of water round the Sacrificial Fire, and no *Udgâsâdanam* (obtaining of water), for, it is known as *Kshipra* (quick) *Homa* (2)

One should offer oblations with curd or milk in the absence of *Vrihi* and barley in its absence, with rice-gruel and in its absence with water (3)

Having recited the *Roudra*, *Rakshasa*, *Pitrya* and the enchanting *Mantram*,—one should, touching one's own body, touch water (4)

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* The *Nandimukha S'râddha* is called *Anvahâryya* because it is performed after the adoration of the *Mâtris* A *dakshinâ* is so called because it is offered at the termination of a religious rite And the *Amâvasya S'raddha* is so called, because it is performed after the adoration of the departed Manes

If one is seen offering bones in the quarters presided over by the Moon or the Varuna then offering oblations, with *Vyâhritis* —one should administer punishment unto the twice born (5)

He —who makes offering of salt, honey meat or any saline substance must take his meals after fasting He must not take any thing in the night (6)

If the sacrificial priest and offerings not being available the Evening *Homa* is not performed in its proper time —it may be performed in the next morning before the hour of the Morning *Homa* But it should be done after the celebration of the penetentiary *Homa* (7)

The hour of the Morning *Homa* extends till before that of the Evening *Homa* The time for a *Darsa* extends till before that for the Full Moon day *Sraddha* and that for the latter till before the hour for *Darsa* (8)

Failing to perform the *Vais vadéva* rites one should remain fasting for the day and night Then performing the penitentiary rite one should again undertake the rite (9)

The two *Homas* (Morning and Evening) and the *Darsa* and *Pournamasi* rites being not performed one should again deposit the Sacred Fire Such is the deliverance of Bhárgava (10)

One who has not studied the Rig *Véda* is called *Mánava* a black antelope is called *E ah* according to the *Smriti* (of Gobhila) a white coloured deer, is called *Ruru* and a stake is called *Sumarah* (11)

A Bráhmana s *Danda* a staff given to a twice born person at the time of his investiture with the sacred thread should be made in size extending up to the end of hairs *that of a Kshatriya up to the fore head* and that of a Vais ya up to the nose (12)

They shall be all straight, without knots, handsome to look at, unproductive of anxiety to men, covered with bark and unsullied by fire (13)

The superiority of a cow is spoken of by the Brâhmanâs and is mentioned in the *Vêdas.* There is none superior to her; and a cow is, therefore, called *Vara* (14).

In all those rites, at the termination of which no sacrificial present is mentioned, a cow or a raiment should form the presents unto the preceptor. (15)

Exposition at an improper place, recitation in parts and erroneous teaching, bring about the rejection of a *S'ruti* (16)

The Annual-*Upâkarman** and *Utsarga,*† duly performed by the twice-born, increase afresh the power of the *Vêdas* (17)

Whatever rite the twice-born, even sportively, perform by the help of the *Vêdas* not rejected, always yields for them *Siddhi* (supernatural powers) (18)

Having duly instructed the pupils in the three *Rich-Mantrams—Gayatrí, Gâyatra* and *Vârhaspatya,* a preceptor should begin the *Upâkarman* of the *S'ruti* (19)

In the *Samhita* (of the *Vêda*), there are, in order, twenty classes of metres With the first *Mantram* composed in each metre, he should perform *Homa* for all those *Chhandas* (20)

With the subsequent portions of the *Charchchâ-* (Recitation) *Mantrams,* he should perform *Homa* for

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* A ceremony performed before commencing to read the *Vêda* after the monsoons

† The rite performed at the completion of the study of the *Veda*

hymns the *Brâhmana* (portion of the *Védas*) and the *Angas* (the six auxiliary parts of the) *Véda* (21)

CHAPTER XXVIII

BARLEY is called *Akshata*, when fried it becomes *Dhana*, *Vrihi* rice when fried is called *Lâja*, and a pitcher is called *Svâi dika* (1)

For the six months when the Sun is in the southern solstice, a wise man should not study the subsequent mysterious subjects and the *Upanishads* (2)

A person conversant with religious science should study during the northern solstice after performing the *Upakarman* rite *Utsarga* (terminating rite) should be performed on the Full Moon day either in the month of S rávana or of the Bhádra (3)

One should not marry a woman who has not auspicious marks who has profuse hairs on her person, and who is born of a woman giving birth to a single child (4)

Three attached footsteps pass by the name of *Prakrama* in the *Smriti* It is mentioned by the *Adhvaryyu* in all the *Smâratta* and *S routa* rites (5)

One should offer oblations of food facing the quarter in which [they should be placed] *Nyañcha Karma* (lying on the face) should not always be performed in all those rites [that are celebrated] [in the month of] S rávana (6)

The oblations at the end of a *Vali* (food offering) and *Agnipranayanam* (fetching the Fire) would not take place every day But *Ulmukha* (torchlight) must always be done (7)

All are entitled to the *Mantram* for despatching *Prishátaka* (milk mixed with ghee) and for eating the new boiled rice left after offering it to the Fire (8)

If Bráhmanás are not near at hand, [the sacrificer] should himself look at the *Prishátaka* Even in a New Sacrifice, one should partake of the residue of the clarified butter (9)

All the jujube branches are called *Kalatavya* Conch-shells grown in a sandy soil, are known in the *Smriti* as *Játas'ila* (pitumen) (10)

When with the destruction of a rock a precious stone is destroyed, one should, collecting it, purify the same He should not wait for the *Agraháyanic* rite (11)

If the *S'ravaná* rite is stopped for some impurity consequent upon birth etc one should completely perform the *A'graháyanic* rite except the offering of the *Vali* (12)

Thereupon one should lie down on one's own bed, either for a month, half a month seven nights, three nights or for a day, or immediately (13)

After that, one should not use *Mantrams* Nor should one follow the rules governing the Room in which the Fire is deposited No new cloth should be spread nor should there be any mention of the south or the sides (14)

If they are very strong then even when the rite is begun in Agraháyana, one should sprinkle two pitchers with water reciting the *Mantrams* all the while One should recite the *Mantrams* at every pitcher (15)

A small impediment has been mentioned by many in the *Smriti* as an obstacle *Prána Sammita*, etc. has been described as an impediment by Vas'istha (16)

When there is a contradiction of words, the deliverance of the majority is considered as an authority Where evidence is of equal weight, reason is described as an authority (17)

A palm is called *Triyamvaka*, the head is called *Apupah*, a ball is called *Palas'a*, and powdered iron is called *Chivara* (18)

In some places, one should touch with the forepart of the Nameless finger, and in some places one should consecrate with *Mantrams* by merely looking at them (19)

CHAPTER XXIX

In all the rites the *Srotas* (stream) of animals should be sprinkled with water quietly by a bunch of *Kus a*, according to one s desire The two vessels made of *Palis'a* are for keeping the marrow (1)

The seven apertures in the head the four udders the navel the hip and the anus are the fourteen *Srotas* of a cow (2)

The hoof is for cutting flesh Having collected the entire quantity of marrow according to the rules of learned men one should perform *Homa* and then terminate the *Mantrams* (3)

The breast the tongue, the lap, the bones, the two kidneys, the anus the udders the hip the shoulder the testes and the sides, are spoken of as the limbs of an animal (4)

In number the *Avadinam* (cutting into pieces) is eleven, as there are eleven limbs But it is sometimes

fourteen, as there are two kidneys, two sides and two testes (5)

As somehow or other the injunctions of the *S'ruti* must be carried into effect, so there should be eight *Rik-Homas*, even when the *Charu* sacrificial food) is prepared with a goat. (6)

Proportionate to [the number] of *Ávadánas* that one would have made on animals were they available, *Pindas* of rice boiled with milk, should be made in the absence of animals. (7)

In the absence of animals, one should make a liquid food of rice, milk and sugar boiled together for *Uhana*-curry; and similarly, in the *Anvashtaká*-rite. (8)

Some learned men speak of the superiority of the offering of *Pindas*; for, it is seen that, at holy places, chiefly at Gaya, merely *Pindas* are offered. (9)

Other great *Rishis* speak of the superiority of feeding; for, it is seen that, great care is taken in examining the Bráhmanás (10)

The regulation of an *A'ma-S'ráddha* (i.e., one performed with raw materials], is that [it should be done] with *Pindas*. The study of the *Védas* is forbidden in the case of taking food at a *S'ráddha*, and in that of listening to the *S'ráddha*-regulations. (11)

I have arrived at this conclusion, after having collected the opinions of learned men Since there is the superiority of both the rites, therefore this is the aggregate opinion (12)

The sprinkling of an animal with water in *Pitri*-rites, should be done by one wearing the sacred thread over the right shoulder and under the left arm. And one should offer *Charu* by wearing the sacred thread under the right arm. (13)

The collection of *Avaddnam* and not that of any thing else is for establishing the superiority The offering of oblation is the superior part, the remaining portion is but an ordinary affair (14)

Any elevated place is called *Dvipa*, any place covered with green grass is called *Ishtakd* in the *Smriti* Any watery place is called *Kilna*, and that which is distant from a pool is called *Maru* (15)

The gate, the window the pillar the earth, the plinth and the last corner should have no holes, nor should the gate of the house have any holes and it must be in the possession of the A ryyas (16)

In it *Vrihi* is called *Vas angamá*, and barley is called *S'ankha*, reciting the name by such a one, one should offer oblations like those of a *Kshipra Homa* (17)

Arghya is formed by the collection of fried paddy, flowers water and scents And *Madhuparka* is formed by the combination of curd and honey (18)

With a belmetal vessel one should pour *Arghya* into the palms of a venerable person One should also dedicate *Madhuparka* placed in a belmetal vessel and covered by a belmetal vessel (19)

THE END

VRIHASPATI SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A., M.R.A.S.,

Rector, Keshub Academy,
Author of the English Translations of the Râmâyana, Mahâ-Bhârata, Srimadbhâgavatam, Mahânirvâna-Tantram, Harivams'a, Agni Purânam, Mârkandêya Purânam, &c., &c.

Calcutta
PRINTED BY H C. DAS, ELYSIUM PRESS,
40, NAYAN CHAND DUTT'S STREET.

1907.

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[*Vrihaspati Samhitâ*]

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[*Vrihaspati Samhitá*]

VRIHASPATI SAMHITA'.

HAVING celebrated a hundred sacrifices [and] completed [them] with profuse presents, King Indra accosted Vrihaspati, the foremost of orators, saying,— (1)

"O lord, by what gift happiness is always multiplied? Tell me, O thou of great asceticism, of that, which, being given, yields most precious fruits" (2)

Being thus accosted by Indra, the greatly wise Vrihaspati, the master of speech and the priest of the Celestials said,— (3)

"O Vásava he who makes gifts of gold, cow and lands, is freed from all sins (4)

"Gold silver raiment diamond and precious stones, are all given by him who gives away lands (5)

"By giving away furrowed lands, capable of germinating seeds and filled with corns one lives gloriously in the celestial region so long as the solar rays remain in the three regions (6)

"By making a gift of land even of the measurement of a *Gocharma* one is purged of any sin he commits under the distressing pressure of limited means of livelihood (7)

"A plot of land thirty rods of ten cubits in length and ten such in breadth, is called *Gocharma* [The gift of such a land yields] great fruits (8)

"Or the plot of land where a thousand kine having given birth to young ones, may live comfortably is called *Gocharma* in the *Smriti* (9)

"By making gift of a land unto a Vipra endued with accomplishments, asceticism and self controlled, one

enjoys the un-ending fruits thereof, so long as the earth girt by the occean exists (10)

"As seeds, scattered on the surface of the earth germinate; so virtue, acquired by the gift of lands, multiplies (11)

"As a drop of oil, thrown into water, spreads itself; so the virtue of the gift of lands, multiplies itself in every corn (12)

"The giver of rice becomes ever happy; and that of raiments, beautiful The man, who makes gifts of lands, becomes always like a king (13)

"As a milch-cow rears its calf by discharging milk, so, O thousand-eyed Deity the land, given away, multiplies the prosperity of the giver (14)

"[By giving away lands, one comes by the fruits of the gifts of] conch-shell, house umbrella, animate and inanimate objects, and elephants The fruit of the gift of lands, O Purandara comprises various virtues and the celestial region (15)

"The Sun, Varuna Vishnu Soma Fire God, and the Divine Holder of the Trident (S'ivá), gratify the giver of lands (16)

"The fathers vaunt and the grandfathers become gratified, [and say,—] 'A giver of lands is born in our family He will become our rescuer' (17)

"The gifts of kine lands and learning are spoken of as supreme gifts They forsooth, rescue the giver from all sins (18)

"The givers of clothes, go [to the other region], being covered therewith And those, who fail to do so, go nude The givers of food, go there, gratified [with food] And those, who do not make gifts of food, go hungry (19)

"All the departed Manes, afraid of hell, seek it, thinking —'The son who will go to Gayá would be our rescuer' (20)

One should desire for many sons for if one happens to go to Gayá or one happens perform a Horse Sacrifice, or to dedicate a *Nila* bull (21)

"The one, the upper part of whose tail is dark blue in colour, whose hoops are twany coloured, and whose horns are white is called a *Nila* bull (22)

'If that *Nila* bull having a twanty coloured tail goes about eating grass the departed Manes [of the giver], remain gratified for sixty thousand years (23)

"If the mud upraised from the bank exists on its horns, the departed Manes of the dedicator repair to the most beautiful region of *Soma* (24)

"Formerly [this earth [belonged] to Yadu Dilipa, Nriga, Nahusha and other kings and in future it will go to others (25)

"This earth was given away by many kings Ságara, and others But the fruit belongs to him in whose possession the land exists (26)

'The perpetrator of sinful deeds —he who kills a Bráhmana, who kills a woman who kills his father, who kills a hundred or a thousand kine who seizes lands given away by his own self or by another —rots with his departed Manes by becoming a virmin in his own excreta (27—28)

'He who speaks ill of the gift of lands and he, who gives permission for stealing the same, goes to hell (29)

'The giver of land and the stealer of the same, reap the virtue or the sin and no one else Till the dissolution of the universe [the giver] remains upwards (*i e*

in the celestial region), and the stealer, downwards (*i e.*, in hell) (30)

"The first offspring of the Fire, is gold The daughter of Vishnu, is the earth A cow is the daughter of the Sun He who gives away gold cow, or the earth becomes the giver of the threefold regions (*i e* enjoys the fruits of such a gift) (31)

"[A part of] the earth extending over eighty six thousand *Yoyanas* being given away by one of one s own accord it gives everywhere all sorts of desired for objects (32)

' Both he —who accepts the gifts of lands and he —who makes such a gift —are the performers of pious deeds And they forsooth repair to the celestial region (33)

"The fruits of all the [other] gifts follow one birth but *those of the gifts of gold lands and a seven years* old maiden follow seven births (34)

"Thinking that I am the soul he who does no injury to the fourfold creations (those born of perspiration those born of eggs the vegetables and those born of the uterus) has nothing to fear of even when he is alienated from his body (35)

' Those men by whom a land is improperly stolen *or those by whom it is made to be stolen* —both the stealer and the orderer —destroy their seven generations (36)

"That wicked minded person stupefied by *Tamas* (disorganizing tendency) pilfers a land or makes another do the same is killed by Varuna s noose and is born in the species of the feathery tribe (37)

If denying the gift, one pilfers a land belonging to

a Bráhmaná, his three generations are destroyed by tears shed [by such a Bráhmana] (38)

"The stealer of lands is not purified by [the gift of] a thousand of wells and tanks by [the celebration of] a hundred Horse Sacrifices, and by the gift of a *Koti (ten millions) of kine* (39)

"He, who wrongly possesses a cow, a piece of gold, or a plot of land half a cubit in measurement, lives in hell till the hour of final dissolution (40)

"*One meets with destruction by wrongfully possessing* a boundary land, measuring even half a cubit By obstructing a roadtrodden by kine or the village road, or the cremation ground and striking the kine, one remains in hell till the final dissolution Vyása's deliverance is that one should sow corns in a barren place, dig wells in a waterless place The false accusation of a maiden destroys five generations, and that of a cow, ten (41—43)

"The false accusation of a horse, destroys a hundred generations, *that of men (i e, servants), a thousand* Those born and those who will be born in the family of one who utters a falsehood for gold are destroyed (44)

"To speak false for land, destroys all Therefore, one should never utter a falsehood for land One should never cherish an inclination for a Bráhmana's property, even if his vital breath comes up to the throat (45)

"That dreadful poison has no medicine and no physician Poison is no poison, but a Bráhmana's property [verily] is spoken of as poison (46)

"Poison kills only one man [who takes it] but a Bráhmana's property destroyes even his son and grand-

son One can digest iron, powdered stone and even poison (47)

"What man, in the three regions, can digest a Bráhmana's property? A Bráhmana's anger is a weapon, a king's hand is a weapon (48)

"A weapon destroys only one man, but a Bráhmana's anger, the entire family The Bráhmanás have thus ire for their weapons, and Hari (Vishnu) has the discus for his weapon (49

"[A Bráhmana's] anger is fiercer than the discus, one should not, therefore, make a Bráhmana irate Those destroyed by fire or the Sun, may grow again (50)

"But there is no re growth for him, who has been destroyed by a Bráhmana s ire Fire destroys [an article] by its power, and the Sun, by its rays (51)

"The king consumes [a person] with the rod of chastisement, and a Vipra with anger That wealth which creates a desire for a Bráhmana s property and hankering for what is dedicated to a Deity, leads to the destruction of one's family and self The theft of a Bráhmana's property, Bráhmanicide the pilfering of a poor man's wealth, and that of a preceptor s or a friend s gold, afflicts one even if one is stationed in the celestial region The sin attached to the stealth of a Bráhmana's property, is never dissipated (52—54)

If one hides that sin it will get wind elsewhere The weapons [bought] and the soldiers fed by a Bráhmana's wealth are destroyed in a battle like water in sands O Vasava O foremoost of the Celestials, eternal is the gift that is made unto a person who is well read in the *Védas*, born in a good family, poor, contented, humble, given to the well being of all creatures, who studies the *Védas*, performs penances,

has acquired knowledge and controlled the senses As milk, curd, clarified butter and honey, placed in a raw earthen vessel, are destroyed for the defect of the vessel, so an ignorant man, who accepts cows, gold, raiment, food, land and sesame, is consumed like a wood If an ignorant person lives in one's own house, and one *vastly read in the S'ruti at a distance,—presents should* be made unto the one who is master of the *Véda* There is no sin in superseding the ignorant wight A learned person, O Vásava rescues the family by seven and seven (*i e*, seven generations upwards and seven downwards) (55—61)

"He, who excavates a new tank or reclaims an old one, lives gloriously in the celestial region after rescuing his entire family (62)

"He, who reclaims old tanks, wells, pools, forests and gardens, enjoys the same fruits of the original maker (63)

"The person, O Vásava, in whose tank water exists *even in the summer* season, never comes by any distressing condition (64)

'O foremost of the kings, the person, in whose tank on this earth, water exists even for a day, rescues seven generations upwards and downwards (65)

"By making gifts of lamp one becomes of a handsome body By making gifts of edibles, one acquires memory and intellect (66)

"If, after perpetrating iniquitous deeds one gives food unto one soliciting the same and especially unto a Bráhmana, one is not affected by the sin [thereof] (67)

"[The sages] call him the destroyer of a Bráhmana, who, when seeing lands, kine and wives of one, forcibly

taken by another, does not communicate [the matter unto the master] (68)

"If a king, on being communicated by the Bráhmanis, oppressed by anger, does not save them, him also, they call the destroyer of a Bráhmana (69)

"He, who, out of stupefaction, puts impediments in an impending marriage, sacrifice or gift, O Vásava, is born as a vermin after death (70)

Wealth is multiplied by a gift, and life [is prolonged] by the protection of lives By abstention from injury, one enjoys the fruits [thereof in the shape of] beauty, prosperity and freedom from diseases (71)

"By partaking of fruits and roots one attains to the adorable celestial region along with the dwellers therein By fasting, one enjoys a kingdom and happiness everywhere (72)

'[The acquisition of] kine, etc, [is the fruit of] initiation, One, by living on grass attains to the celestial region One, by bathing three times [a day] acquires women and by drinking air only [and dying thereby], one reaps the fruit of a sacrifice (73)

"A kingdom does not accomplish what [is gained by] a twice born person who bathes daily adores the Sun, and recites the *Mantrams* at the two periods of junction. One attains to the celestial region by meeting with death while fasting (74)

"Entering into a fire by being self restrained, one lives gloriously in the region of Brahmá He, who returns precious stones, comes by creature comforts and sons (75)

"He, who fasts lives, for good, in the celestial region He, who always lies down on one side, comes by a desired for condition (76)

"He, who resorts to a hero's seat, a hero's bed and a hero's place, has eternal regions and desired for objects (77)

"By performing fasting, initiation and water sprinkling for twelve years, one attains to a region superior to that of heroes (78)

"By studying all the *Vedas*, one is immediately freed from sorrow He, who performs sanctifying religious rites, lives gloriously in the celestial region (79)

"The twice born, who study the holy deliverance of Vrihaspati, have these four, *viz*—longevity, learning, fame and strength, multiplied" (80)

THE END

DAKSHA SAMHITA.

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'DAKSHA SAMHITA'.

CHAPTER I

THERE was a patriarch named Daksha who was acquainted with the true import of *Dharma* (religion), *Artha* (worldly profit) the foremost of all those conversant with the *Vedas*, and a perfect master of all forms of learning (1)

Creation, universal dissolution, preservation and destruction take place of themselves and the soul abides in Brahman (2)

A *Brahmacharin* (religious student), a *Grihastha* (householder), a *Vanaprastha* (forest recluse) dna a *Yatin* (hermit)—for all these, Daksha wrote his Institutes (3)

As long as a boy does not attain to the age of eight, [he is known] as a new born babe He is to be known as an embryo, the difference [only] being that of his individuality (4)

In the period [that is during the period] that he is not invested with the sacred thread, there is no sin in a food and an interdicted edible in drink, in what should be spoken or not, and in falsehood (5)

By doing forbidden deeds, after being invested with the sacred thread, one commits a sin As long as he is not sixteen years old, he is not entitled to follow an established rule or practice (6)

As long as one studies the *Vedas* and follows the Vedic observances, he is called a *Brahmacharin* Thereafter, on being bathed, he becomes a householder (7)

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Two classes of *Brahmachārin* have been mentioned by the wise in the *Smṛiti* The first is *Upakurvānaka* (a Brāhmana, in a state of pupilage, who wishes to pass on to the state of a householder), the second is *Naishthika* (one who leads a life of perpetual celibacy (8)

He,—who after having adopted the life of a householder, becomes a religious student again,—is neither a *Yatin* nor a *Vānaprastha*, but he is divorced from all the *A's'ramas* (9)

A twice born person should not live, even for a day, without following any order If he lives without following an order, he is required to perform a penitential rite (10)

He,—who, divorced from an order, engages himself in recitation, or in the performance of *Homa*, or in making gifts, or in Vedic study,—does not reap the fruit thereof (11)

The three orders should be followed in due succession, and not in a reverse course There is none more sinful than he who follows them in a reverse order (12)

A *Brahmacharin* is marked by a girdle, a black antelope skin and a staff a householder, by the sacrifices for the Deities, etc, and a forest recluse, by the presence of nails and hairs And a *Yatin* [is known] by a threefold staff These are the different characteristic marks (13)

He, who has none of these marks, is no follower of an order, and he is required to perform a penitential rite The order of the above mentioned rites has not been spoken of, nor has the time [of those rites] been recorded, in the *Smṛiti*, by the Sages (14)

Besmeared with sweat and perspiration, one gets up from the bed. Therefore without bathing, one must not perform any religious rite, such as, the recitation of the *Mantrams*, the celebration of *Homa*, etc. (9)

If a Vipra, getting up from the bed at dawn, takes his daily bath early in the morning for three years, he has the sins of his entire birth dissipated. (10)

Bathing in the morning, at the period of conjunction when the Sun rises, is equal to the [penitential rite of] *Prājāpatya* in the destruction even of mighty iniquities. (11)

The *Rishis* highly speak of early bathing in the morning, for it yields fruits seen and unseen. One who bathes in the morning with his soul purified is entitled to perform all, such as, the recitation of the *Mantrams*, etc. (12)

It is said that one should rinse the mouth after bathing. By performing the *Achamanam* (rinsing), according to the following regulation,—one attains to purification. (13)

Having washed both the hands and feet one should drink water thrice after seeing it carefully. Then one should rub the mouth twice with the thumb curved a little. (14)

Having sprinkled his two feet completely with water, one should touch one's limbs with the fingers. Thereafter, one should touch the two nostrils with the thumb and the forefinger. Sprinkling water thrice, one should touch one's face. Then sprinkling the feet completely with water, one should touch the limbs. (15)

Thereafter, one should touch the nose with the thumb and the forefinger. And with the thumb and the name-

The *Rishi* (Saintly Author) is Vis'vámitra and the metre is *Gayatri* Sávitri is thus qualified In the fifth part of the day, due divisions should be made (41)

[Divisions of food should be made] for the departed Manes, the Deities the mankind and the insects, etc Such is the deliverance [of Daksha] Since a householder gives daily sustenance unto the Deities, the human beings and the bipeds, the order of a *Grihastha* is, therefore the foremost of all *A s ramas* The order of a householder is spoken of, as the source of the three other *A s ramas* (42—43)

That being deteriorated the other three also become subject to decay A trunk has the root for its life, the branches have the trunk, and the leaves have the branches [for their life] (44)

The root being destroyed all these meet with destruction A householder should therefore be protected with every care (45)

He is to be reverenced and adored by the king and the three other castes [except the Bráhmana] He is is called a householder who performs the duties of the order A householder [does not become a householder] by [merely possessing] a house (46)

A man,—neglecting his own duties and failing to bathe, offer oblations to the Fire, recite the *Mantrams* and make gifts—does not become [a householder] by [merely having] a son and a wife (47)

By being indebted to the Deities and others,* one

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* This refers to the various debts which a man is to satisfy The debt to the Deities one satisfies by performing religious rites, the debt to the departed Manes one satisfies by performing the *Sradaha* the debt to the *Rishis* one satisfies by making religious studies, and the debt to mankind, one satisfies by feeding them

goes to hell One who eats alone is the taker of food, while the other [who shares it with many] is the feeder of others (48)

[The difference between these two is —] He who only takes food for himself [lives alone for himself and] *does not feed others He — who makes allotments [of* food unto the guests] is forgiving compassionate, devoted to the Deities and guests —is a pious house holder He is spoken as the leading householder in whom exists these accomplishments *viz* —mercy bash fulness forgiveness reverential faith discriminative knowledge, practice of Yoga and gratitude Having made an allotment [of the food] a householder should partake of the residue (49—51)

Having partaken of the food and sat at ease, he should digest the same He should then spend the sixth and seventh parts of the day in the study of the *Itihâsas* and the *Purânâs* (52)

In the eigth part [of the day] temporal affairs should be attended to Then again he should adore the Fire in the evening He should next perform *Homa* take meals and finish other household works (53)

Having performed [all the duties] one should afterwards study the *Vêdâs* a little One should spend the two periods of time after *Pradosha* (nightfall) in the study of the *Vêdâs* (54)

He who then sleeps for the next two periods is com petent to attain to *Brahman* Occasional rites and those undertaken with a particular aim one may perform at any time whatsover when the necessity arises No fixed time is laid down for them One being born in this world shall have to meet with death here (55—56)

One wishing for happiness, should, therefore, perform all the duties with every care. The middle period is the best for all the rites By partaking of the clarified butter left as remnant of the offering of oblation, and going to sleep in due time,—a Bráhmana has never to suffer from any physical disabilities (57—58)

CHAPTER III

A HOUSEHOLDER has nine *Sudhás* I shall express these nine in words Similarly there are nine [proper] acts and nine [improper] acts (1)

Secret deeds are nine open works are nine, successful works are nine, and unsuccessful works are also nine. (2)

There are nine objects which are never to be given away [by a householder] These groups of nine always lead to the aggrandisement of a householder (3)

I shall now describe the *Sudhá* articles When any distinguished person comes to the house, one should gently offer these four,—the mind, the eye, the face, and the words. One should rise up and say,—"come here." carry on a pleasant conversation, saying,—"welcome," treat him with food, and follow him [All] these works should be carefully [performed] (4—5)

Other minor gifts [are]—[pointing out of] a place [for sitting], [offering of] water [for washing the feet]; [offering of] a *Kus'a*-seat, washing the feet; [offering of] oil for rubbing the body; [offering of] a bed, [and offering of] food, according to one's might. A householder should not take his food before his guest

is fed, the offering of earth and water,—all these, a householder should always perform (6—7)

Sandhyâ adorations bathing recitation of the *Gayatri*, *Homa*, Vedic study adorations of the Deities, adoration of the *Vis'wadêvas* hospitable treatment extended to the guests according to one's own might proper allotment of food for the departed Manes Deities, human beings the poor the helpless the ascetics the father, the mother and the preceptor —these are the nine [sacred] works Iniquitous deeds are, again (the following —) Falsehood knowing another's wife taking forbidden food knowing a woman who should not be known, drinking what should not be drunk, theft committing injury, doing works not sanctioned in the *S'ruti* transgression of a friend's duty—these are nine improper deeds One should avoid them all Longevity, wealth, weakness of a house counsel sexual intercourse, medicine austerity charity and honour,—these nine should be carefully kept secret Freedom from a disease, satisfaction of a debt gift study sale, giving away a daughter in marriage dedication of a bull, secret sin, and the act of not being censured by others—these nine should be publicly done by a householder (8—14)

What is presented as a gift to the father, to the mother, to the preceptor to a friend, to a humble person, to one who has done any good, to the poor, to the helpless and to distinguished persons, yields fruits (15)

What is given as a present to a wicked person to a panegyrist, to an ignorant wight to a bad physician, to a liar, to a cheat, to a flatterer, to a wandering actor, and to a thief, becomes fruitless (16)

A small property, what is gained by begging, what is kept as a security, trust-money, a woman, a woman's personal property, what is inherited, whole estate and public property,—these nine articles should never be given away even in a calamity, if there is any living member in the family That foolish wight who gives them away, is required to perform a penitential rite (17—18)

The Goddess of Prosperity in this world and in the celestial region in the next, does not forsake a person who knows these groups of nine and performs the rites mentioned therein (19)

Others should be looked upon as his own self by a person desiring for happiness Happiness and sorrow are equal both unto one's ownself and unto others (20)

Happiness or sorrow, which should be afforded unto others, would afterwards again arise in one's own self (21)

No article is procurable without trouble How can any religious rite be performed in the absence of [proper] articles? There is no religion in the absence of rites And where is happiness in the absence of religion? (22)

All persons seek happiness but that originates from religion Therefore religion should always be carefully practised by all the castes (23)

A rite for the next world should be performed by articles acquired by fair means A gift should be duly made unto an accomplished person in proper time (24)

In making a gift, the particular fruit multiplies in order, in equal number, twofold, thousandfold, and endlessly Similar [is the fruit] in committing injury (25)

Equal [is the fruit] when a gift is made unto a

Bráhmana * a thousandfold [when it is made unto] a preceptor, and endless [when it is made unto] one who has mastered the *Védás* (26)

Not only that which one gives unto an unworthy person who neglects all injunctions becomes futile but the remaining virtue is also destroyed [thereby] (27)

Finding out one who solicits a gift for preventing a calamity or for maintaining his relatives one should make a gift otherwise it would yield no fruit (28)

The virtue of a person who establishes an orphan by *performing the rite of investiture with the sacred thread*, marriage etc for him cannot be enumerated (29)

The well being which is attained by a person for settling down a Vipra is not acquired by an *Agnihotra*, or an *Agnisthoma* rite (30)

Whatever is greatly pri ed whatever is the most favourite article in the house should be given away u ito a qualified person by one seeking an endless possession of all those articles (31)

CHAPTER IV

THE household of men has the wife for its root if she follows the *Védas* there is none equal to the domestic mode of life if a wife is under the control of her husband (1)

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* The Text has *Bráhmana Vruvé* i.e one who pretends to be a Brahmana but neglects the dut es of the caste It is however curious how may the fru t be twofold in th s case But we have rendered the Text l terally Perhaps the Author means *Brâhmana S'restha*.

With her one reaps the fruits of the threefold objects of life, namely,—*Dharma* (Virtue) *Artha* (worldly profit) and *Kama* (desire) If she follows her own will and is not curbed [by her husband] out of love, she becomes uncontrollable afterwards like unto a disease neglected She who follows the will of her lord does not give vent to evil words is an expert, is chaste, speaks pleasant words is protected by her own self, and is devoted to her consort is a goddess and not a woman (2—4)

This world is like a celestial region unto him whose wife follows him obediently It is like a hell unto him whose wife is against him There is no doubt in it (5)

Mutual attachment [between a husband and a wife], is rare even in the celestial region There is nothing more painful than the fact that one is attached to, and another is unfavourably disposed towards, [the other] (6)

The domestic mode of life is for happiness, and happiness is dependent on a wife in the house She, who is humble, knows the mind and is under the control [of her husband]—is a [real] wife (7)

Otherwise she always becomes miserable and dis appointed Disagreement of the mind always takes place when a person has a wife always going against him, and specially when he has two wives (8)

All wives are like leeches Even if daily gratified with ornaments dresses and food they never cease to extort a man (9)

That small leecher merely sucks the blood while the other draws the wealth property flesh energy strength and the happiness of a man (10)

In childhood, she always remains afraid, in youth, she becomes disobedient, and afterwards in old age, she considers her own husband as a servant (11)

Obedient, unsullied by harsh speech, expert, chaste and devoted to her husband—a wife, endued with all these accomplishments, is, forsooth, the Goddess of *Prosperity personified* (12)

She, who is always of a delighted mind, acquainted with the position and number of household articles, and always affords satisfaction unto her husband, is the [real] wife others are like decrepitude (13)

Glory is for that person in this world, whose disciple, wife, little child brothers, grown up son, servants and dependants are all humble (14)

The first is the *Dharmapatni* (*i e* a wife helping in the acquisition of virtue), the second is for increasing lust In the latter, originates the fruit that is seen, but not what is not seen (*i e* virtue) (15)

If she (*i e*, the first wife) be freed from any shortcomings, she is called *Dharmapatni* If she suffers from any defect, there would be no sin in accepting a second one [for as such] if she happens to be endued with accomplishments (16)

He, who renounces, in youth, a wife who is free from any fault and is not degraded, will attain, after death, to womanhood and become barren (17)

A woman who forsakes her poor or diseased husband, is repeatedly born either as a bitch, a vulture, or a shark (18)

A woman, who, after the demise of her husband, ascends the funeral pyre, becomes of good conduct and *lives gloriously in the celestial region* (19)

As a snake catcher forcibly takes out a snake from a hole, so she, rescuing her husband [from hell, lives happily with him (20)

CHAPTER V.

WHAT is pure and what is impure have been spoken of [what is pure] should be done [and what is impure,] should be avoided by intelligent men Wishing for your good I shall speak a little on their significance (1)

Care should always be bestowed on the purificatory rites The purificatory rite has been described in the *Smriti* as the root of the twice born All the rites of a person, who is divorced from the purity of conduct, become futile (2)

Purity is being spoken of as being twofold,—external and internal It is said in the *Smriti* that external purity [is effected] by earth water, etc Purity of thought is internal [purity] (3)

External purity is superior to impurity and internal purity is superior to that (*i e*, external purity) He who is pure in both (*i e*, externally and internally), is [said to be] in a state of purity and no one else (4)

Earth should be given once in the generative organ, thrice in the anus, ten times in the left palm seven times in both the palms and thrice on the feet (5)

This is the purification spoken of for a householder, for [the followers of] the other three [orders] it is, in order twofold, threefold and fourfold for the fourth [order] (6)

The earth [that is to be applied to the] first (*i e*, the generative organ) should be half a handful as described in the *Smriti*, for the second and the third, it has been described half of each (7)

The earth with which three knots of a finger are filled up, has been described for being applied to the generative organ This purification is for the householders Twice as much is for the *Brahmachārins* (8)

Threefold is for the forest recluses and fourfold for the *Yatins* Water should be used as long as the earth is not washed off (9

Purification is effected by earth and water There is no trouble nor is there any] expenditure of money His mind has been examined* who is lax in the matter of purification (10)

This is the purification for the day time Another is laid down for the night One method obtains for the Vipras at the time of calamity, and another when they are at ease (11)

A half of the purification which is necessary in the day time, is laid down for the night Half of it, is for a diseased person and a half of it for him who is in a hurry to go in the middle of a road (12)

More or less should not be done, in the matter of purification, by him who wishes for purity There is no penance for the transgression of the established practice (13)

* *i e*, He who is not inclined to undergo the purifying process for it is neither troublesome nor expensive

CHAPTER VI.

I SHALL now describe, fully and in order of precedence, the impurity arising from birth or death, as well as that which lasts for life (1)

Immediate purification,—one lasting for a day; those for two, three, four, ten, and twelve, days; that for a fortnight; that for a month, and that terminating with death,—these ten form the fixed time of impurity I shall, in due order, describe them fully (2—3)

He,—who is acquainted with the exposition of the *Vídás* together with their *Angas* (six auxiliaries), *Kalpas* (Codes of Law), and their *Rahasya* (their gnostic portions), and who performs the rites laid down therein,—suffers from no impurity (4)

Immediate purification is laid down for kings, sacrificial priests, those initiated, children, for a death in a foreign country, for those engaged in a religious observance, and for those engaged in a sacrifice. (5)

One day is spoken of for him who maintains the Sacred Fire and studies the *Védas* Two, three, and four, days, are for those who are inferior and more inferior (6)

A Bráhmana, by caste, is purified in ten days, a Kshatriya, in twelve days, a Vais'ya, in fifteen days; and a S'údra, in a month (7)

Perpetual impurity is spoken of for all of them, who, without bathing, offering oblations to the Fire and making gifts, partake of [their] meals (8)

Perpetual impurity is for a diseased person, a miser, one laden with debts, one who does not perform religious rites, an illiterate person, and especially for a hen-pecked person (9)

Daily impurity is for one who is addicted to gambling etc, and for a dependant The impurity of a person, who does not perform the *S râddhas* ends with his ashes (*i e* death) (10)

Temporary impurity is not for them but a lifelong one Thus impurity according to the differentiation of merits has been spoken of (11)

If an impurity consequent on birth takes place with that of one arising from death or if an impurity, originating from death happens with that of birth—in a case of such a combined impurity one is purified with [the end of the] impurity consequent on death (12)

To make gifts to accept presents *Ho ia* and Vedic study are stopped in a state of impurity A Vipra conversant with scrifices deserves purification after the tenth day (13)

Gifts should be duly made for it saves one from inauspicousness If any impurity consequent on death takes place within the time of a similar one and that arising from birth happens in the course of a like one—in cases of such combined impurities one is purified at the end of the previous one. In both the cases within ten days, one should not partake of any food of the family [laden with such an impurity] (14—15)

On the fourth day the bones should be deposited by the twice born *The touching of the limbs is laid* down after the depositing of the bones. (16)

If one husband takes wives from all the castes in their natural order then on the occasion of the child birth impurity extends over ten six three and one, days respectively (17)

There would be no impurity consequent on a birth or death when a sacrifice is being performed or a mar-

riage is being solemnized, when there is a revolution in the country or a *Homa* is being performed (18)

All these impurities have been spoken of for the time, place and case There is no impurity for a person who is visited with a calamity (19)

CHAPTER VII

I SHALL now describe that Yoga by which the universe, the soul and the senses are brought under control (1)

Prānāyāma (suspension of the breath), *Dhyana* (meditation) *Pratyāhara* (withdrawal of the mind from external objects) *Dharana* (concentration), *Tarkah* (abstract reasoning) and *Samadhi* (absorption of thought into the Supreme Spirit),—are called the six *Angas* (steps) of Yoga (2)

Yoga does not consist in resorting to a forest nor does it consist in thinking of many literary works, nor does Yoga is performed by religious observances sacrifices and ascetic austerities (3)

Yoga does not consist in taking any particular food or in fixing one s looks on the tip of the nose Nor does it originate from the observance of purity, more than what is mentioned in the *Sastras* (4)

Nor is Yoga done by the abstention from speech the recitation of the *Mantrams* and the clever performance of the many illusory feats Sometimes Yoga is attained by one who has disassociated himself from worldly concerns (5)

Yoga arises from strict concentration, practice firm resolution continued disgust in worldly affairs, and not by any other means (6)

Yoga is accomplished by finding pleasure in the meditation of self by the toy of purity and by the consideration of all creatures as equal and not by any other means (7)

He who is devoted to self who daily sports in self; *who is given to the culture of self who is always engaged* in the meditation of self who is by nature fond of self, who is contented who has not his mind attached to any other object and who is well satisfied with self —succeeds in attaining to Yoga (8—9)

One should be engaged in Yoga even when asleep, especially when awake In the *Smriti* a person who displays such an exertion is described as the foremost of those conversant with *Brahman* (10)

He who does not see a self is like unto *Brahman* This is the deliverance of Daksha (11)

The *Yati* who has his mind attached to worldly objects does not attain to *Moksha* (liberation) therefore a *Yogin* should carefully renounce attachment for things earthly (12)

Some say that the attachment of the senses to their objects is Yoga Irreligion is accepted as religion by these ignorant people (13)

Others say that the union of the mind and the soul is Yoga These are greater dunces than the first, and are simply deprived of Yoga (14)

By dissevering the mind from [all] its faculties and unifying the individual soul with the Supreme One, liberation is to be attained This is spoken of as the highest Yoga (15)

Attachment stupefaction distraction, bashfulness and fear, are spoken of as the operations of the mind. One should bring these under subjection (16)

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He, who has controlled the five ordinary senses together with the higher six (*i.e*, the mind) is incapable of being defeated by the Celestials, Asuras and the mankind. (17)

A hero is not spoken of as one, who has forcibly taken possession of another's kingdom: he, who has controlled all the senses, is described by the learned as a hero. (18)

By making all the senses, which run towards the external objects, operate internally, one should engage the mind in [the meditation of] the *Atman* (self) (19)

Being freed from all distracting thoughts, one should consign the individual soul to the *Brâhman*. This is *Dhyâna*,—this is Yoga; the remnant is nothing but the amplification of a book (20)

Renouncing attachment for earthly objects, when the mind becomes steadied in the form of the power of the soul, it is called *Samâdhi* (21)

Temporary is the position that is attained by the unification of the four (*viz*, corporal body, subtile body, individual soul and the Supreme Soul) But eternal, real, and unending is what is acquired by the union of the two (*i.e.*, the individual soul and the Supreme Soul) (22)

It is a contradiction when what does not exist for all, is spoken of as existent Therefore that does not exist in the heart of another (23)

Brahma is to be known by one's own self, like cohabitation with a maiden. One, who is not a *Yogin* does not know (*Brahman*);—as one, born blind, does not know a pitcher (24)

Brahma is completely knowable by him who daily

practises Yoga The Eternal Para Brahma is not ascertainable on account of subtleness (25)

Like mental thoughts, the learned know It (*Brahman*) as one Women and illiterate people consider it as manifold (26)

Even the Celestials, who are possessed of *Sattwa* (harmonising tendency) are under the control of the object of the senses what to speak of men in this respect who are under the influence of stupefaction and possessed of a very small portion of the *Sattwa-guna* (27)

Therefore casting off the impurities of the mind, one should take up the staff [of a *Yogin*], others cannot do it and become subject to the objects of the senses (28)

The water driven by the wind and converted into waves does not stand still even for a moment. Therefore one should not place confidence in any (29)

Many persons drive their livelihood under the umbrage of a triple staff [*i e* of being a *Sannyāsin*], he, who does not know *Brahman*, is not worthy of holding the triple staff (30)

[A *Yogin*] should always preserve his *Brahmacharyya* [celibacy] Sexual intercourse is of eight sorts —*viz*, thinking of a woman talking [about it], dalliance with a woman, looking [at a woman with an impure desire], speaking to her secretly, determination [for holding a sexual congress], persistent endeavour [for doing it] and the actual deed The learned hold that these are the eight divisions of sexual intercourse (31—32)

This should never be thought or spoken of, nor

should it ever be done One, who has mastered all these propensities, is a *Yatin*, and none else (33)

Branding him as an outcaste, the king should speedily turn him, who, having adopted the life of mendicancy, does not observe its regulations, out of his kingdom (34)

One [mendicant] is a *Bhikshu*, two are called *Mithuna* in the *Smriti*, three are called *Gráma*, and more than that, *Nagara* (35)

A *Nagara*, *Gráma*, or a *Mithuna* should not be formed [by a *Yatin*] By doing these three, a *Yatin* transgresses his own duty (36)

If they would thus come to live together, their conversation would [naturally] tend towards begging, the king, the objects of their affection, slandering and jealousy (37)

The exposition of the Scriptures for lucre and adoration, the collection of disciples and many other similar displays are [in vogue] amongst the bad ascetics (38)

Meditation, purification, begging alms, and always living in a solitary place,—these four are the duties of a *Bhikshu*. He must not follow the fifth (39)

[A *Bhikshu*],—emaciated by ascetic austerities and the recitation of the *Mantram*, disabled by interruptions of health, age, infirmity or decrepitude, possessed by an evil planet, deranged in intellect—[may seek refuge in a house] (40)

But a healthy and youthful *Bhikshu* cannot betake to a home life, he would thereby vitiate that place and injure the learned (41)

Such a healthy and youthful person destroys his *Brahmacharyya*, when *Brahmacharyya* is destroyed, his family also meets with destruction (42)

If while living in a house, a *Bhikshu* holds sexual intercourse then the root of the master of that house is cut off (43)

What is the use of any other religious rite for him in whose house a *Yatin* finds shelter even for a moment? *He becomes blessed thereby* (44)

Living even for one night a *Yatin* consumes all the sins that are collected by a householder till his death (45)

The three worlds consisting of animate and in animate creations are fed by him who feeds a *Yatin*, laden with toil in the order of hermitage by the practices of Yoga (46)

The country in which a *Yogin* well versed in medi tation, resides becomes purified what to speak of his relatives? (47)

The thought of dualism monism dualism and monism, no dualism and no monism, leads to the highest acquisition (48)

Permeated by the thought of *Brahman* one should neither think of one s self nor of his relationship with another Obtaining such a stage one comes by the most excellent station (49)

Some firmly believe in dualism and some in monism I would describe the firmly formed tenets of the monists (50)

If one sees a second object except the self, then he should study the *S'ástras* and listen to [the views contained] in innumerable books (51)

The Vipras who study the Institutes of Daksha containing an account of the most excellent duties of all the orders as spoken of duly, repair to the celestial region (52)

Even if an inferior person studies and listens to it reverentially, he comes by son, grandson, animals and fame (53)

If a twice born person makes this *Dharma S'ástra* listened to by others at the time of a *S'ráddha*, it yields endless fruits and comes to the departed Manes (54)

S'A'TA'TAPA SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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CHAPTER I

THE *Mahâpâtakins* who do not perform the penitentiary rites, are born after their sufferings in hell with bodies disfigured with the signs [of their crimes] (1)

The sin indicating signs appear in every birth but, with the performance of the penitential rites and repentance [for the commission of the sins] they disappear (2)

The marks of heinous crimes appear for seven births [consecutively] those of the *Upapâtaks* (minor sins) for five and those of other sins for three (3)

The diseases begotten of the iniquitous deeds of mankind disappear with proper treatment They are cured by the recitation of the *Gayatri* adoration of the Celestials performance of *Homa* and gifts (4)

A sin committed in a previous birth assails people in the shape of a disease after the termination of the sufferings in a hell It is dissipated by recitation etc, (5)

Leprosy consumption gonorrhœa diarrhœa obstruction in urination stone cough dysentery, fistula, obstinate ulcers inflammation of the glands paralysis loss of eyes —these diseases says the *Smriti* originate from the perpetration of heinous crimes (6—7)

Dropsy liver spleen colic, ulcer short breathing dyspepsia fever cold forgetfulness distraction of the senses *Galagraha* (a kind of disease) bloody tumour, dry spreading itch are the diseases begotten of minor

sins convulsive fits appearance of circular figures of various sizes on the body, trembling of the body, itches, elephantisis, *Poondarika* (a kind of leprosy) and other diseases originate from *Unupata* sins The diseases of mankind heard by [the name of] piles, originate from *Atipapa* (heinous crimes) (8—10)

Various other diseases originate from the combination of sins Their symptoms and penitentiary rites should be spoken of in due order (11)

In *Mahapatakas* (gravest sins) [gifts] must be in full in minor offences in half in other sins one should give away a sixth according to the nature of the disease and proportionate to one s power or otherwise (12)

The general rule for making a gift of kine and other rites, is this —In the gift of a cow it should be of a good nature with a calf and yielding milk (13)

In the gift of a bull it should be endued with auspicious marks and decorated with gold and a piece of white cloth In the gift of earth one should give away, unto the twice born lands of the measurement of ten *Nivarttana* (14)

A *Nivarttana* consists of thirty rods each rod being ten cubits [in length] Ten *Nivarttanas* make one *Gocharma* By making a gift [of such a piece of land] one lives gloriously in the celestial region (15)

Where a hundred *Nishkas* (gold coins) are to be given away, gold fifty or twenty *Nishkas* in quantity, [should be given] in the gift of a horse one should present a quiet and good looking animal bedecked with ornaments (16)

properly adore the twice-born persons Gratified, the Bráhmanás should accord permission unto one who wishes to perform a religious rite. (24—25)

If the Bráhmanás desire it, all the faults in the matter of recitation, or in austerity or sacrificial rites disappear. (26)

The Deities honour what the Bráhmanás say The Bráhmanás are at one with all the Deities and their words never prove otherwise (27)

Fasting, religious observance, pilgrimage, religious austerity, if all these are performed by the Vipras, complete becomes the fruit thereof (28)

When the earthly deities (*i e*, the Bráhmanás) say that it is well-done, one should carry it on his head after saluting them [Thereby] he reaps the fruit of an *Agnisthoma*-rite (29)

The Bráhmanás are the moving pilgrimages void of water and granting all desires Persons suffering from the impurity [of sins], are purified by their word-like water (30)

Having obtained their permission and received their blessings, one should after feeding the twice born according to one's might, take one's meals along with one's own kinsmen (31)

CHAPTER II

AFTER serving his term in hell, the destroyer of a Bráhmana, is born afflicted with white leprosy Therefore, for the expiation of that sin, one should perform a penitential rite. (1)

Five pitchers should be placed filled with five gems, five leaves and covered with a piece of white cloth (2)

Earth collected from horse stable, etc, should be placed into them, they should be filled to the brim with sacred water and contain five butters and various sorts of fruits (3)

Sarvoushadi (sacred medicinal herbs) should be placed inside them And they should be placed on each side by the twice-born One should then place on the middle pitcher, a lotus of eight petals made of silver (4)

On it, one should place the figure of the four-faced Deity Brahmá, made of half a *Pala* of gold (5)

With scents, flowers, incense, etc, the sacrificer, should duly adore it thrice daily with the *Purushasúkta-Mantram* (6)

Thereupon the Bráhmanás, observing celibacy, should gradually, recite their own *Védás*—the Rig-*Véda*, and others, into the pitchers placed in the east and other quarters (7)

Thereupon after propitiating the planets, one should perform the tenth part of a *Homa* on the middle pitcher with sesame and gold soaked with clarified butter (8)

Having finished this rite extending over twelve days, the foremost of the twice born should sprinkle the sacrificer with water in the altar (9)

Thereupon one should, proportionate to his means, present kine, lands, gold, sesame, etc, unto the twice-born Unto the *A charyya*, he should give the idol (10)

[He should say —] "O ye A'dityas, Vasus, Rudras, Vis'wadévás, Maruts, being gratified, do ye destroy my most terrible sin (11)

Repeatedly reciting this *Mantram* with reverence, he should beg pardon from the *A'cháryya* By observing this regulation, one suffering from white-leprosy, becomes purified (12)

The slayer of a cow, after his sufferings in a hell, is born as a leper His redemption is as follows. He should place a pitcher filled with articles mentioned before. Its body should be pasted with red sandal, filled with red flowers and covered with a red cloth. Having thus made that pitcher red, he should place it in the south (13—14)

He should then place on it a copper plate filled with powdered sesame, he should place on it the image of Yama, made with gold of the quantity of a *Nishka.* (15)

He should then adore it with the *Purushasúkta-Mantram,* [praying,—] "May my sin be dissipated" One, well-read in the *Sáma-Veda,* should finish the recitation of the *Saman* near the pitcher (16

Having performed the tenth part of the *Homa* with mustard and *Abhishechanam* (sprinkling with water) with the *Pavamanisúkta,* one should present, unto the *A'chárya,* the image of the King of Righteousness (17)

"May Yama seated on a buffalo, with a dreadful rod in his hand, the presiding Deity of the south,—may he remove my sin" (18)

Having recited this *Mantram,* one should perform the *Visarjjana* rite * He should then spend a month being filled with reverence and faith The sin of the destruction of a Brahmana or a cow is dissipated by this penitential rite (19)

* The life of a Deity is invoked in the image at the commencement of the worship, and at the end of it the said life is said to be thrown into water. *Visarjjana* signifies "to throw off"

The destroyer of one's own father is born as an Innbtt,—and that of mother, as a blind person after undergoing the pangs of a hell One should, therefore, duly perform the penitential rite (20)

One should, according to directions, perform thirty *Prájápatyas* After the termination of the rite, one should make a boat with gold, in quantity weighing a *Pala* (21)

Then placing a pitcher made of silver, one should keep a copper plate on it Then an image of the Deity (Vishnu), bearing the mystic mark of *S'rivatsa*, should be made of gold of the quantity of a *Nishka* (22)

Covering it with a silk cloth one should duly adore it He should then present unto a twice born person, the boat containing all the requisites (23)

"O Vásudéva O lord of the universe, O thou stationed in all creatures, O thou the destroyer of the calamity of one who bows unto thee, do thou rescue me, who am sunk in the ocean of iniquity" (24)

Having recited this *Mantram* and saluted it, one should present it (i e the image) unto a Bráhmana one should make presents unto other Bráhmanás proportionate to one's means (25)

The destroyer of a sister is born as a deaf after the termination of sufferings in a hell In the destruction of a brother, [one is born] as a dumb The following is the redemption laid down in the *Smriti* (26)

One should, for the expiation of the sin perform a *Chándráyana* rite After the termination of this religious observance one should make gift of a book with a golden fruit (27)

Reciting the following *Mantrams*, one should throw off the image of the divine wife of Brahmá,— 'O

Saraswati, 'O Mother of the universe, O presiding Goddess of the words of the *Vêdâs*, O great Goddess, rescue me from the sin originating from the iniquitous deeds A person, slaying a child, is born as one whose children die on birth (28—29)

For the purification of this sin, one should perform the wedding of a Bráhmana and duly listen to the recitation of [the religious work] *Harivams'a.* (30)

One should then duly recite the *Mahârudra.* Eleven Rudras with six *Angàs* pass by the name of Rudra. (31)

The aggregate formed by these eleven, is called *Mahârudra.* Similarly this aggregate of eleven is also called *Atirudra* (32)

[With this *Mantram*] and ten thousand *Durva*-grass, the tenth part of a *Homa* should be performed. Eleven gold *Nishkas* should be given away as the sacrifical present. (33)

But these eleven *Palas,* one should present unto a twice-born person according to one's means. One should, also, proportionate to one's might, make presents unto other Bráhmanás (34)

[The priest] should make the pair bathe afterwards with the *Vàruna-Mantram* [The sacrificer] should give unto the *A'cháryya* clothes and ornaments (35)

One, killing a cow, is born as a leper and his family becomes extinct For the expiation of that sin, one should perform a hundred *Prâjâpatya*-penances (36)

After the termination of the rite, one should, after making gifts of lands, listen to the recitation of the *Mahâbhâratam.* The slayer of a woman suffers [in another birth] with chronic diarrhœa He should plant ten *As'wathva*-trees (37)

He should then give away a small quantity of sugar, and feed a hundred Bráhmanás The destroyer of a king suffers from consumption The following is his redemption (38)

By giving away kine lands gold sweetmeats water clothes a small quantity of clarified butter and sesame —by making gifts in this order the disease of consumption is cured A man killing a Vaisya is born suffering from blood discharges (39—40)

Performi g four *Prajapatyas* one should dedicate paddy [to the quantity of] seven [*Khari*] The destroyer of a Sudra is born as a man suffering from the disease of *Dandapatanaka* (41)

After performing one *Prájápatya* one should give away a cow with a money present In the destruction of artizans one is born as being barsh speeched (42)

For the expiation of that sin a white bull should be given away A person slaying an elephant becomes unsucessful in all works (43)

Having a palace made one should place an image of Ganésa or he should recite the *Ganésa Mantram* a thousand times (44)

The gratification of Gana should first be done by the leaves of *Aswattha* leaves and barley cakes By slaying a camel one is born with a hoarse voice (45)

For the purification of that sin one should present camphor to the quantity of a *palam* By slaying a horse one is born with a crooked face (46)

For the expiation of that sin one should give away sandal wood one hundred *palas* in quantity By killing a she buffalo one is born with *Kristnaguln a* (a chronic enlargement of the spleen) (47)

Saraswati, O Mother of the universe, O presiding Goddess of the words of the *Védas*, O great Goddess, rescue me from the sin originating from the iniquitous deeds A person, slaying a child, is born as one whose children die on birth (28—29)

For the purification of this sin, one should perform the wedding of a Bráhmana and duly listen to the recitation of [the religious work] *Harivams a* (30)

One should then duly recite the *Mahárudra* Eleven Rudras with six *Ángás* pass by the name of Rudra (31)

The aggregate formed by these eleven, is called *Mahárudra* Similarly this aggregate of eleven is also called *Atirudra* (32)

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[The priest] should make the pair bathe afterwards with the *Váruna Mantram* [The sacrificer] should give unto the *A charyya* clothes and ornaments (35)

One, killing a cow, is born as a leper and his family becomes extinct For the expiation of that sin, one should perform a hundred *Prájapatya* penances (36

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He should then give away a small quantity of sugar, and feed a hunared Brâhmanas The destroyer of a king suffers from consumption The following is his redemption (38)

By giving away kine, lands gold sweetmeats, water, clothes a small quantity of clarified butter and sesame —by making gifts in this order, the disease of consumption is cured A man killing a Vais'ya, is born suffering from blood discharges (39—40)

Performing four *Prâjâpatyas*, one should dedicate paddy [to the quantity of] seven [*Khari*] The destroyer of a S udra is born as a man suffering from the disease of *Dandâpatânaka* (41)

After performing one *Prâjâpatya* one should give away a cow with a money present In the destruction of artizans one is born as being harsh speeched (42)

For the expiation of that sin, a white bull should be given away A person, slaying an elephant, becomes unsucessful in all works (43)

Having a palace made one should place an image of Ganés a or he should recite the *Ganés'a Mantram* a thousand times (44)

The gratification of Gana should first be done by the leaves of *Kulathza* leaves and barley cakes By slaying a camel one is born with a hoarse voice (45)

For the purification of that sin, one should present camphor to the quantity of a *palam* By slaying a horse one is born with a crooked face (46)

For the expiation of that sin one should give away sandal wood, one hundred *palas* in quantity By killing a she buffalo one is born with *Krishnagulma* (a chronic enlargement of the spleen) (47)

By killing an ass, one is born with ass like hairs on his body One should [for the expiation of the sin] present an idol made of gold weighing three *Nishkas* (48)

By killing a *Tarakshu* deer, one is born having eyes like those of a crow For the expiation of that sin, one should give away a cow made of precious stones (49)

By killing a boar, a person is born with long and projecting teeth For the purpose of purification he should make a gift of a pitcher filled with clarified butter and money (50)

By killing a deer, one is born lame and a jackal, without foot By him, a horse made of gold weighing a *Pala*, should be given away (51)

By killing a goat one is born with an extra limb A she goat covered with a cloth of variegated colours should be given away by him (52)

By killing a lamb one is born with jaundice For purification he should present unto a Bráhmaña one *Pala* of musk (53)

By killing a cat one is born with a twany coloured arm He should make a present of a pigeon made of gold to the weight of a *Nishka* (54)

By killing a *S uka* and a *Sári* (a pair of parrots) a man becomes a stammerer in his next birth He should present unto a Bráhmana a good scriptural work with money (55)

The destroyer of a crane is born with a long nose He should give away a white cow The destroyer of a crow is born earless He should give away a black cow (56)

The expiation for the sin of destruction, now spoken of is for the Bráhmanás Half of it in order, should hold good in the case of the Kshatriyas and other [castes] (57)

CHATPTER III

A DRINKER of spirituous liquor is born with black teeth After performing a *Prajâpatya* rite, he should make seven figures with sugar and give them away for the expiation of his sin (1)

Having recited the *Maharudra Mantram* one should perform the tenth part of a *Homa* with sesame Then *Abhishékha* (sprinkling with water) should be performed with the *Varuna Mantram* (2)

The drinker of spirituous liquor is born suffering from *Raktapitta* (discharge of blood from the mouth) For purification he should give away a pitcher [either] filled with clarified butter or one half filled with honey, together with gold (3)

By taking a forbidden food one is born as a worm in the womb For purification one should fast on the *Bhishma Pañchaka* day * (4)

By taking food seen by a woman in her courses one is born as a worm in the womb By living on the urine of cow and barley for three nights one becomes purified (5)

By taking food touched by a person who ought not to be touched one is born as a worm in the womb By fasting for three nights he is freed from that sin (6)

* Five days from the eleventh to the fifteenth of the bright half of the month of Kártika sacred to Bhishma.

By putting obstacles in another's feeding, one is born with dyspepsia He should, as a penance, duly perform a hundred thousand *Homas* (7)

He, who partakes of bad food, a good article being available, gets his digestive power impaired He should perform three *Prájápatyas* and feed one hundred twice born persons (8)

The adminstrator of poison becomes subject to cold. He should give away ten milch kine He, who obstructs a high road, suffers from the disease of foot He should make the gift of the horse (9)

A wily person after sufferings in hell is born with the afflictions of Asthma and Bronchitis One thousand *Palas* of clarified butter should be given away by him (10)

A wicked person becomes subject to epilepsy For the expiation of the sin, he should after performing a *Brahmakurcha* penance, give away a cow with a money gift (11)

By giving pain to another, one is born as a sufferer of colic For the expiation of that sin, he should give away edibles and recite the *Rudra Mantram* (12)

By putting fire to a forest one is born as suffering from diarrhœa attended with blood purging For the expiation of that sin, a fig tree should be planted by him (13)

He, who passes urine even once in a temple or in water, is afflicted with the diseases of the rectum (as piles, fistula, etc,)—diseases as dreadful as the sin itself (14)

Diseases of the rectum are cured by the adoration of the deities for a month, gift of a couple

of kine, and the performance of one *Prajâpatya*-penance (15)

Liver, spleen and dropsy are the diseases which originate from procuring abortions For their cure the following penitential rite is laid down in the *Smriti* (16)

In these [diseases] one should present unto a Vipra a *Jaladhénu*, according to the regulation, with three *Palas* of either gold, silver or copper (17)

He, who breaks an idol, is born without any residence of his own He should pour water on a *As watha*-tree daily for a year (18)

He should then perform the nuptials of the *As wathva*-tree according to the regulations of his own family Then he should establish the image of the Deity of Impediments (Ganés'a) duly adored (19)

He, who gives vent to foul words is born with a broken limb He should give unto a twice born person two *Palas* of silver and two pitchers filled with milk (20)

He, who vilifies others, becomes bald headed [in another birth] He should make a gift of a cow with gold He who laughs at others, is born with one ear He should make a gift of a cow with pearls (21)

He, who shows partiality in an assembly, is born suffering from paralysis He should make a gift of gold, three *Nishkas* in weight, unto one who wends truthful ways (22)

CHAPTER IV

THE pilferer of a Vipra's gold is born, after the sufferings in a hell, as the destroyer of his own family After

performing three *Chândrâyaṇas*, he should make a gift of a hundred gold coins (1)

The pilferer of copper is born, after [serving his term in] hell as suffering from *Oudumvara* (a kind of leprosy). After performing one *Prâjâpatya*, he should make a gift of a hundred *Palas* of copper. (2)

The stealer of bellmetal becomes subject to the disease of *Poonḍarika* (a kind of leprosy). Having bedecked a twice-born person with ornaments, he should make a gift, unto him, of a hundred *Palas* of bell-metal. (3)

The pilferer of brass is born with twany-coloured eyes. Fasting on an *Ekâdas'i*-day and bedecking a good Bráhmana with ornaments, he should present unto him one hundred *Palas* of brass (4)

A person, pilfering pearls, is born with twany-coloured hairs. Fasting, he should give away a hundred pearls according to proper regulations. (5)

A person, stealing tin, is born suffering from eye-diseases. Fasting for a day, he should give away one hundred *Palas* of tin (6)

A person, pilfering lead, is born as suffering from head-diseases Fasting for a day, he should give away one *Dhénu* weight of clarified butter according to the proper regulations. (7)

A person, stealing milk, is born as a diabetic patient He should duly give, unto a Bráhmana, milk one *Dhénu* in weight. (8)

By stealing milk curd a person is born insane. For purification, curd, one *Dhénu* in weight, should be given by him unto a Vipra. (9)

A stealer of honey is born as being subject to

eye diseases After fasting he should give, unto a twice born person, honey one *Dhénu* in weight (10)

A stealer of sugarcane preparation (becomes subject) to *Gulma* (chronic enlargement of the liver or spleen) For the expiation of that sin, molasses, one *Dhénu* in weight should be presented by him (11)

A person stealing iron, is born with spotted limbs Fasting for a day, he should give away one hundred *Palas* of iron (12)

A person, stealing oil suffers from itches, etc, Fasting, he should give unto a Vipra two pitchers filled with oil (13)

By pilfering uncooked rice, one is born without teeth He should present images of the twin-As'wins made of two *Nishkas of gold* (14)

By pilfering cooked rice, one is born with a disease on the tongue He should recite the *Gayatri* for a hundred thousand times and perform the tenth part of a *Homa* with sesame (15)

A person stealing fruits, is born with ulcerated fingers He should give unto a twice born person ten thousand fruits of sorts (16)

By pilfering betel leaves one is born with white lips He should give away two most excellent *Vidrumas* (corals) with money presents (17)

A person stealing vegetable leaves is born with black eyes He should give unto a Bráhmaṇa two most precious sapphires (18)

By pilfering trunks or roots, a person is born with a shortened hand A temple for a Deity or a garden should be made by him according to his might. (19)

By pilfering scents one is born with limbs emitting

foul smell He should offer oblations of a hundred thousand lotuses to the Fire (20)

A person, pilfering wood is born with a palm always perspiring For purification he should give, unto a learned person, a *Kusumbha* flower, two *Palas* in size (21)

The pilferer of learning and books is born dumb He should give unto a Bráhmana works on Nyáya (Logic) and *Itihasa* (History) with money presents (22)

The stealer of a cloth suffers from leprosy He should give unto a Bráhmana the image of Brahmá, made of gold, a *Nishka* in weight, and two pieces of cloth (23)

The pilferer of wool is born with profuse hairs on his body He should give, unto a twice born person an idol of Fire made of gold one *Nishka* in weight, together with a blanket (24)

By pilfering silken fibres a man is born without hairs on his body For the purposes of purification a cow should be given by him unto a twice born person (25)

By stealing medicinal herbs one is born suffering from the disease of *Suryavarta* He should for a month offer *Arghya* to the sun and give away gold (26)

The pilfirer of crimson colored raiment and corals suffers from acute gout He should give away a she buffalo with a cloth and precious jems (27)

The pilferer of a Vipra's jewels is born son less For the purpose of purification the recitation of the *Mahárudra Mantram* should be done by him (28)

Here are laid down all these regulations which one, whose child dies after birth should perform He should

duly perform the tenth part of a *Homa* with *Palas'a* twigs (29)

Various fevers originate from the stealth of articles belonging to a deity, such as fever, great fever, *Rudra* fever, and *Vishnu* fever (30)

One should recite into ears *Rudra mantram* in a [simple] fever, *Maharudra* in a high fever, *Atirudra* in a *Rudra* fever, and twice the latter in a *Vaishnava* fever (31)

The stealer of various other articles is born suffering from chronic diarrhœa By him, according to his might, shall be given boiled rice, water, raiments and gold (32)

CHAPTER V.

THE generative organ of a person disappears who knows his mother By cohabiting with a Chandala woman one is born without testes (1)

For the expiation of that sin, one should place a pitcher in the north covered with a crimson cloth and decorated with crimson-coloured garlands (2)

On it one should place, in a bell metal vessel the image of the god of riches, seated on a man and made of gold to the weight of six *Nishkas* (3)

He should adore with the *Purusha-Sukta Mantram*, the giver of riches having an universal form A Vipra, conversant with the *Atharva-Veda*, should recite *Atharvan* (4)

Having made an idol of gold, twenty *Nishkas* in weight, and adored it, one should dedicate it unto a Vipra saying " I am freed from my sin " (5)

May the beautiful deity, the lord of *Nidhis*, the beloved friend of Shankara, and the presiding deity of the quarter belonging to the moon, destroy my sin. (6)

For the purification of the sin encompassing the destruction of the generative organ and the testes, one should recite this *Mantram* and duly give the image unto the *A'chârya*. (7)

By violating a preceptor's bed one is born suffering from difficult urination Its expiation shall be effected by rites pointed out by the Scriptures. (8)

On an auspicious day one should place a pitcher, in the West, covered with a blue cloth and decorated with blue garlands (9)

On it one should place in a copper vessel, the image of the deity Varuna (the god of water), the lord of aquatic animals, made of gold, six *Nishkas* in weight (10)

With the *Purusha-S'ûkta Mantram* he should adore Varuna of the universal form A Brâhmana, conversant with the *Sâma-veda*, shall recite *Sâman* there. (11)

Having made an idol of gold with twenty *Nishkas* of gold and adored it, he should give it unto a Vipra" saying "I am freed from sin ' (12

May the divine Varuna, the lord of aquatic animals, the sanctifier of the universe, the pilot in the ocean of the world, purify me (13)

Having duly recited this *Mantram* and decorated the idol, one should present it unto the *A'chârya* for the cure of difficult urination (14)

By knowing one's own daughter one is born with black leprosy. By knowing one's own sister one is born with yellow leprosy (15)

For averting its action one should place a pitcher, in the east, covered with a yellow cloth and decorated with yellow garlands (16)

Thereon he should place, in a golden vessel, the image of the king of the celestials of the worlds of the thunder bolt, made of six *Nishkas* of gold (17)

He should adore Vásava having a universal form with the *Purusha Sukta Mantram* There the *Yayush*, *Sama* and the *Rig-Veda* shall be recited (18)

Having made a golden idol with ten *Nishkas* and worshipped it, he should present it unto a Vipra saying, "I am freed from the sin (19)

May the king of the celestials, the weilder of the thunder bolt the abode of Vishnu, the performer of a hundred sacrifices and the possessor of a thousand eyes, dissipate my sin (20)

Having duly recited this *Mantram*, he should present unto the *A'chârya* the image of the thousand-eyed deity for the expiation of that sin (21)

By knowing a brother's wife one is born with an incurable leprosy with fingers and toes falling off By knowing a son's wife one is born with black leprosy (22)

By him, for the expiation of the sin, shall be performed a half of the penance mentioned before A tenth part of the Homa shall be performed, in every case, with seasame, soaked with clarified butter (23)

From cohabitng with women, who should not be known, originates the disease of *Dhruvamandala* (a kind of leprosy) Having made image of a cow with iron, to the size of sixty sesame, carrying a load of cotton, with bellmetal adders and with a calf one should duly present it unto a Vipra and recite the *Mantram*

"May the mother Surabhi, daughter of Vishnu destroy my sin" (24—25)

From cohabiting with a female ascetic originates the disease of stone in the bladder One should perform a penitential rite for the expiation of that sin (26)

He should give unto a learned Bráhmana as laid down in the *S'astras* one *Dhénu* of honey as well as a hundred *dronas* of sesame accompanied with gold (27)

By knowing one's father's sister one is born with an ulcer on the right half of the body Expiation shall be performed by him by making gifts of goats according to his might (28)

By knowing a maternal uncle's wife one is born as a haunch back By making the gift of a black antelope skin one should perform the penitential rite (29)

By knowing a mother's sister one gets ulcers on the left part of the body By him redemption shall be effected by making gifts properly (30)

By knowing a dead wife one is born as one whose wife dies For the expiation of that sin he should celebrate the nuptials of a Bráhmana (31)

By knowing a woman of his own family one is born with fistula in ano By him redemption shall be effected by a careful gift of a She buffalo (32)

By cohabiting with a female ascetic a person is born suffering from gonorrhœa He should recite the *Rudra Mantram* for one month and give away gold according to his might (33)

By knowing one's own wife who is initiated one is born suffering from the vitiation of blood For the expiation of that sin he should perform Prájápatyas (34)

By knowing the wife of a person belonging to his own caste one is born suffering from the ulceration of the heart For the expiation of that sin he should perform two *Prâjapatyas* (34)

By knowing the wife of a person belonging to his own caste one is born suffering from the ulceration of heart For the expiation of that sin he should perform two *Prajapatyas* (35)

By cohabiting with a beast one is born suffering from urinary diseases For self purification he should give two plates filled with sesame (36)

By cohabiting with a mare one is born suffering from constipation of the bowels For expiation he should bathe Siva for a month with a thousand lotuses (37)

These diseases undoubtedly affect men after the termination of their residence in hells Likewise they affect women who associate with similar men (38)

CHAPTER VI

THOSE who have been killed by a horse boar horns [by falling down from] a mountain tree or an elevated place by a cart fire wood weapon stone poison or hanging (1)

Those killed by being wounded by a tiger serpent elephant a king thief enemy or a leopard those killed by a wood or a dart those for whom no purificatory rites have been performed (2)

Those killed by cholera by having rice balls stuck in the throat and long standing diarrhoea those killed

by being possessed by *S'âkini** and other evil Grahas (planets), (3)

Those dead being unworthy of being touched, or suffering from impurity or having no sons—those dead under the following thirty five conditions do not come by a better condition (4)

The three generations upwards from the father are entitled to *Pindas* (the remnants of the food sticking to the hand after offering funeral oblations to the first three ancestors), three upwards that are *Nândimukhâs* i e, to whom a *S râddha* is performed on a festive occasion), three upwards that are called *A'srumukhâs* (5)

Being gratified these twelve orders of *Pitris* (departed manes) grant children if they are not placed in proper condition they destroy children (6)

The ten killed by tiger etc, are destructive of conception, the twelve, killed by weapons etc, destroy the fœtus (7)

The ten or twelve, killed by poison, etc, destroy a boy one year old A departed mane, dead without any issue, creates childlessness (8)

He, who cohabits with a maiden is killed by a tiger, the administrator of poison by a snake, the mischief maker of a king by an elephant (9

The destroyer of a royal prince [is killed by the king], and the destroyer of an animal, by a thief, he who creates dissensions amongst friends by an enemy, and one of the conduct of a crane, by a wolf (10)

The destroyer of a preceptor [dies] on the bed, an envious person being divorced from purificatory rites, one committing mischief unto other, without any

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* A kind of female being attendant on Durgâ (supposed to be a demon or fairy

Samskári (cremation etc), and the pilferer of a trust money [is killed] by a dog (11)

One, who kills another by a noose, is killed by a boar in a forest, one making a cloth by killing an insect is killed by an insect (12)

One, who is inimical towards S'ankara, [is killed] by a horned animal, and a wicked man by a cart; the stealer of lands by falling down from an elevated place, and one who obstructs a sacrifice by fire (13)

The stealer of sacrificial presents [is killed] by forest fire, the vilifier of the *S'ruti* by weapons, the vilifier of the twice born, by a stone, and one who gives evil tendency by poison (14)

He, who commits injury [is killed] by hanging; the breaker of a bridge, by water, the filferer of the royal rod, by worms, and the stealer of iron, by chronic diarrhœa (15)

He who works with pride, is killed by *S'ákini* and and other evil spirits One studying the *Védás* on an interdicted day is killed by a thunder bolt (16)

The pilferer of the sacred books dies touching an article that shall not be touched The seller of wine dies degraded, and the pilferer of a Bráhmana's cloth, childless (17)

The penances for all those persons shall in due order be spoken of One should make with gold, one *Nishka* in weight, the image of a male being of the form of a *Preta* (the Regent of the dead having four arms, with a rod in hand, seated on a buffalo) He should make a *pinda* (funeral cake) to the size of a *prastha* with flour and black sesame (18—19)

He should place a pitcher filled with honey, clarified butter, and sugar, and containing a golden ear-ring, the

base of which is not black, containing five leaves, covered with a black cloth and consisting of *Sarbaushadhi* (lit —all cure) Thereon he should place a plate filled with paddy and fruits Then he should place on it seven kinds of paddy with fruits Having placed the image of the *Preta* on the pitcher he should adore it (20—22)

He should daily offer libations of milk with the *Purusha-S'ukta Mantram*, and then one, conversant with *Vadas*, should recite in the pitcher the *Rudra-Mantram* with six divisions (23)

Similarly, one should celebrate the adoration etc, of Yama with *Yama-S'ukta* For self purification the recitation of the *Gáyatri* should be performed (24)

Having propitiated the planets before, he should perform the tenth part of *Homa* with sesame Then with water sacred to the *Pitris* he should offer sesame and water, and *pindas* unto the *Preta*, of unknown family and name Then he should recite the following *Mantram* "I offer this *pindas* consisting of sasame, honey and clarified butter unto that *Preta*, who is troubling me Then in honour of the *Préta*, he should dedicate unto Vishnu twelve black pitchers filled with water and containing a plate of sesame Then he should sprinkle the *Achárya* and his wife with the water of the pitcher consecrated with the Varuna *Mantram*, "S'uchirvarâyudhadhara" (holder of pure and most excellent weapon) Then the sacrificer shall offer the final present unto the *A'chárya* (25—29)

Then offerings should be made unto Náráyana according to the deciscions of the *S'astra* This is the general regulation, spoken of, for these who die under infernal conditions (30)

Special regulations should be known again in cases of persons killed by tigers If a person is killed by a tiger for him should be performed the nuptials of another's daughter (31)

In case of a snake bite offerings should be given unto snakes, presents of gold should be made in all cases One being killed by an elephant one should give away an idol of an elephant made of gold, four *nishkas* in weight (32)

For one being killed by the king one should give away a golden figure of a male being a cow, for being killed by a thief, and a bull by an enemy (33)

For one being killed by a wolf, one should give away gold according to his might On a person dying in bed a bed made of cotton with an image of Vishnu made of gold, one *nishka* in weight lying on it, should be given away For one dying in an impure state, an image of Hari made of gold two *nishkas* in weight, [should be given away] (34—35)

For one dying without the purificatory rites being performed unto one the nuptials for a bachelor should performed A person being killed by a god, one should bury some money according to his might, under earth (36)

For a person killed by a bo r one s ould give away a buffalo, accompanied with a n on-y gift For one killed by worms one should present food made of wheat unto the twi e born (37)

For one kill-d by a horned animal one should give away a bull covered with a cloth For one killed by a cart one should give away a properly equipped horse (38)

For one killed by falling from an elevated place one should give away a *Dhanya Giri*. For one killed by fire one should give away sandals according to his might (39)

For one killed by forest fire one should call a meeting in his house, and for one killed by a weapon one should give away a she buffalo accompanied with a money present (40)

For one killed by stone one should give away a milch cow with a calf For one killed by poison one should give away lands containing cultivated fields (41)

For one killed by hanging one should give away a milch cow, and for one killed by water one should give away the image of Varuna made of gold, three *nishkas* in weight (42)

For one killed by [falling down] a tree one should give away a golden tree accompanied with a gold coin For one killed from chronic diarrhœa, one, being self restrained, should recite the *Gayatri* for a hundred thousand times (43)

For one killed by a S'âkini or any other evil spirit one should duly recite the *Rudra Mantram* For one killed by a thunder bolt one should make gifts of learning (44)

For one dead by touching an article that should not be touched one should complete the recitation of the *Vedas* For one dead while touching a degraded caste one should give away books on sacred literature (45)

For one dying in a degraded state one should perform sixteen *Prâjâpatyas* For one dying childless one should perform ninety *Krichchhas* (distressing penance) (46)

For one killed by a horse one should give away a horse made of gold three *nishkas* in weight For one killed by monkey one should give away a monkey made of gold (47)

For one dying of cholera one should treat a century of Brâhmanâs with sweet edibles For one killed by fire sticking to the throat one should give away a *dhenu* of sesame (48)

For one dying of a disease of the hair one should perform eight *Krichchhas* According to this regulation one should perform the funeral rites for them (49)

Thereupon being freed from the condition of a preta (dead) the gratified *Pitris* (departed manes) grant sons, grand sons longevity health and wealth (50)

Here ends the [account of the] fruits [of various] acts given by *S'âtâtapa* to his disciple *S'arabhanga* accosting him with humility (51)

THE END

LIKHITA SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M A, M.R.A S.

Rector Keshub Academy,

Author of the English Translation of the Râmayanam Mahâ-Bharatam Srimadbhâgavatam Mahanirvana Tantram, Harivams'a, Agni Purânam Markandeya Purânam &c, &c

Calcutta

PRINTED BY H C. DAS, ELYSIUM PRESS

40, NAYAN CHAND DUTT'S STREET

1907.

LIKHITA SAMHITA[1].

SACRIFICE or other religious rites and the digging of tanks etc shall be performed with care by a Bráhmana By *Ishta* (religious rite) one attains to the celestial region and by *Purtta* (digging of tanks etc,) one attains to emancipation (1)

[Such a tank at least be excavated] that sacred water may lie on earth at least for a day that (*i e* a tank) in which the thirst of a cow is satisfied rescues seven generations (2)

By planting trees a mortal attains to those regions which are described [as being attainable] by the gift of lands or kine (3)

He who reexcavates and restores delapidated wells tanks lakes and temples reaps the fruits of *Purttá* acts (4)

Adoration of the sacred Fire ascetic austerity truthfulness the protection of the *Védas* hospitality and the worship of the Viswadevas are spoken of as *Ishta* (5)

The [three] twice born castes have equal rights in both *Ishta* and *Purtta* works A Sudra is entitled to [perform] *Purtta* [works] but not Vedic rites (6)

As long as the bone of a man exists in the Ganges water for so many thousands of years he lives gloriously in the celestial region (7)

One should offer libations of water in water unto the celestials and the *Pitris* For those dead without going through the purificatory rites one should offer libations of water on land (8)

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The deceased, for whom a bull is let loose on the eleventh day, is released from the region of the dead, and goes to that of the *Pitr s* (9)

Many sons should be sought for, because one of them at least may happen to go to Gayá, or celebrate a horse sacrifice, or dedicate a *Neela* bull (10)

If one, after entering Beneres, leaves that place on any occasion and goes elsewhere, the *Bhutas* (spirits) laugh, striking their palms, amongst them selves (11)

The person naming whom one offers a *pinda at Gayis iras,* goes to the celestial region, if stationed in a hell, and attains to emancipation, if residing in the celestial region (12)

One takes him, whether he be his own relative or an out sider, to the eternal region of Bráhman, by naming whom he offers a *pinda* at any place in the sacred shrine of Gaya (13)

That which has a crimson colour, white hoops, tail and head, is called in the *Smriti* a *Neela* bull (14)

The first twelve monthly two six monthly, and the annual, ones —these are the sixteen *S raddhas* (15)

The *Pis'áchahood* of the person for whom these sixteen *Ekodd isstha S ráddhas* are not performed, remains fixed even if a hundred [annual] *S ráddhas* are offered (16)

After the performance of the *Sapindikaran S'raddha* a twice born person should perform, every year the *Ekoddhisthas* on days of their death, separately for his father and mother (17)

Every year, for the gratification of one s father and mother, one should perform a *daiva* (rite for the deities) and offer one *pinda* only (18)

On the last day of a month, on the two eclipses, on a *Parva*, and on *Mahálaya* three *pindas* should be offered and one on the day of death (19)

If a twice born person performs the *Párvana S'ráddha* neglecting the *Ekoddhistha*, know that as fruitless, and he is known as the destroyer of his father (20)

After the performance of the *Sapindakaran*, [the annual *S'raddha*] should be celebrated according to the Regulation of the *Parvana* for him who dies on an *Amávasya* day in the *Pitri* fort night (the dark half of Bhádrapada) (21)

[He who dies] after holding the triple staff, does not come by the condition of a *preta* (deceased), on the eleventh day of his death a [*S'raddha*] should be performed according to the *Parvana* regulations (22)

A twice born person should offer daily a pitcher filled with water for him for whom a *Sapindakaran* subsequent to the annual [*S'ráddha*] is laid down in the *Smriti* (23)

On the day of her death with one [*pinda*] a *Sapindakaran* for a woman should be performed by her husband It should be mixed with that for the paternal grand mother The latter living it should be mixed with that for her mother in law or grand mother-in law This is the fixed rule (24—25)

After the termination of the nuptial rite, and on the night of the fourth day a woman becomes one with her husband, in a *pinda*, *gotra* (family), and impurity consequent upon births and deaths therein (26)

At the seventh *pada* (foot-step)* after marriage a

* The seven steps at a marriage (the bride and bride groom walk together seven steps after which the marriage becomes irrevocable)

woman becomes divorced from his own family Gifts, and the offering of *pindas* and water should be done [according to the regulation of] her husband's *gotra* (family) (27)

By taking the name of the two in every *pinda* it should be offered for the two mothers Three *pindas* should be offered for the six The giver, by doing so, does not become stupefied. (28)

Even if he be a Bráhmana, conversant with *Mantras*, and affected by physical sins as well as those affecting a row (diners), still Yama calls him sinless, and such a person is the sanctifier of the row (29)

The residue of the oblation offered to the Fire, one should place in a *Pitri* vessel and distribute amongst the *Pitris*, he should never put it in a vessel for the Vis'wadevás (30)

If a Vipra, who does maintain the Sacred Fire, performs a *Párvana S'ráddha*, he should always perform fearlessly that for his ancestors in the maternal line (31)

Ekoddishtha and not a *Párvana S'ráddha* should be offered unto them, men or women who die sonless. (32)

On the self same *Tithi* on which a twice-born person dies, gifts and the offering of funeral cakes and water should be made unto him (33)

Birth day ceremony and *Abisheka* (consecration by sprinkling water) should never be done in the redundant month But the *S'ráddha*, preceding the annual one, may take place in the redundant month (34)

That month is considered interdicted for every rite In the other (*i e*, pure) part of the month and in the same *Tithi* any rite may be performed, (35)

One may daily cook rice with the fire, kept in the house or with an ordinary one It is laid down that *Homa* should be performed in that fire with which rice is cooked (36)

One should zealously offer oblations every day to the *Vaidik* and *Laukika* (ordinary) fire By [offering oblations] to the *Vaidika* one attains to the celestial region, and those to the *Laukika* dissipate sins. (37)

He who does not preserve the sacred fire, should offer oblations to the Fire reciting the *S'akala Mantram* preceded by *Vyahriti* and then, distributing food amongst the *Bhutas* (evil spirits), should himself take meals (38)

He should not touch the food so long the Brâhmanas are not dismissed He should then perform *Grihyavali* This is the established religious ritual (39)

Darbhas (grass) black antelope skins, *Mantras*, and Brâhmanas in particular, never become desecrated, so they may be employed repeatedly (40)

A twice born person should always with a *Kusâ* in his hand drink water and rinse his mouth It is not considered as sullied as the residue of his meals This is always the regulation. A *Kusâ* is as unsulliable as the hand (41—42)

The blades of *Kusâ* grass should be caught hold of with the left hand and the mouth should be rinsed with the right The ignorant who do not retain *Kusâs* in their left hands on the occasion, are supposed to rinse their mouths with blood (43)

Kus'â blades fastened with the waist knot of a wearing cloth or with the strings of a holy thread should be always regarded as unsullied, in as much as they are as pure as the body itself (44)

The departed manes of a person, who himself having performed a *S'râddha*, or having dined in connection with one done by another, travels, that day, more than a distance of one *Krosha* (two miles eat dust for a whole month reckoned from that date (57)

Having performed a *S'râddha* ceremony, one should refrain from doing the following eight things *viz*, eating a second time that day, travelling carrying a weight, reading sexual intercourse giving or taking of any gift and performance of a *Homa* (58)

By travelling (under the circumstance) one is born as a horse in one's next birth by eating a second meal a crow, by doing any work a slave, by knowing a wife, a hog (59)

One should first drink a little water consecrated by ten times reciting the *Sâvitri Mantra*, and after that attend to one's daily *Sandhyâ* rite By so doing one is absolved from all sins incidental to doing forbidden acts [under the auspicies of a *S'râddha* ceremony] (60)

An act of *Japa*, *Homa* or gift taking not performed by one in wet clothes, or without covering one's knees, proves abortive (in respect of its religious merit) (61)

A rite of *Chandrâyana* penance should be practised before celebrating an *Adya S'râddha*, a *Parâka Vrata*, in connection with a monthly *S'râddha*, a *Tapta Krichchha Vrata* in connection with the one which is practised at the close of every third week (*Tripaksha*) or of a complete month or of the first six months of a year, a three night's fast, in connection with the one to be performed on the completion of the second half of the year (*Unâbdika*) and one night's (one day and night) fast, in connection with the celebration of a

Sapindakarana ceremony (A *Sráddha* ceremony, celebrated on the completion of a year from the date of the death of a deceased person, or earlier, if happens to be performed in connection with any special act such as, the marriage or *Upanayana* of any of his sons or daughters, etc, and which is supposed to liberate his spirit from the mansions of the *Pretas*) Uncleanness incidental to an act of helping in the cremation of a dead body is removed by practising a *Páda Krichchha* (quarter part of a *Krichchha Vrata*) penance for a month from the date of the cremation (62—63)

A rite of *Sraddha* should not be performed unto the spirit of a suicide nor of one, either dead through the curse of a Brâhmana or killed by a snake lizard, or a fanged or horned animal (64)

By touching the corpse of a person killed by a cow; or a Bráhmana, or dead from the effects of voluntary strangulation, a Bráhmana is reborn as a cow, or a horse The contact of such a dead body is interdicted (65)

The cutter of a noose or of a chord of binding strings, as well as the one guilty of incendiarism should expiate his guilt by practising a *Tapta Krichchha* penance This is ordained by the patriarch Manu (66)

The performance of a *Tapta Krichchha Vrata* consists in living on a little warm water alone for the first three days on a little worm milk alone for the second three days on a little warm clarified butter alone for the third three days, and on air alone for the last or fourth three days of the entire term of the penance (67)

The man, in rembrance of (whose guilt), one, who has been robbed of a wife, field, house, cow, land, of

back, dwarf, eunuch, or idiot, or is deaf, dumb born-blind, or of indistinct speech (75)

On one's elder brother happening to loose his virility, or to have resorted to the practice of *yoga*, or to a life of asceticism, or to be degraded in life on account of a sojourn to a country a residence wherein is considered *degrading (i e, supposed to degrade* a man in society), one is at liberty to marry even before the marriage of such an elder brother (76)

A penitential rite, similar to that laid down in con nection with an act of cow killing, should be practised by one who sells horses or elephants for money, or mischievously fills up a tank or well, or fells or cuts down a tree (77)

All the hairs of the body should be shaved in cases where a penance to the extent of a *Pâda* (quarter) measure would be found to be enjoined In two or a ·· or half penances, the penitent should shave his strangu es only, all the hairs of the head excepting The contacr *the crown in three legged (Tripâda) or* The cutter penances, and the hair of the entire as well as the or four footed ones (78)

his guilt by of ablution is the expiation for touching This is ordain prepared by a *Chandâla*, a *Prâjâpatya* The perfor uching the remnants of his meal (79)

sists in *atya Vrata* is the penance for a Brâhmana first th drinking water *out of a Chandala s* cup or second th ssel, and vomiting or belching out the same alone fo ately after drinking (80)

Krichchha sântâpana instead of a *Prâjâpapatya Vrata* would be the expiatory penance in his case if the water is not ejected out of, and retained and digested in, the stomach (81)

A Bráhmana should practise a *Krichchha Sántápana Vrata*, a *Kshatriya*, a *Prájápatya Vrata*, a *Vaishya* a half *Prájápatya*, and a *S'udra*, a quarter part of the last named penance (82)

A woman in her periods, happening to be touched by a dog hog, or crow, should observe a single night's fast, and regain her cleanness by taking *Panchagavyam* (cowdung, cows urine, cow milk, milkcurd and *Ghrita* (83)

A man by unintentionally touching a woman in her menses some where below her navel should instantaneously bathe A three nights fast is the expiation in cases where the contact is intentional and at a part of the body above her umbilicus (84)

The *Sapindas* of a male child dead within ten days of its birth, are not affected by uncleanness incidental to the death, and no libations of water should be offered to its spirit in such a case. (85)

A birth uncleanness (uncleanness due to the birth of a child in the family) occurring within the term of one due to a death (in the same family) should terminate with the latter But a death uncleannes, occuring within the term of a birth uncleanness, does not abate with its extinction Death uncleanness is stronger than birth uncleanness (86)

Agnates related to a deceased person within sixth degree of consanguinity are unclean for one day, within the fifth deree of consanguinity for seven days, and within the third degree of consanguinity for ten days only * (87)

The period of uncleaness due to the death of a deceased Bráhmana without the consecrated fire (*Niragni*)

* Not followed by the Bengal School —*Tr*

should be counted from after the hour of his death, while that in respect of a *Sâgnika* Brâhmana (with the consecrated fire) should be counted from after the cremation of his dead body (88)

Raw meat, clarified butter, honey, and oils expressed out of the seeds of fruits (such as almond oil etc), kept in the vessel of another unclean person, become clean as soon as they are taken out of it (89)

The dust, raised by the ends of a broomstick, and happening to defile the bathing or drinking water of a person kept in a vessel, or touching his bathing apparel, tends to destroy his religious merit on the moment of such contact or defilement (90

Ill luck (*Alakshmi*) resides in the shade of a *Kapiththa* tree during the day, in the mixture of milk-curd and barley powder during the night, and constantly in the kernels of Amalaka fruit (91)

One should perform three *Homas* and a hundred times recite the *Gâyatri Mantram* in connection with each act he thinks to be of evil augury (92)

THE END

VYA'SA SAMHITA'.

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MANMATHA NATH DUTT (Shastri), M.A., M.R.A.S.,

Rector Keshub Academy,
Author of the English Translations of the Râmâyanam, Mahâ-Bhâratam Srimadbhâgavatam Mahânirvâna-Tantram, Harivamsa Agni Purânam Mârkandeya Puranam &c &c

Calcutta

PRINTED BY H C DAS ELYSIUM PRESS,
40, NAYAN CHAND DUTT S STREET.

1907.

VYA'SA SAMHITA'.

CHAPTER I

THE HOLY SAGES (*Munis*) approached that repository of penitential sanctity, *Véda Vyâsa*, who was blissfully seated in his hermitage at Benares and asked him questions regarding the duties of the members of different social orders (*Varnas*) (1)

He of excellent memory having been thus interrogated by (other holy sages) recollected the *Smritis* as propounded in the *Védas*, and complacently said, hear, O *Munis*! (2)

Religious rites inculcated in the *Védas* should be practised in countries where black antelopes are found to roam about in nature (3)

In matters of discrepancy between the *S'rutis*, *Smritis*, and *Purânas*, the former should be held as decisive, whereas the *Smritis* should have preference in all topics where there would be a difference of opinion between them and the *Purânas* (4)

The term "twice born" denotes the Brâhmanas, Kshatriyas, and Vaishyas Only these three orders are entitled to practise religious rites propounded in the *S'rutis*, *Smritis* and *Purânas* in exclusion of all other castes (5)

The fourth order is the Sudra, hence the S'udras, are entitled to practise religious rites, but they are not privileged to recite any Vedic *Mantra*, nor to pronounce the terms *Swâha*, *Swadhâ and Vashat*. (6)

The daughter of a Bráhmana, duly wedded to a Brahmana, is called a *Vipravinna*. All religious rites and ceremonies such as, postnatal rites, etc, should be done unto the male child of a *Vipravinna* according to the regulations laid down in respect of a Bráhmana, those unto the male child of a Brahmana by a Kshatriya wife (*Kshatra vinna*) should be done in the manner of a Kshatriya, while those unto the son of a Bráhmaṇa by his lawfully married S'udra wife in the manner of a S'udra (7)

All religious rites should be done unto a male child begot by a Bráhmana or a Kshatriya on his married Vaishya wife in the manner of a Vaishya, while those unto the son of a S'udra mother, under the circumstance, should be done in the manner of a S'udra. A son begot by a man of inferior caste on a woman of superior caste is worse than a S'udra (8)

A son begot by a S'udra on a Bráhmana girl should be considered as a *Chandala*. Such a son is debarred from practising any religious rite. There are three kinds of *Chandalas*. To the first kind or order belong the sons begotten on unmarried girls. To the second order belong the sons begot by persons on wives belonging to their own *Gotras* (9)

To the third kind belong the sons begotten by S'udra fathers on mothers who are Brahmanis. Vardhakis (carpenters), Nápitas (barbers), Gopas (milkmen), Ashapas, Kumbhakâras (potters), Vanik (traders), Kayasthas (Userers, Málákáras (flower men) Varatas, Medas, Chandálas, Dásas, Shvapâchas, Kolas and beefeaters belong to the lowest castes of men. Even a conversation with a person of any of these castes should

be expiated by an ablution and a sight of the sun (10—12)

The rites of *Garbhâdhânam* (religious rites performed for the conception of one s wife) *Pumsavanam* (religious rites performed for the causation of the birth of a male child) *Simantonnayanam* (described below), *Jatakarma* (post natal rites) *Nâmakaranam* (rite of first nomenclature) *Nishkramanam* (formal taking out of the child in the open) *Annaprâshanam* (ceremony of first feeding the child with boiled rice) *Vapanam* (ceremony of tonsure) *Karnavédha* (ceremony of perforating the child s ear lobes) *Vratâdésha* (the ceremony of investure with the holy thread) *Védârambha* (ceremonial commencement of the study of the Védas) *Kes antam* (ceremony of cutting the child s hair) *Snanam* (ceremonial ablution) *Vivâhâgni parigraha* (the ceremony of lighting up the nuptial fire which is kept burning ever afterwards) *Tretagni samgraha* (the ceremony of kindling the three different kinds of fire known as *Dakshinagnih Garhapatyagnih* and *Ahava niyagnih* which are kept burning till the death of the lighter) are the sixteen purificatory rites ordained to be performed in the case of a Brâhmana in the scriptures * (13—15

The recitation of any *Mantra* by a woman is prohibited in the ten ceremonies commencing with the *Jata karma* and ending with the *Karnavéda* but she is privileged to recite *Mantras* in connection with the celebration of her marriage ceremony These ten rites should be done unto the S udras without any *Mantras* whatsoever (16)

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* The number s educed to ten in the case of a Brahmana who is not a custodian of the sacred fire Tr

The rite of *Garbhâdhânam* should be done unto one's wife on the first appearance of her menses, the rite of *Pumsavanam* in the third month of her first pregnancy, and the rite of *Simantonnayanam* (the ceremony of the parting of the hair), during the eighth month of gestation. The rite of *Jâtakarma* should be done unto a child on the sixth day of its birth, the rite of *Nâmakaranam*, on the eleventh day, and the rite of *Nishkrananam* in the fourth month of its birth (17)

The rite of *Annaprâsanam* should be done unto it in the eleventh month, and the ceremony of tonsure according to the custom of its father's family (but before it completes the third year of its age) After the ceremony of tonsure that of *Karnavedha* should be done unto a child (18)

The son of a Brâhmana should be invested with the holy thread at the eighth year of his age reckoned from the period of his inter uterine life Similarly the investure with the holy thread in the case of a Kshatriya or Vaishya child should be made at the eleventh and twelfth year respectively (19)

Sons of Brâhmanâs, Kshatriyas, and Vaishyas, not invested with the holy thread after having respectively attained the ages of fifteen years and two months, twenty one years and two months and twenty three years and two months become deprived of the right of investure and studying the *Vedas* They are called *Vrâtyas* Such children should expiate their guilt by performing a *Vratyastoma* sacrifice (20)

Brâhmanâs, Kshatriyas, and Vaishyas are called the twice born Their first births take place when they are delivered of their mother's womb, their second,

when they duly accept the *Gâyatri Mantra* from their preceptors. (21)

Thus made twice born, and free from all other faults, they become entitled to study the *Védas, Smritis,* and *Purânas* (22)

Having been duly invested with the holy thread, they should reside in the houses of their preceptors, observing perfect celebacy wearing the girdle, girdle cloth, holy thread, and using the staff and deer-skin (23)

On an auspicious day, and having obtained the permission of their preceptors, they should cast oblations into the sacred fire and commence the study of the Védas by reciting the *Omkara* and the *Gayatri* (24).

A twice born (pupil) should study the *Dharma, S'astras* under the guidance of his preceptor for learning the rules of decorum and cleanliness (both mental and physical) and do whatever is beneficial to his master (25)

Then having made obeisance to the elders, he should sit beside his preceptor, constantly exert his best for the furtherance of his studies, and do nothing else than what is beneficial to him (preceptor) (26)

Even having been reprimanded by his preceptor, he should not make any reply in retort, nor go away even, when driven away by the former. (27)

Living a life of perfect celebacy he should renounce all hatred, envy, malice, idle glances at the sun, singing, dancing, intoxication (lit insanity), calumny, personal, decorations, application of collyrium along the eyelids, contemplation of himself in the mirror, smearing the body with scented unguents, use of sandal pastes or garlands of flowers, idle strolls, and discontent. (28—29)

A little after midday, and with the permission of his preceptor, he should ungreedily ask for alms of men of good conduct and regulated habits (*Niyama*), and having obtained the alms, he should instantly retire therefrom, considering the articles of gift as riches (30)

Having performed the midday rites, he should take his meal with the permission of his preceptor. He should not take only cooked rice, nor that which is the residue of another's meal. At the close of his meal he should rinse his mouth with water (31)

Even while in distress, the acceptance of any wealth excepting the alms is prohibited He may dine in connection with a *Pitri S'râddha* if thereto invited by a person without any disqualification, and if his preceptor approves it (32)

A single meal, which is not incompatible with the spirit of *Brahmacharyam* is what is enjoined to be taken by him (the student), every day Having partaken of it, he should wait upon his preceptor Then having cast twigs of sacred trees (*Samid)* into the sacrificial fire, he should attend to his preceptor's comforts In the night, and with the permission of his teacher, he should lie down in a recumbent posture, after the former had been comfortably laid in bed (33—35)

A *Brahmachârin* should thus daily practise his vow, until the completion of his study of the *Vêdas*; he should devote himself to the good of his master, be sweet of speech and devout in spirit (36)

The twice-born one, who studies the *Vêdas* in this manner, becomes capable of (effectively) cursing or granting boon to other persons and lives in the same region with the Rishis, after death (37)

Milk, wine, honey, and clarified butter are the articles which the gods are fond of He should constantly study the *Vedas* except on the interdicted days On such days their other collateral subjects should be studied with the preceptor's permission (38)

An infringement of the preceptor's order makes all studies of the *Védas* abortive Hence, one should *study them in a submissive spirit* Even a little *study* of the *Vedas* stands their twice born reader in good stead both in this world and the next (39)

The ritualistic (*Naishthika*) *Brahmacharin*, who practises this vow from his *Upanayana* (investure with the holy thread) till death; attains to Brahma (40)

The twice-born one, who practises this vow for thirty-six years, is called a *Upakurvanak* At the close of this *Vrata*, the vowist should shave his head Thus having finished the study of all the *Védas* or of any part thereof, he (the student) should give honorarium to his preceptor (*Dakhina*) after having obtained his permission thereto, and bathe thereafter (41)

CHAPTER II

At the close of such Vedic studies, and having performed the rite of *Avabhritha* ablution (*lit* —ceremony of ablution at the completion of a principal *sacrifice*) a twice-born one, wishing to be a house-holder, should seek the hands of a girl of unimpeachable birth and family (1)

The daughter of an erudite father of good conduct and having sons of his own loins, and born of a family

free from all blemishes or any contagious or hereditary disease, and not plighted for money to any other bridegroom before, and not of the same *Prabara* and *Gotra* with him, nor related to him as a *Sapinda* in his father's or mothers side and belonging to his own *varna* and social order, slender, of auspicious signs, clad in silken garments, and not above eight years of age,* and whose paternal ancestors to the tenth degree in the ascending line were all men of renown, should be solemnly wedded by a (twice born) according to religious rites, if proferred in marriage (2—4)

A daughter should be given in marriage to a (twice-born) one, befitting her family in respect of learning, birth, etc, and suited to her in years according to the rites of a Brahma marriage, or according to any other regulation where the former would not avail (5)

Her father, grand father, brother, uncle, cognates and mother are successively entitled to give away a girl in marriage In the absence of a father, a grand father will formally give her away and so on, in the order of enumeration The bride can herself give her away in the absence of any of these relations (6)

The sin incidental to (an act of) procuring abortion (lit destruction of the fœtus) is committed, if through the negligence of her giver a girl menstrates before her marriage He, who does not give away a daughter in marriage before she attains her puborty, becomes degraded (7)

Both the giver and the taker of a girl (in marriage) stand exonerated from all penalties if the latter gives her away saying, "I give this girl to you,' and the

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* Several Commentators interpret the term as denoting 'fair-coloured"

latter accepts the gift by saying "I take her (as my wife)" (8)

A man by desserting a blameless girl, or defiling an innocent one, makes himself liable to punishment, (9)

(A twice born) one can take a wife who is not of his own caste (Varna), even after marrying one of his own order (Varna) The son begotten on the wife of one's own caste, does not stand as an *Asavarna* (of a different caste) son to one under the circumstance (10)

A Brâhmana can marry a Kshatriya or Vaishya girl, a Kshatriya can take a Vaishya wife, and a Vaishya can wed a Sudra's daughter But the member of an inferior caste can not wed a girl of superior caste (11)

Amongst wives of different castes, she, who is of the same caste with her lord, should be his companion in matters of piety and religion Of several wives all belonging to the same caste as their lord, she, who has the greatest attachment to piety, should have preference as regards companionship in the celebration of religious rites, etc (12)

The god Brahma cleft his body in two, of yore Out of one part sprang the husbands, and out of the other the wives This is what the S ruti relates (13)

A man, so long he does not take a wife, is but (a) half (incomplete) being A half (thing) can not beget A whole (thing) only can beget This is the dictum of the S'ruti (14)

A wife is weightier than the world with its virtues, wealth and enjoyment since with the help of no other auxiliary than a wife can he bear its burden Hence, one should marry, and by constant practice of self-control duly maintain her (15)

Having married, a man should live with his wife and the sacred fire in his own house, not neglecting his duties and the Vaitânika (sacrificial) fire with the advent of opulence (16)

Each day, he should cheerfully perform the *Smárta* rites with the help of the nuptial fire, and those inculcated in the *S'rutis* with that of the sacrificial one (17)

Day and night, the wedded couple should be one in spirit in respect of all matters of piety, gain, and desire (enjoyment) They should be one in vows and practices (18)

A woman has no separate existence from her lord in matters of piety, gain and desire The S'âstras have enjoined this dependency of love (19)

A wife should quit her bed before her lord, cleanse (wash) her person, fold up the beds, and make her house clean and tidy (20)

Then having entered the chamber of *Homa* (sacrificial fire) she should (first) wash and plaster its floor, and then the yard of her house, and after that, wash with warm water the vessels of oils, clarified butter, etc, which are used in connection with Agnikaryayas, and keep them in their proper places (21)

Utensils or implements, which are used in couples (such as the pestle and mortar, etc,) should never be separated The vessels (of rice, etc,) should be cleansed and refilled with their respective contents, and the kitchen-utensils should be taken out, cleansed, and replaced in their proper positions (22—23)

The oven should be repaired and replastered with earth and clay, and the fire should be lighted therein. Thus having performed her morning (house-hold)

duties, and pondered over the dishes of different flavours (to be prepared, that day), and allotment of work to different workers, and the daily expenditure of the household, she should make obeisance to her elders and superiors (24)

Then she should decorate her person with the ornaments given to her by her father in law, husband, father, mother, maternal uncle, or relations (25)

Pure in her thought speech and action, and obedient to the dictates of her lord, she should follow him (in life) like his own shadow, seek his good like a trusted friend and minister to his desires like a servant 26—27)

Then having finished cooking, she should report of it to her husband saying 'the rice is cooked" The husband having made offerings therewith to the Vishvadevas, she should first feed the children, and then serve out the morning meal to her lord (28)

Then, with the permission of her lord, she would partake of the residue of the boiled rice and cooked dishes (described above), and spend the closing portion of the day in contemplation of the family earnings and expenditure (29)

Having again attended to the cleansings of the house, etc, at evening she should cook the night meals (of the household) and provide her husband with a sumptuous repast (30)

Then the cheerful lamps should be lighted, and she, having spread out a comfortable bed, attend to massage the body of her lord (31)

After her husband had slept, she should lie down by *her side, not entirely bereft of clothes*, with her

mind fully centered in his self, cautious, non desiring, and with her passions held under a healthy control (32)

She should not speak too loudly, nor harshly, or unpleasantly to her lord, avoiding all quarrels, lamentations, and perfidies (33)

She should not be prodigal in her purse, nor hostile to the spirit of piety or gain Carelessness, fickleness of mind, anger, envy, deception, vanity, rivalry, mischievousness, cruelty, inordinate pride, cunningness, atheism, daringness, discontent, and dissimulation are the fifteen vices which a chaste wife should always try to renounce (34—35)

A chaste wife, who thus worships her lord, acquires fame and blessings in this life and lives in the same region with him, after death (36)

I have described the daily or general duties of wives, now hear me discourse on their specific ones A wife, on the appearance of her flow should renounce all those duties, as she becomes unclean Bashfully she should reside in a lonely chamber avoiding the eyes of her friends and relations (37)

Clad in a single sheet of cloth and forsaking ornaments and ablution she should sit silent with her eyes cast downward Avoiding all listless movements of her eyes and extremities she should take boiled rice at night alone during her periods (38—39)

Having passed three nights in such a staid condition of mind she should wash her clothes, and bathe, on the morning of the fourth day (40)

Then having seen the face of her husband she would be clean again whereupon she should resume her usual house-hold duties as before (41)

The sixteen (successive) nights from the first appear-

ance of the flow in women are called the Menstrual period Healthy male seeds (sperms) cast into healthy fields (female reproductive organs) during this period are found to sprout (lead to conception) (42)

The first four nights of the period should be avoided as Parva days, as well as those marked by the asterisms called Révati, Pitraksha and Râkshasa Fecundation should take place on each even night during the menstrual period alone (43)

A man, clad in a silk garment and duly bedecked with ornaments should visit his wife on (any of these even) nights, whereby he would get a son bearing all auspicious signs on his person (44)

Even the vow of a Brahmachârin who visits his wife during her menstrual period is not vitiated by so doing Even he, who does not know any other woman, commits no sin by going unto his own wife during her menstrual period according to the natural inclinations of his mind (45)

A husband not visiting his wife during her menstrual period is guilty of fœticide The infidel wife, who gets herself impregnated by another man is fit to be abandoned by her lord (46)

A wife procuring abortion of her pregnancy caused by her husband, is guilty of a *Mahâpâtakam*. A husband, by unjustly desserting his own innocent wife, becomes a spiritual out caste (47)

A chaste wife should not renounce her lord, even if he be guilty of a *Mahâpatakam*, praying that his sin might be extinguished in no distant time (48)

A husband should not look at the face of his faithless wife He should banish her in a distant country after a good censuring (49)

A good wife should renounce all pleasures as long as her husband would be absent in a distant country The widow of a Brâhmana should either immolate herself in fire with the corpse of her deceased husband, or observe a vow of life long *Brahmacharayam* (continence) from that date shaving the hair of her head, and foregoing all articles of luxury (50—51)

A faithless wife may be again entrusted with the wifely duties by her lord after her next menstrual ablution (at the close of her next monthly flow) after the act of infidility, and treat her as his own wife as before

A husband may forsake and banish in any distant country, any of the following wives *viz*, those who are deceitful, faithless (lit forsaking virtue or religion) hostile to her husband s desires invalid (suffering from an incurable or longstanding disease), wicked, addicted to wine gambling or hunting ex ursions, or inimical to his intrests A husband should count a superseded wife (*Adhivinna*) still as a wife of his own after he has married a second time (52—53)

Under no circumstance women should be kept un protected Fathers, husbands and sons should take them under their guardianship in succession (54)

The dead bodies of deceased and well born wives, who leave behind them sons grandsons, and great grandsons, etc should be duly cremated They (wives) attain to the same region with their husbands, who had performed Pitri Yajnas in their lives and are hence entitled to spiritual emancipation after death (55—56)

CHAPTER III

THE acts of a house holder may be classified as *Nityam, Naimittikam* and *Kâmayam** Now hear me describe each of these kinds in detail (1)

A householder should quit his bed at the close of the last quarter of the night meditating upon the self of God Hari Then having seen auspicious articles, he should commence the necessary works of his daily life (2)

Then having eased and washed himself, he should bask in the glare of fire After that he should cleanse his teeth with water bathe perform his rite of *Sandhya* worship and offer libations of water to the gods and *Pitris* in succession (as regulated) (3)

Then the best of Brâhmanas should study the *Vedas*, histories *(Itihâsas)* and the kindred branches of knowledge (*Vedângas* give instructions to his own pupils, and feed the good Brahmanas (4)

Acquire that which has not been already acquired, and having obtained it distribute it as soon as pos sible Equals should not sit with equals without first reporting their own presence or arrival (5)

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* A *Kamyam karma* is an act whose performance is imperatively obligatory on all persons and a non performance whereof detracts one's religious merits though its performance does not make any addition to it

A *Naimittikam karma* is an act whose performance is not imperatively obligatory nor its non performance detracts from or performance adds to one's religious merit It is a specific act enjoined to be performed on a special occasion

A *Kâmayam Karma* is an act which is performed for the fruition of any definite object such as a residence in heaven, or the birth of a male child etc

In tanks lakes, wells, and fountains, etc, belonging to others one should bathe duly after having first taken five handfuls of clay *(Pañcha-Pinda)* therefrom (6)

In cases where *Tirthas* would be unavailable, or in those wherein ablution would not be practicable, one should bathe in the court yard of a house with water enough to wet, and be rinsed out of his cloth (7)

The rite of ablution should be performed by reciting the *A'pohishtâ Mantra* the rite of purification *(Mârjaram)* should be done by reading the one beginning with *Drupadâdiva Mumuchâna* After the bath the bather should thrice practise *Prânâyâma*, and look at the sun by reciting the *Suryopasthâna Mantram* (8)

Then having recited the *Gâyatri*, the twice born ones should commence the study of the *Vêdas* Having studied portion of the *Saman Yajus* and *Atharvan*, they should commence reading the *Itihâsas Purânas*, and *Upanishads* either entirely or in parts if a complete perusal is not feasible This should be done every day (9—10)

A twice born one through the merit of such studies, acquires all the virtues which can be acquired by celebrating religious sacrifices by making gifts and practising penitential austerities Hence he should read the *Vêdas* every day without indulging in any idle talk (11)

done unto them, or whose dead bodies had not been cremated (19)

The departed manes of him who thus squeezes water drops out of his wearing cloth and offers them as libations (as above described) without first having offered libations of water unto them, despair of obtaining any water at all, with the gods and Rishis such as Sanaka etc, (20

A rite of *Tarpanam* done with water containing *Kus'a* blades and sesame and by reciting their *Gotras* and names with the term *svadha* (obeisance) appended thereto, becomes gratifying to the *Pitris*. One done without any of these factors proves abortive 21)

A rite of *Tarpanam* done by a person while thinking of other things, or not according to the regulations of the *S'astras*, or without being seated on a proper cushion, proves as blood to his departed manes (22)

The *Pitris* propitiated with a *Tarpanam* duly performed as above regulated grants all wished for things to its performer (23)

The deities mentioned in the *Jalamantra* should be worshipped by reciting the *Mantras* in which the names of Brahmá, Vishnu, Siva Aditya, and Mitrá Varuna, occur (24)

Having performed the rite of *Suryopasthánam* with his face turned towards the east, a twice born one should purify the water by invoking the names of Brahma, Agni Indra Oshadhi Jiva and Vishnu In connection with this rite he should recite the *Mantra*, *Yat*, etc, with the term *Namas* appended to it, by addressing the name of each of these (divinities) After that, he should rinse his mouth, and bathe (25—26)

Then having entered his house, a twice born one should perform the four *Paka Yajnas* (simple domestic

sacrifices) with the help of the *Avasathya* fire (the sacred fire kept in the house) He whose *Avasathya* fire has not been lighted at all should perform the *Homa* by casting oblations of boiled rice soaked in clarified butter in the *Laukika* fire according the regulations of the *Sakala* (a school of the *Rig Veda*) school (27—28)

The oblations should be cast in the sacred fire by severally and combinedly reciting the *Vyahritis* and the six *Mantras* running as *Deva Kritasya* etc., (29)

After that the *Prajapatya Svishta Krita Homa* should be performed by offering twelve oblations unto the fire, prefixing *Om* and appending *Svaha* to the *Mantra* according to the *Svishta* regulation (30)

The oblations should be offered on *Kusha* blades spread out on the ground and the one well versed in the *S'astras,* should first offer three oblations by prefixing *Om* and appending *Namas* to the *Mantra* as follows — *Om,* to *Vishvadevas (Namas)* obeisance *Om,* to all the beings *(Bhutas) Namas* obeisance), *Om,* to the lord of all the beings *(Butanam Patayae) Namas* (obeisance) and after that *Om* to *Pitris* (obeisance) *Namas* (31—32)

The washings of the vessels should be cast in the North-west, and sixteen morsels of boiled rice soaked in clarified butter should be offered by saying "these (morsels of) boiled rice to men *(Idam Annam Manushyebyah Hanta)* (33)

A twice-born one should offer six oblations of boiled rice to his six departed manes (father, grandfather, great grand father maternal grandfather, maternal great grand father and maternal great great grand father) by mentioning the name and *Gotra* of each, and by appending the term *Svadha* to each of these

Mantras, according to one's might and the regulations of the *PitriYajna* (34)

A few texts of the *Vedas* should be recited on the occasion for the completion of the *Brahma-Yajna* (35)

Then having taken a quantity of boiled rice in his hand, he should walk out of his room and offer morsels of it to crows and Svapachas (*Chandâlas, lit* dog-feeders) (36)

Then in a pure spirit and for a period of forty-eight minutes *(Muhurta)* the house holder should calmly wait at his gate for any chance comer *(Atithi)*, and having found any hungry sober *Atithi* coming from a distance, he should reverentially accost and welcome him to his house 37—38)

He should give him water for washing his feet, and show him every mark of respect An *Atithi*, duly honoured, is greater than a *Yajna* (sacrifice) inasmuch as he makes his host entitled to the merit of heaven on the very day of his arrival (39)

An *Atithi* and a Brâhmana well versed in the *Vedas*, happening to arrive at one house during the celebration of the *Vaisvadeva* sacrifice, should be duly honoured Propitiated with hospitality both of them lead their host to heaven dishonoured they lead him to hell (40)

A marriage relation a *Snâtaka*, a king an *Achâryaya* a friend and a *Ritvik* even happening to call at one's house, each year, should be religiously respected (41)

On [illegible] a Srotriya arrived at one's house [illegible] the gift of a cow (42)

One should bid farewell to an *Atithi*, or to a S rotriya guest, by following him a little beyond the compound of one's own house One should feed one's friends, maternal uncles agnates and marriage relations arrived at one's shouse A *Yati* is privileged to accept alms from a house holder profferred with respect (43—44)

The man, who partakes of good food himself, comes by a worse fate by giving bad food to another A house holder eats sin by eating before the infants, oldmen sick folks and pregnant women in his house are relieved of their hunger (45)

Without being invited one should not eat, nor desire to eat any cooked food at another's house A twice born one is at liberty to reject an invitation by a man of questionable repute (46)

Boiled rice (cooked food) belonging to a S udra to a calumniated person, to an usurer, to one of false speech, to a cruel man, to a thief, to one of an irascible temperament to one abandoned by one s parents, to a slave, to the haughty to a butcher or hunter, to an actor, to a wine seller to an arrogant insane, *Vrâtya*, or shameless person to a breaker of vows, to an athiest, to a miser to one who goes naked, to one in danger to a non Aryan to a woman, to a calumniator, to a renowned though dependent person, to a stealer of king s revenue or divine chattels to one defiled through evil company conduct food, or bed, to an irreverent man, to a degraded person, or to a man of despicable conduct is unfit to be partaken of He, who partakes of such a man's boiled rice, becomes equally degraded with him 47—51)

Boiled rice belonging to a Nâpita (barber), a Kula mitra, Ardhasiri (ploughman), Dâsa or Gopâlaka

(though these men are all Sudras) may be eaten without the fear of committing any sin. Twice born ones of known families can safely partake of one another's boiled rice (52)

Boiled rice procured with one's own earnings, or kept in a vessel which is not defiled by the touch of wine nor licked by a dog nor smelled by a cow, nor touched by a crow or a Sudra is always pure (53)

Such boiled rice as well as that which has not been previously partaken of nor stale or prepared over night nor taken out of the kitchen and is nicely cooked should be eaten every day (54)

The several preparations of (rice pulse barley and wheat etc.) known as *Krisara Sanyava*, *Pupa* and *Payasa*, are edible and a Brahmana while not officiating as a priest at any religious sacrifice, should not take meat or animal food (55)

A Brāhmana engaged in the celebration of a religious sacrifice becomes degraded by not taking meat. A Kshatriya should eat the cooked flesh of a quarry after having propitiated therewith the gods and his departed manes. A Vaishya can take meat lawfully obtained for money after having worshipped therewith his departed manes (56—57)

A twice born one by eating the cooked flesh of an animal wantonly slaughtered (not killed in any sacrifice) suffers the pangs of hell for eternal time or as long as the sun and stars would shine in heaven. A Brahmana by abjuring meat acquires the merit of a horse sacrifice all his desires are fructified and he becomes an emancipated self even though he be a house holder (58)

them, and thereafter partake of the boiled rice, as desirable. (66)

Silently and without any other thought in his mind, or anywise condemning it, he should partake of the boiled rice until the satisfaction of hunger. After that, he should sprinkle water over the plate and leave it (67)

He should take a morsel out of the residue of boiled rice and cast it on the ground Then having washed his mouth, he should pass the rest of the day in good company with topics of ancient lore and in the study of *Itihâsas* and good literature (68)

On the approach of evening, he should attend to his *Sandhyâ* worship, and cast oblations in the sacred fire Every day, a twice-born one should eat in the company of his servants and dependants An *Atithi* arrived at the time of his evening *Homa* should be honoured by a house-holder to the best of his ability, inasmuch as a dishonoured *Atithi* robs the piety of the household (69—70)

He should not overload his stomach with food, and having washed his mouth and feet at the close of his evening meal, a house-holder should lie down in a comfortable bed with his head not turned towards the North or the West. (71)

Unless badly jeopardised in health, or otherwise incapable, a twice-born one should never neglect the timely performance of his *Homa* and *Sandhyâ* rites. (72)

Quitting his bed within forty-eight minutes of the sun-rise, he should ponder over his own earthly interests. A capable and healthy man should thus act every day in his life. (73)

CHAPTER IV

THIS Scriptural Code framed by the holy Vyâsa is but a compendium of all kinds of pieties. All virtues and pieties (enjoined to be performed) by the four orders are intimately connected with the liberation of self (1)

Verily verily (the holy Vyasa) has repeatedly said unto men that a household is the best hermitage in the world. He who faithfully discharges the duties of a house holder acquires the merit of visiting all the holy shrines (2)

The house holder who reveres his elders and preceptors, supports his servants is kind unenvious truthful and self controlled daily performs his *Homa* and *Japa* (divine contemplation and mental recitation of a *Mantra*) is faithful to his own wife without coveting that of another and gives no handle to obloquy, acquires the merit of a pilgrimage without stirring out of his own house (3—4)

Ablutions in all the holy pools cannot absolve the sin of him who daily steals or covets other men's wives and riches (5)

A true and dutiful house holder bathing in his own yard acquires the merit of all holy ablutions. Three quarters of piety belong to a house holder as the giver of food the remaining quarter attaches itself to him as the master of the household (6)

Sin can never approach the threshold of a house wherein the master hospitably accommodates the Brâhmanas washes the dust off their feet, gratifies them with food makes offerings to Visvadevâs and doles out alms to the indigent (7)

The god of death (Yama) can never touch the man, who gives to the Brâhmanas water for washing their feet,

shoes, food, and hermitages to live in, and welcomes them home by waving lighted lamps before them (8)

The departed manes of a person drink nectar out of cups of lotus leaves so long as the washings of the feet of Bráhmanas stand moistening the earth of his court yard (9)

O you foremost of the *Rishis*! the merit, which is acquired by making gifts of Kapilá cows on the day of the full moon in Kártika, is likewise acquired by washing the feet of Bráhmanas (10)

The fire god can be gratified by welcoming the Bráhmanas, *Indra*, by offering seats unto them, the *Pitris*, by washing their feet, and the (god) *Prajápati*, by giving food unto them (11)

One's own parents are shrines of excellent sanctity, no doubt, though kine and the Ganges are holier, but the Bráhmanas are the holiest of the holies on earth, a holier thing than they is not nor ever will be (12)

All the holy pools and shrines such as, Kurukshetra, Naimisha, Pushkara, Gangádvára, and Kedárá voluntarily visit the house holder in his own house, who has subdued all his senses and desires He is absolved of all sin (13—14)

O you Bráhmanas, now I shall relate to you the virtue of charity or gift making as it should be practised by the members of the four social orders, and as it was narrated by the holy Vyása of yore (15)

That wealth alone, which a man spends in gifts to the good Bráhmanas, or in gratification of his own desires is the only true wealth, the rest is but trust (16)

The riches of the rich are what they enjoy and endow Others play with the widows and riches of

those who neither enjoy nor endow, after their death (17)

What does his wealth avil the soul of a man, after death, (since) transient is the very body which he tries to nourish with the aid there of? (18)

Transient is wealth, transient are the limbs of one's body The only reality is that death is fast approching Acquire pieties, every day (19)

Why not give away your riches in charity which you shall have to leave behind, after death, if you have not already spent them in acts of piety, enjoyment or fame? (20)

Truly realised is the end of his life on whose life depends the livelihood of his friends, relations, and Bráhmanas Who does not live for his own ends in this world? (21)

Even the beasts live and pamper their own bellies Of what use is the strength, health and longevity of him who does not do any act of public good? 22)

If you have but a morsel of food why don't you give half of it to the poor? Will any body ever get his wished for riches in this life? (23)

Verily do I consider a miser to be a man of great renunciation, inasmuchas he leaves behind him all his hoarded riches, after death A charitable man is the veritable miser living since he would be benefitted by his wealth (spent in charities) in the next world (24)

One day we shall have to quit this life He dies not who has realized the end of his life (by making charities) A miser, dead, is like an ass, who only carries other mens' ingots on his back (25)

Even space and time will die one day, but the merit of a spontaneous and voluntary *gift (lit —Made*

without the asking, or to a person come without any call) will never suffer any death (26)

A reciprocity of gifts may be a social function, but is no virtue. It does not bear any religious merit, like the milk of a black cow (whose calf is dead), milched out of greed and profferred to the gods, etc. (27)

Verily the enjoyers (beneficiaries) of a charitable endowment, contingent on the happening of a future calamity, are not actually seen But since eternal is the merit of a gift, the maker of a gift never reverts to the plain of human existence (28)

By making gifts to one's parents, brothers, father-in-law, mother-in-law, wife, or children, one is entitled to an eternal residence in heaven (29)

A gift made to one's father is hundred times more meritorious than the one made to an outsider, those made to one's mother and sister being respectively ten times greater than the latter A gift made to one's brother bears eternal fruit (30)

O you lords of Munis! Every day gifts should be made to the Bráhmanas Any one coming and asking for gifts (charities) should be succoured (31)

Several recipients of gifts (receivers of charities) may be persons well-versed in the *Védas*, or practisers of penitential austerities But the best of such takers are those who have never partaken of a S'udra's boiled rice. (32)

A gift should be made to an erudiate person living at a distance in preference to an illeterate one living close by one's house Nothing can be humiliating (insulting) to an illiterate Bráhmana (33)

The status of well-birth is extinguished by one's stealing an article consecrated to divine use, or belong-

ing to a Bráhmana, and by insulting a Bráhmana as well (34)

By not making any gift to a Bráhmana, ignorant of the Vedas, one does not commit the sin of insulting a Bráhmana Oblations are cast in the sacred fire, and not in its ashes (35)

He, who causes a Bráhmana, who has been studying the Vedas in the vicinity to be superseded in a matter of feeding or gift taking, destroys his three fold relations (36)

A Bráhmana, who has not studied the Vedas, does, like a wooden elephant, or a leather deer, but bear the name of the genus he belongs to (37)

Like a desserted hamlet like a waterless well, a *Brahmana* who has not read the Vedas, is a Bráhmana only in name (38)

An article given to a Bráhmana (well versed in the Vedas) or cast in the sacred fire by way of ablution, constitutes the true wealth (possession) of a person, *the rest is but insignificant* (39)

A gift made to a *Vruva* Brahmana is doubly meritorious than the one made to a *Sama* Bráhmana A gift made to an *Achâryaya* is a thousand times more meritorious than the latter while the one made to *a Bráhmana well versed in Vedas bears immortal* fruit (40)

One, born of the seeds of a Bráhmana but not purified with any of the purificatory rites or Mantras, and making use of his caste as a means of livelihood, is called a *Sama* Brahmana (41)

A Bráhmana, unto whom all the purificatory rites of *Garbhâdhanam*, etc, have been performed, but who

has neither read nor taught any part of the Védas, is called a *Vruva* Bráhmana. (42)

A Bráhmana, who practises penitential austerities and performs the rite of *Homa*, every day, and teaches the *Védas* with their *Kalpas* and *Rahasyas*, is called an *Achâryaya* (43)

A Bráhmana, who duly celebrates the *Pas'uvandha*, *Châturmâsya*, *Agnisthoma* and other Vedic sacrifices, propounds the true import of the Vedic texts with the six allied branches of study in cases of doubt or discrepancy, and regularly studies the *Itihâsas* and *Purânas*, should be alone regarded as well versed in the *Védas (Védapâraga)* (44—45)

Members of no other castes live such a glorious life as the Bráhmanas do Who is that, who having trodden such a glorious path, will relinquish it? (46)

Bráhmanas constitute the divinity of the gods. They are the stuff which the energy of Brahma is made of, and form the apparent cause of the creation and continuity of the worlds (47)

In the field-like mouth of a Bráhmana, which is free from all gravels and thorns (of falsehood and harsh words) should be sown the seeds of sacrificial Mantras The cultivator, who does this (gets all religious rites and sacrifices performed by Bráhmanas) witnesses the fruition of all his desires (48)

In good fields the seeds must be sown; in good recipients the gifts should be stored. Whatever is cast in a good field or recepient can not suffer any deterioration. (49)

The cereals (foodgrains in one's store) begin to dance with pleasure on the arrival of a modest and

erudite Bráhmana at one's house, saying, "we shall come by a better fate" (50)

Grains of rice given to an unholy Bráhmana, who has broken his vows and neglected the study of the Vedas, begin to cry in dismay, saying, "what evils have we committed to be punished with such a degradation (51)

A Bráhmana well versed in the *Védas* should be repeatedly repasted even after satiety, whereas an illiterate one, fasting even for six consecutive nights, should not be helped with food (52)

Holy things, whose likes are in the stomach of a Bráhmana should be alone given to him Who are the more worthy recipients of gifts than the Bráhmanas in whose body the gods partake of their *Havyas* (libations of clarified butter proffered to the gods) and the *Pitris*, their *Kavyas* (oblations)? Beings are not their bodies, and hence organisms cannot be revered as holy (53—54)

The article of gift eaten or taken by a dutiful, pure-hearted (Bráhmana) reader of the *Védas*, bears immortal merit, which does not suffer any diminution through one's successive rebirths (55)

Several scholars desire for gifts of horses and elephants, others discard them, saying, 'to whom does this wealth belong, and who is the real master of grains or riches (56)

The seeds (of knowledge), previously sown in the fields of Bráhmanas duly ploughed with the plough of the *Védas*, have sprouted as the only true corn in life (57)

Of a hundred, one is born a hero, of a thousand, a wise man, and of a hundred thousand, an orator I

doubt whether a man of true charities will ever take his birth or not (58)

A conquest does not make a hero, nor studies a wise man Eloquence does not make an orator, nor gifts a charitable man 59)

He, who has conquered his senses is the real hero He, who practises virtues, is really wise A speaker is he, who discusses pleasant and beneficial topics, and he, who gives with reverence is the maker of true gifts (60)

One by making gifts of varied values to Bráhmanas all seated in the same row either out of affection, fright or greed, commits the sin of Brâhmanicide It is so related in the *Vedas* and the *Rishis* sing of it as such (61)

Gifts made unto an illeterate (Brahmana), like seeds sown in a sandy soil or clarified butter kept in a pot of ashes, or libations poured over burnt out cinders, prove abortive (fail to bear any merit) (62)

In what kind of womb will the twice born one (Bráhmana), who lives on boiled rice of those, who are unclean with the uncleanness due to any death or birth in their families, or partakes of that prepared by a Sudra, take his birth (in his [illegible] incarnation? Verily I can not say that (63)

He, who dies with a Sudra s boiled rice in his stomach, is sure to be reborn as a hog and all his progeny will belong to the same genus, after death (64)

He will be born as a vulture in his twelve successive rebirths, as a hog, in seven; and as a dog, in seven. This is what Manu has opined on the subject (65)

He, who dies with the boiled rice of a Bráhmana in his stomach, acquires nectar, after death Dieing with

that of a *Kshatriya in his stomach he is punished with* indigence in his next birth, with that of a Vaishya in his stomach, he is consigned to the vile necessity of eating a Sudra's *boiled rice again, and with that of a* S'udra boiled rice in his stomach, he is consigned to the torments of hell, in his next life (66)

The Bráhmana, who partakes of a S udra's boiled rice continuously for a month, becomes degraded to the status of S udra, in this *life,* and *will* be born as a dog in the next (67)

The gods and the Pitris desert the Bráhamana, who takes a S udra *wife, or partakes of boiled rice cooked* by her, and he is consigned to the pangs of Raurava hell, after death (68)

The Bráhmana, who cooks his food in vessels defiled by the touch of men of vile castes, or do those acts which are *calculated to degrade a twice born one* in his social status or promiscuously go unto women of forbidden castes, is sure to be consigned to hell, after *death (69)*

Cooking of boiled rice for the gratification of one's own hunger without dedicating it to the use of Bráhmanas *Atithis,* and the god presiding over a row of Brahmana at a dinner constant vilification of Bráhmanas, *and selling the Vedas for money (mercenary* teaching of the Vedas) are the five acts which rank equally with an act of Brahmanicide in respect of sin (70)

Every day, this S'astra, framed by Vyása, should be carefully studied, and those, who *follow* the regulations herein laid down, suffer no fall in life (71)

THE END

PARA'S'ARA SAMHITA'.

CHAPTER I

ONCE on a time, certain *Rishis* addressed the holy Vyása, blissfully seated with his mind concentrated (on Self) in the forest of *Devadaru* on the summit of the Himálaya, (as follows —) (1)

Relate to us, O thou, the son of Satyavatí, the rules of good conduct, cleanness and religious rites, which may be beneficially followed and observed by men in this age of *Kali* (2)

Having heard this, he of mighty prowess, effulgent as the sun or a blazing fire, and well versed in the *S'rutis* and *Smritis* replied as follows —(3)

I am not an omniscient being, O Rishis! How then can I relate to you the rules of religious rites etc, (as interrogated) ? My father should be consulted for these informations (4)

After that, the *Rishis* bent on learning the principles of virtue went to the hermitage at Vadariká with the holy Vyása at their head (5)

Trees of wonderful fruit and foliage enhanced the beauty of that holy forest where fountains and rivulets of crystal flow ran babling into sacred pools (6)

Herds of deer were found to roam about (in that forest), and birds of beautiful plumage were heard to join their melodious notes in a chorus of harmony Temples of gods also were there, and the whole sylvan area was kept festive with the songs and dances of *Siddhas*, *Yakshas* and *Gandharvas* (7)

In that forest, blissfully seated in the assembly of *Rishis*, and surrounded by the foremost of the holy sages (*Munis*), the high souled Parâs'ara, the son of *S'aktri*, was interviewed by the holy Vyása (8)

He, at the head of his companions Rishis, circumbulated the person of his venerable progenitor (Parás'ara), and propitiated him with an applausive harangue (9)

The great sage Parâs'ara asked the holy Vyâsa and the congregated Rishis about their health, and welcomed them to his hermitage (10)

The holy Vyása reported their well being on behalf of the Rishis, and addressed him as follows —(11)

O thou father, who art ever fond of the devoted, dost thou be pleased to discourse on rules of religious rites, and virtue, if thou dost appreciate my devotion to thee, or if thou bearest any affection to me (12)

I have heard the codes respectively framed by Manu, Vasishtha, Kas yapa Garga Gautama, Us'anas, Atri Vishnu, Samvarta Daksha Angiras, S'átátapa, Hárita, Yájnavalkya Kátyáyana Prachetá, Apastamva, S'ankha and Likhitá (13—15)

Through your grace I have heard these *Dharma S stras* narrated to me and I have committed them to my memory as well But all these codes had been meant to be effective (to be in force) during the cycles of *Satya Treta* and *Dvâpara* in this *Manvantara* * (16)

All religious rules framed in the *Satya Yuga* have been extinguished in this *Kali yuga* Hence discourse

* *Manvantara lit*—an age or period of time presided over by a Manu *Manvantara* according to Manu I 79 embraces three hundred and twenty thousand human years or one fourteenth day of Brahma his whole day consisting of such fourteen *Manvantaras* We are living in the seventh *Manvantara* —*Tr*

to me on the rules of duties to be followed by the four-fold social order in the present age, as well as on acts of virtue in general (17)

After Vyása had finished his questioning, Parás'ara, the foremost of the Rishis, began to thus discourse on the principles of virtue, both in the concrete and abstract (18)

Hearest, thou, my son Vyása, and hear, O you Rishis, that at the end of each *Kalpa*, and at the beginning of each new creation of the universe, Brahmá, Vishnu, Mahes'vara, *S'rutis*, *Smritis* and rules of good conduct (ethics) should be ascertained for the each of the successive ages thenceforth commencing (19)

Author there exists not of the *Védas*, the universal grand father (Brahmá) but recollects the texts of the *Védas* at the end of each universal dissolution, and is recognised (as such in the next *Yuga* Similarly, Manus but respectively recollect the rules of duty and good conduct etc, at the beginning of each *Manvantara*. (20)

Different are the rules of piety, etc., in the successive ages of *Satya*, *Trétá*, *Dvápara* and *Kali*, according to the exigencies of each age (21)

Practice of penitential austerities was the virtue in the *Satya yuga*; knowledge (of self), in the *Trétá*; celebration of religious sacrifices, in the *Dvápara*; and practice of charity, in the *Kali yuga*. (22)

The Code of Manu was the authorized Code in the *Satya*; the Code of Gautama, in the *Trétá*; the Codes of S'ankha and Likhita, in the *Dvápara*; and the Code of Parás'ara, in the *Kali yuga*. (23)

In the *Satya yuga* one should abandon the country in order to avoid the company of a sinner; in the *Trétá*

the village he lives in; in the *Dvâpara* the family he belongs to, and the sinner himself in the *Kali yuga* (24)

Sinful is the conversation with a sinner in the *Satya Yuga* his very sight in the *Trétâ*, and eating his boiled rice in the *Dvâpara* In the *Kali Yuga*, it is his act alone that degrades a man (25)

A curse takes effect on the day it is given in the *Satya*, within ten days in the *Trétâ* in the course of a month in the *Dvapara*, and within a year, in the *Kali Yuga* (26)

In the *Satya*, the makers of gifts seek out their recipients In the *Trétâ* the givers invite the receivers of gifts at their houses and send them away with the presents In the *Dvâpara* gifts are made to those, who ask for them, and in the *Kali Yuga* they are given in lieu of services (27)

The gift which is made to a person by going over to his house, is the best that which is made by calling its receiver at one's (giver's) house, is the second, and that, which is given for asking is the worst form of gifts A gift made in lieu of any service is no gift at all, and fails to bear any merit (28)

The vital energy lies inherent in the bones in the *Satya Yuga*, , in the flesh, in the *Tretâ*, in blood in the *Dvapara*, and in the food (of a person), in the *Kali Yuga* (29)

Piety is conquered by impiety, truth, by falsehood, kings, by their servants, and men, by women, in the *Kali Yuga* (30)

Agnihotra sacrifices cease to exist, the worship of ancestors and preceptors is extinguished, and mothers usually give births to female childs in the *Kali Yuga* (31

The ethical rules which obtain in the different *Yugas* and the Brâhmanas who are respectively born therein, should not be unfavourably criticised in as much as in them (the spirit of) a *Yuga* is incarnated (32)

The law givers (*Munis*) have made a gradation in the practice of expiatory penances according to the capacity of the penitent in each *Yuga* but those laid down by the holy Paras ara should be observed in the *Kali Yuga* (33)

O you foremost of the *Munis* this day I shall narrate to you from memory the religious duties as well as the rules of conduct to be performed and observed by the members of the four social orders in the *Kali Yuga* (34)

Holy blessed and sin absolving are the injunctions of Parâs ara which have been promulgated for the welfare of the Brâhmanas and the establishment of piety (35)

Good conduct is the true defender of virtue among all castes of men Without it a man needs must be hostilely disposed towards virtue (36)

A Brâhmana who daily performs the six religious duties (*Shat Karma* * and eats the residue of his *Homa* oblations after having gratified the gods and the *Atithis* never suffers any bad luck in life (37)

Performance of *Sandhya* ablution *Japa* and *Homa*, study of the *Vedas* divine worship performance of the

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* Study teaching celebration of and officiating as priests at religious sacrifices and giving and taking of gifts are the six religious duties enjoined on a Brahman in the *Satya Yuga*

अध्यापनमध्ययन यजन याजनं तथा ।
दान प्रतिग्रहश्चैव षट्कर्माण्यग्रजन्मन ॥

Manu 10 75.

Vais'vadeva sacrifice, and the act of gratifying the *Atithis* (chance comers at one's house) are the six daily religious duties enjoined on a Brâhmana (38)

Any person, happening to call at one's house during the performance of the Vais'vadeva *Homa*, should be regarded as an *Atithi*, whether he be an erudite, ignorant, pleasant, or undesirable guest, inasmuch as an *Atithi* leads his host to heaven (39)

A man hungry and fatigued with the troubles of a long pedestrian journey and happening to arrive at one's house during the performance of the Vais'vadeva *Homa*, should be regarded as the only true *Atithi*, whereas he, that comes before that time, is not an *Atithi* at all (40)

An *Atithi* should not be questioned about his vow, conduct and *Gotra* Without any inquisitiveness at all, a house holder should serve an *Atithi* with his hospitality, since the person of an *Atithi* is a veritable pantheon (41)

A Brâhmana residing in one s own village, or a relation happening to come on business and calling at one's house, should not be considered an *Atithi* He, who is a chance comer, is only fit to be called an *Atithi* (42)

An *Atithi*, who has not accepted any previous hospitality, that day, a Bráhmana observing a vow, as well as the one who studies the *Vedas*, every day, (happening to call at one s house) are called *Apurva Atithis* (43)

A morsel out of the Vais'vadeva oblation should be given to a mendicant happening to call at one's house during the performance of the Vais'vadeva *Homa* (44)

Yatis and *Brahmachâris* are entitled to receive morsels of boiled rice as alms He who eats his meal without having given boiled rice to a member of any of these two orders of ascetics, should practice a *Chândrayana Vrata* (45)

Water should be first given in the hands of a *Yati*, then the alms, and after that water again Alms thus given soars high as the mount Meru, and the water becomes boundless as the ocean (46)

A mendicant can remedy the defective performance of a Vais'vadeva *Homa* but any wrong done to a mendicant cannot be expiated by the performance of a Vais'vadeva (47)

The twice born ones, who eat their (mid day) meals without having performed the Vais vadevas, are consigned to the torments of hell All their acts are fruitless (48)

Râkshasas eat that which is eaten by a man with a turban on his head, or by him who eats with his face turned towards the south, or with his left hand placed on his left leg (49)

By given a prepared betel leaf to a *Brahmachârin*, gold to a *Yati*, and pardon to a thief, one is punished with hell in the next world (50)

An *Atithi*, no matter whether he is a sinner, Chandâla, or a patricide happening to arrive at one's house during the performance of a Vais'vadeva *Homa*, should be duly honoured as the leader of his host to heaven (51)

For a thousand years the departed manes of him, from whose house an *Atithi* returns in despair, renounce eating and drinking (52)

The Brâhmana who sits down to dinner without serving meal to an *Âtithi*, well versed in the *Vedas*, eats but sin (53)

The mouth of a Brâhmana may be likened unto a field which is thornless and not swampy He, who casts seeds in such a soil, is the only true cultivator (54)

In good fields the seeds should be sown, unto worthy recipients* (Supatre) the gifts should be offered What ever is cast in a good soil or in a good recipient suffers no deterioration (55)

A king should punish the inmates of villages wherein reside the Brahmanas who have neglected the study of the *Védas* and live by begging, since it is they who harbour such thieves (in the guise of Brâhmanas) (56)

Kshatriyas should protect their subject people, conquer the armed forces of their adversaries with mighty prowess, and rule the country according to the rules of virtue (57)

Victory or Prosperity even if firmly established, can never remain a heriditary possession Win victory with the sword, the enjoyment of earth's (sovereignty) is but the proud privilege of the valarous (58)

As a flower man strings a garland of flowers by culling one from each flower plant in the garden, so a king shall raise his revenue by imposing a light tax on his individual subjects without inflicting hardship on any He will not be like a charcoal man, who fells down all the trees in a garden and reduces them to cinders (59)

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* Several editions read *Suputra* meaning a good son—*Tr.*

Dealing in gems and metals raising cattle, merchandise, and cultivation are all that is included within the profession of a Vaishya (60)

Services to Bráhmanas are the highest virtues in S'udras, any other virtues practised by them are fruitless (61)

A S udra commits no sin by selling salt, honey, oil, milk, curd, whey, clarified butter, and milk (62)

A S'udra should not eat any prohibited article, nor go onto an interdicted woman, otherwise he would be punished in hell (63)

Drinking the milk of a Kapilá cow, knowing a Brahmana woman, and reciting the Vedas are the acts, by doing which a S udra is punished with hell 64)

CHAPTER II

Now I shall discourse on the religious duties respectively obligatory on the members of the four castes in the age of *Kali* describing in detail the duties of a house holder, as well as enjoined by the holy Parás ara (1)

The Bráhmana who daily performs the six religious rites known as *Shat Karma* should take to agriculture as a means of livelihood (2)

It is quite virtuous to yoke eight bullocks to a plough Yoking four bullocks to a plough is neither virtuous nor sinful It is only the cruel that cause a plough to be drawn by four bullocks Those, who yoke a pair of bulls to a plough, should be branded as killers of bullocks (3)

A hungry, thirsty, or fatigued bullock should not be yoked to a plough, and a *Bráhmana* should not cause

a maimed, diseased, or castrated bull to carry his load (4)

A healthy, strong-limbed, vigorous bull, other than a castrated one, should be yoked or harnessed till mid-day, and not beyond that time, after which, his twice-born master should take his bath (5)

After that, a twice-born one should attend to his daily rites of *Japa, Homa*, and divine worship; study the *Védas*; and feed one, two, three, or four *Snátaka* Bráhmanas (6)

In the field which he himself has ploughed, and with money earned by his own labours, a twice-born one should celebrate the five daily religious sacrifices known as the *Pancha Yajna*, and cause himself to be initiated for the celebration of a *Kratu* sacrifice. (7)

The sale of oil or of any sweet vegetable juice by a Bráhmana is prohibited by Law, but he is competent to sell paddy or any kindred cereal, as well as hays, wood, faggots, etc, (8)

A ploughman, by ploughing the earth with an iron-topped plough-share, commits the same sin in a day as a fisherman does, in the course of a year, by killing fish (9)

A *Pásaka* (one who catches animals by casting a noose), a fisher-man, a hunter, a bird-catcher, a miser, and a ploughman commit the same, and the same amount of, sin (10)

A mortar (Udakhal), a grinding stone, an oven, a water pot, and a broomstick are the five constant pieces of furniture (*Suna*) in a household by which life is destroyed. (11)

By celebrating a religious sacrifice, a cultivator is absolved of all sins which he may have committed by

tilling the ground by felling the trees or by killing animals and insects (12)

He who even being a master of (lit —sitting beside) stacks of grains does not give any to the Brāhmanas should be branded as a Brāhmana killer (13)

By giving a sixth part of his crop to his king a twenty oneth part to the Brāhmanas and a thirtieth part to the gods a cultivator (lit ploughman) is exenorated from all sins (14)

Even an agriculturist Kshatriya should propitiate the gods and Brāhmanas with the produce of his fields A Vaisya or Sudra should always live by trade agriculture or handi craft (15)

By not in any way serving the Brāhmanas and by doing heinous acts a Sudra becomes short lived and goes to hell after death These duties are imperatively obligatory on the men of four castes (16)

CHATPTER III

NOW I shall discourse on the period of one s unclean ness due to the birth or death (of any member of one s family) (1)

The period of uncleanness due to a birth or death in his family in respect of a Brāhmana is three days It is twelve days in the case of a Kshatriya fifteen days in the case of a Vaisya and thirty days in the case of a Sudra as laid down by the holy Parāsara (2)

The person of a Brāhmana becomes clean through divine worship and his body may be touched during the term of uncleanness due to a birth in his family (3)

The period of uncleanness due to a birth in his family is ten days in the case of a Brâhmana, twelve days in the case of a Kshatriya, fifteen days in the case of a Vais'ya, and thirty days in the case of a S'udra. (4)

Brâhmanas, who are the readers of the Védas and custodians of the sacred fire, become clean after a single day (under the circumstance), they, who are only the readers of the Védas, remain unclean for three days only, while those, who do not belong to any of the two preceding classes, remain unclean for ten days. (5)

The period of birth uncleanness in respect of a Bráhmana, who is devoid of all the religious rites peculiar to his caste and does not attend to his *Sandhyâ* worship, every day, and who is only a Bráhmana by name, lasts for ten successive days (6)

The period of birth or death-uncleanness in respect of agnates living in separate houses and with their separate wives should be regarded as lasting for ten days. (7)

Under both these conditions, the boiled rice of the family should not be eaten, and the four acts of gift-making, gift taking, performing the *Homas*, and studying the *Védas* should be in abeyance during the period (8)

The period of birth-uncleanness should be counted in its entirety in respect of one's agnates up to the fourth degree both in the ascending and descending line The bond of kinship is severed at the fifth degree of consanguinity. (9)

Agnates to the fourth remove should observe uncleanness for ten days, those removed to the fifth degree should be unclean for six nights; those removed to the sixth degree would remain unclean for four days; and

The period of uncleanness to be observed by the *enceinte* in respect of an aborted fœtus, or miscarried child is for the number of days corresponding to the months of her pregnancy (17)

Abortion takes place within the fourth month, and miscarriage up to the sixth month, of gestation A delivery of the child after that time is called parturition, and the period of uncleanness for the same is ten days (18)

At the close of parturition if the mother is delivered of a living child, its agnates become unclean for ten days In the case of a still born child only its mother should be regarded as such (19)

The period of uncleanness should be counted as running from the day preceding in cases where menstruation, death, or delivery would take place in the night (20)

The corpse of a child, dead after teething, or after the rite of *Chudâkaranam* having been done unto him, should be duly consumed in fire, and the period of uncleanness in respect of the death of such a child is three days (21)

The period of uncleanness in respect of the death of a child, dead before teething, is that day only, that in respect of the one, dead before the rite of *Chudâkaranam* having been done unto it, is one day and one night, that in respect of one, dead before being invested with the holy thread, is three days, and it is ten days only in respect of those, dead after that age (22)

The period of uncleanness in respect of the death of a male child, dead in its mother's womb, is ten days, while that in respect of the death of one, dead just

after being delivered of its mother's womb, is one day only (23)

The agnates of the father of a girl, dead before the rites of *Annaprâśanam* or *Chudâkaranam* having been done unto her, would be unclean only for the day of her death, while they would so remain for three nights if she dies after her marriage (24)

A householder should not observe any period of uncleanness in respect of the death of a Brahmachârin, in whose house the latter used to perform his *Homas* in life without in any way being related to him (25)

A Brâhmana is affected only by the tie of relationship as regards birth or death uncleanness Where there is no relationship there is no uncleanness also (26)

Artisans mechanics physicians slaves, slave girls, barbars *Srotriyas*, and kings should observe uncleanness for a single day only *i e*, they would become clean by bathing on the day of the death or birth of any of their agnates (27)

A Bráhmana engaged in killing or making a gift, or out on attending an invitation should be clean just at the time of gift making etc This is what is the dictum of the *Rishis* (28)

A Bráhmana householder, who regularly celebrates the religious sacrifices would be clean by bathing on the day of his son s birth if he does not come in touch with the lying in chamber The mother would remain unclean for ten days under the circumstance (29)

A fellow vowist a Bráhmana who has duly lighted the sacred fire, or whose body has been consecrated by the recitation of any *Védic Mantra*, a king, and he,

whom a king so desires, is not affected or sullied by a birth-uncleanness. (30)

Death-uncleanness of his parents in respect of a deceased son is ten days. A mother remains sullied by birth uncleanness of her child; the father regains his cleanness immediately after bathing, that day. (31)

A Bráhmana house-holder not in any way coming in touch with his wife, after parturition, becomes clean by bathing, while his parturent wife remains unclean for ten days (31)

Even a Bráhmana, who is well-versed in the Védas with all their six subdivisions, is affected by birth uncleanness on the parturition of his wife, if he happens to come in contact with her (32)

A Brahmana is defiled only by a unclean contact, there bhing no other defilment in respect of a Brahmana. Hence by all means a Brahmana should renounce (defiling) contacts (33

Articles of gift projected to be given in connection with a forth-coming marriage or religious ceremony, are nor defiled by a birth or death uncleanness occurring in the interim, if actually given away In short, such gifts are not affected by an inter-current birth or death uncleanness (34)

A Brahmana remains unclean for ten days only in connection with a birth or death-uncleanress occurring within the term of a pre-existing one. These ten days should be counted from the date of occurance of the first uncleanness (35)

The period of uncleanness in respect of the death of one expired for the succour of a Brahmana, or of captured cattle; or killed in a battle, is one day only. (36)

Heroes dying undaunted amidst the armed forces of their enemies and without uttering any form of supplication, enjoy a perpetual residence in heaven (37)

By conquest one wins the Goddess Fortune By falling dead in battle one is locked up in the perpetual embrace of a heavenly nymph Since transient is this body, why should one dread death or war? (38)

Mendicant Yogins or *Parivrajakas*, and heroes killed in battles without scars on their backs, are the two kinds of men whose souls, penetrating right through the solar disc, ascend to the higher regions (39)

He, who well guards and rallies the routed soldiers after a defeat in battle, acquires the merit of a horse-sacrifice (40)

Celestial nymphs sing of his glories and embrace him who bears sword cuts, arrow wounds and marks of club thrashes on his body in battle (41)

Thousands of beautiful *Naga kanyâs* (a kind of fairies) and celestial nymphs run eagerly after, and embrace, the spirit of him who is killed in battle, exclaiming 'he will be my husband' (42)

In the sacrifice of battle (*Samgrama Yajna*) he, who drinks the hot stream of blood issuing from a wound in his forehead, drinks the juice of the sacred *Soma* (acid Aescæpis) *Peerless is his merit in heaven* (43)

By quitting this life in a war of virtue (*Dharma Yuddha*)* the spirit of a hero is translated to that heaven which the pious and the erudite ascend by dint of their pieties, knowledge, and religious ceremonies duly celebrated (44)

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* A war declared for purposes which alone can sanctify blood shed and make war a virtue such as the liberty of one's own father land, the defence of one's hearth and home &c Tr

whom a king so desires, is not affected or sullied by a birth uncleanness (30)

Death uncleanness of his parents in respect of a deceased son is ten days A mother remains sullied by birth uncleanness of her child the father regains his cleanness immediately after bathing that day (31)

A Bráhmana house holder not in any way coming in touch with his wife after parturition becomes clean by bathing while his parturent wife remains unclean for ten days (31)

Even a Bráhmana, who is well versed in the Vedas with all their six subdivisions is affected by birth un cleanness on the parturition of his wife if he happens to come in contact with her (32)

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* A war declared for purposes which alone can sanctify blood shed and make war a virtue such as the liberty of one's own fatherland, the defence of one's hearth and home &c Tr

At each step towards the cremation ground, the twice born ones, who carry the dead body of a friendless, indigent Brâhmana for cremation, acquire the merit of celebrating the successive religious sacrifices as described in the *Vêdas* (45)

A Brâhmana, who has carried and cremated the dead body of a Brâhmana who is neither related as an agnate or cognate to him, becomes clean again by practising *Prânâyâma* (46)

Under these circumstances, Brâhmanas are not disqualified from undertaking any virtuous act of good auspicies The *Smritis* lay down that they become clean again by simply bathing (47)

Having followed the corpse of a person whether one s agnate or otherwise (to the cremation ground) one would be clean again by bathing touching fire, and drinking clarified butter (48)

By unwillingly following the corpse of a deceased Kshatriya (to the cremation ground), a Brâhmana remains unclean for that day only and becomes clean by taking *Panchagavyam* (49)

By following the dead body of a Vais ya, out of ignorance, to the burning ground a Brâhmana remains unclean for two days, and becomes clean again thereafter by six times controlling his respiration in the manner of a *Prânâyâma* (50)

By unknowingly following the carriers of a S udra's corpse to the burning ground, a Brâhmana would be unclean for three nights (51)

After the lapse of the said three days, he should go to the foreshore of a river which runs into a sea, and regain his cleanness by a hundred times practising

the *Prânâyama*, and by drinking clarified butter, as well 52)

Brâhmanas may follow the S udras returning home after having cremated the corpse of a deceased S udra, from after the bank of a pond lake or tank This is what has been enjoined by the knowers of scriptures (53)

Hence the twice born ones should never touch, follow carry or cremate the dead body of a deceased S udra Even a casual glance at the corpse of a S udra, at the time of its being carried to the cremation ground should be expiated by a look at the sun A Brâhmana should thus regain his cleanness under the circumstance (54)

CHAPTER IV

THE fate which a man or woman comes by after having committed suicide by hanging either out of inordinate pride uncurbable love or excessive fright or anger will be presently described (1)

For a period of sixty thousand years the spirit of a suicide is consigned to the darkness of a hell, which is full of blood and fetid pus (2)

No period of uncleanness should be observed in respect of such a violent death The rite of cremation is denied to the corpse of a suicide no tears should be shed for nor any libation of water should be offered unto the (spirit of) a suicide (3)

Carriers and cremators of the corpse of a suicide, dead by hanging as well as the cutters of the noose (round his neck) should regain their personal cleanness

by practising a *Tapta Krichchha Vratam* This is what has been enjoined by *Prajápati* (4)

Brahmanas, who touch, carry, or commit to flames the corpse of a suicide dead by hanging, or of one killed by a bull (lit—cow), as well as the cutters of the noose in the first named, and the followers of the corpse, in either case, should recover the natural cleanness of their persons by each practising a *Tapta Krichchha Vratam* and by feeding the Brâhmanas as well, by way of atonement (5—6)

Each of them should make the gift of a cow with a bull to a Brâhmana, live on warm water alone for the first) three days, on warm milk for the (second) three days, on warm clarified butter for the (third) three days, and on air alone for the (last) three days of the penance, (*Tapta Krichchha Vrata*) (7)

Having unwillingly eaten or dealt with a degraded person, a Brâhmana would remain equally degraded for a fortnight, month, two months, six months, or a year. (8—9)

A fast of three days should be observed for the first fortnight, a *Krichchha Vrata* should be performed for the second, a *Krichcha Santápana Vrata* should be performed for the third, a *Dasharâtra Vrata* for the fourth, a *Parâka Vrata* for the fifth, a *Chândráyana* for the sixth two such *Chândráyana Vratas* for the seventh, and a *Krichchha Vrata* covering a period of six months for the eighth fortnight, of such a defiling contact The penitent should make as many gifts of gold to the Brâhmaṇas as the number of fortnights he might have lived in the company of a degraded person (10—12)

The woman who having bathed at the close of her

menstrual uncleanness, does not share the bed of her husband that day (fourth day of the flow) goes to hell after death and is doomed to suffer the pangs of widowhood *in her successive rebirths* (13)

He who does not visit his wife on the day of her menstrual ablution becomes certainly guilty of the dreadful sin of fæticide (14)

He who forsakes a chaste innocent wife in youth, is sure to take birth as a woman in his seven successive incarnations suffering the pangs of widowhood in each of them (15)

She, who lightly treats her husband for his poverty or ignorance takes birth as a female serpent in her successive rebirths punished with the privations of a widowed life even in such hateful incarnations (16)

As the owner of a field wherein a seed carried by the wind is seen to sprout becomes the owner of that sprouting also and not the owner of the seed, so the husband of a woman in whom another person has cast his seed becomes the ower of the child born thereof in contradistinction to the owner of the sperm (17)

Sons begotton by a man on another's wife may be divided into two classes such as *Kunda* and *Golaka* A child begot on another man s wife by a person during the life time of her husband is called a *Kunda* while the one begot on her after her husband s *demise is called* a *Golaka* (18)

Sons are either *Aurasa* (born of one's *own loins*). Kshetraja (begot on one s wife by another) *Dattaka* (filiated with the permission of his parent) or *Kritrima* (artificial) A son given by his father or mother in filiation is called a Dattaka son (19)

He who marries before the marriage of his elder brother, the girl thus married as well as her father who gives her away, the priest who solemnises such a marriage, and the elder brother thus superseded in marriage, all these five persons go to hell (20)

An younger brother marrying or performing an *Agnihotra* sacrifice before the marriage of his elder brother is called a *Parivettâ* while the elder brother is called a *Parivetti* (21)

For the expiation of their respective sins, a *Parivettâ* should practise two *Krichchha Vratas*, his bride should practise a *Krichchhati Krichchha Vratam* while the priest, who solemnises such a marriage should practise a *Chandrayana Vratam* (22)

A younger brother commits no sin by marrying before the marriage of his elder brother if the latter happens to be a hunch back eunuch or idiot or is born deaf or blind (23)

A younger brother commits no sin by marrying before the marriage of an elder brother if the latter happens to be a son of his father's elder brother, or a step brother, or a brother begot by his father on another man's wife (24)

A younger brother may marry with the permission of an unmarried elder brother if the latter wishes to observe a vow of life long celebacy This is the opinion of Shankha (25)

A (married) woman may take a second husband under any of the five following exigencies *viz* if her first husband long remains unheard of or dies or takes to asceticism or loses his verile power, or becomes a degraded person (26)

A widow, who betakes to *Brahmacharyayam* after

the demise of her lord, goes to heaven, after death, like *Brahmachárins* (27)

A widow, who immolates herself on the same funeral pile with her deceased husband, resides in heaven for ten millions of years, which is the number of hairs on the human body (28)

As a snake charmer forcibly draws a snake out of its hole, so does a wife, who follows her lord in death, lifts up his benighted soul from the abyss of hell, and enjoys the felicity of his company in heaven (29)

CHAPTER V

A BRAHMANA having been bitten by a dog, jackal, or wolf should bathe and repeat the sacred *Gáyatri*, the mother of the *Védas* (1)

A person bitten by a dog would be pure again by bathing in water, in which cow horns have been dipped, at the estuary of a great river, and by seeing the sea (2)

A Bráhmana having been bitten by a dog, at the close of his Vedic studies, or at the completion of a vow, should resume his cleanness by bathing in washings of gold and by taking clarified butter as well (3)

A Bráhmana having been bitten by a dog during the observance of a vow should fast for three nights, and then complete his vow after having taken clarified butter mixed with washings of *Kus'a grass* (4)

A Bráhmana, whether a vowist or not, should make obeisance to three Bráhmanas after having been bitten by a dog, and would be pure again under their gaze (5)

A part of the human body smelled, licked, or scratched

by a dog should be purified by washing it with water and cauterising it with fire (6)

A Bráhmana woman having been bitten by a dog, wolf, or jackal, would be pure again by looking at the moon and stars (7)

If the day (of bite) happens to be one in a dark fortnight when the moon is not seen she should look at that quarter of the heaven where the moon is supposed to be that day (8)

A Bráhmana bitten by a dog in a village where no other Bráhmana resides would be pure again by bathing and circumbulating a bull that day (9)

The corpse of a *Ságnika* Bráhmana killed by a cow, *Chandâla* or a king or who has committed suicide by poison, should be burned in *Laukika* fire without reciting any *Mantram* (10)

The *Sapinda* relations of such a Bráhmana, happening to touch, or carry or cremate his dead body, should practise a *Prâjâpatyam* and then with the permission of the Bráhmanas should wash the particles of his skeleton with milk and burn them again in his own fire by severally reciting the *Mantras* (11—12)

O you foremost of the Rishis imagine the case in which a *Sagnika* (keeper of the sacred fire) Bráhmana is dead in a foreign country and his own sacred fire stands blazing in his distant home Now hear me discourse on the *Agnihotra* rites to be practised in connection with his death as described in the *Védas* (13—14)

On a piece of antelope skin should be spread blades of *kus'a grass* in the form of a man After that, seven hundred *Palásha* leaves should be collected and distributed over the different parts of that image of *kus'a*

in the following order, *viz*, forty *palas'a* leaves should be placed on its head, sixty on the region of its throat, a hundred on its arms, ten on its fingers, a hundred on its chest, thirty on its belly, eight on the region of its testes, five on the region of its verile organ twenty one on its thighs, twenty on its knees and ankles, and fifty on its toes (15—18)

Then the different articles and implements, which are used in connection with an *Agnihotra* sacrifice, should be distributed over the different parts of the image, as follows, *viz*, a fire churner made of *S'ami* wood should be placed on the region of its testes, a *Jahu* (crescent shaped wooden ladle used for pouring the sacrificial butter into the fire) should be placed in its right hand, and an *Upâsat*, in its left. A mortar should be placed on its one ear, a pestle on its back, a stone slab on its chest, clarified butter with grains of rice and and sesame in its mouth, a *Prakshani* (vessel of holy water) on its other ear, an *Ajyasthali* (vessel of clarified butter) on its eyes and bits of gold in the cavity of its mouth, nostrils, etc, (19—20)

Then a brother or a fellow vowist of the deceased should cast libation of clarified butter over it by reciting the *Mantra* 'may he attain to the region of the gods, obeisance" (21—22)

All acts should be done in such a case according to the regulations laid down in connection with cremation of dead bodies (23)

By acting as above directed, the spirit of the deceased goes to the rejoin of *Brahma*, and the twice-born ones, who join in this crematory rite, become entitled to elevation in the higher spheres Those,

who do not follow this rule, become short-lived and go to hell, after death (24—25)

CHAPTER VI

HENCEFORTH I shall discourse on the Expiation of sin which one incurs by killing beasts and birds, etc The holy Parás'ara described it of yore, and it has been elaborately dealt with in the institutes of Manu (1)

Having killed a swan crane, cock, duck, or a *Sharabha*, one should regain his cleanness by fasting for a day and night (2)

Having killed a parrot, pheasant heron, or pigeon, one should fast during one entire day and take his meal in the night (3)

Having killed a crow dove *Bhâsa*, *Shâri*, or a Titteri, one should practise *Pranâyama*, both morning and evening, by standing in water (4)

Having killed a vulture falcon peacock owl, alligator, or a bird of the *Châsa* species, one should forego all cooked food during an entire day, and fast during the following night (5)

Having killed a sparow cuckoo Khanja, Lavaka or a Raktapád one should fast during an entire day and take his food in the night (6)

By worshipping Siva one is exonerated from the sin of killing a bird of the Kárandava Chakora, Pingala Kurar or Bharadvája species (7)

Expiation for the sin of killing a pigeon Bherunda Sheyeva Bhasa or a Kapinjala or of a bird of any other species is a fast for an entire day and night (8)

Having killed a cat, mongoose, snake, Boa, or a Dundubha (a species of non venomous snake) one should feed Bráhmanas with Krishara by way of expiation, and make gift of an iron stick to each of them in the shape of a *Dakkiná* (honorarium) (9)

Having killed a porcupine hare, tortoise, fish, or a Godhâ (a species of lizard) one should live on bringels alone for a day, whereby he would be pure again (10)

Having killed a wolf, jackal, bear, or a hyena, one should observe a fast for three days, and make the gift of a Prastha measure of sesame to a Bráhmana (11)

Having killed an elephant, Gavaya (a species of ox), horse, buffalo, or a camel, one should fast for seven days, and propitiate the Bráhmanas as well as for expiation (12)

The sin of unintentionally killing a stag, Ruru (a species of deer), or a boar, is extinguished by one's living, for an entire day night on grains that have not been raised in a ploughed field (13)

Similarly, having killed any other quadruped of the forest, one should fast for a whole day and night, and recite the *Mantra* sacred to the Fire god for the expiation of one's sin (14)

Having killed an artisan, S udra, or a woman, one should practise two *Prájapatya* penances, and make gift of eleven oxen to Bráhmanas for expiation (15)

Having killed an innocent Vaishya or Kshatriya, one should practise two *Atikrichchha* penances, and make gifts of twenty one kine to Bráhmanas (16)

Having killed a Bráhmana, who is devoid of all rites pucuhar to his order, or a Vai'sya, or S'udra who is true to the performance of religious duties, one shoild

practise a *Chândrâyana* penance and make gifts of thirty kine to the Bráhmanas (17)

The expiation for a Kshatriya Vais'ya, or S'udra, who has killed a *Chandála* or a member of any of the vile castes, should be regarded as the practice of an *Ardha Krichchha* penance (18)

A Bráhmana who has killed a thief S'vapak, or a *Chandála*, shall be absolved of his sin by fasting and practising *Pranâyama* for an entire day and night (19)

A Bráhmana having conversed with a *Chandâla* should expiate his sin by first holding a conversation with a Bráhmana and by reciting the *Gayatri* thereafter (20)

A Bráhmana having shared the same bed with a *Chandâla* should fast for three nights Having walked the same road with a *Chandala* he should regain his purity by reciting the *Gáyatri Mantra* (21)

Having seen a *Chandala* a Brahmana should cast look at the sun having touched a *Chandâla* a Bráhmana should bathe with all his wearing apparels on (22)

Having unwillingly drunk the water of a tank which a *Chandâla* has caused to be excavated a Bráhmana should fast for a night and the whole day following (23)

Having drunk the water of a well which has been defiled by the touch of a *Chandâlas* water pot a Bráhmana should live on barley and cows urine for three days whereby he would regain his personal cleanness (24)

The expiation for the sin of unwillingly drinking out of a *Chandâlas* cup is the performance of a *Chandrâyana Vratam* in respect of a Bráhmana provided that the water is belched out immediately after taking whereas

a *Krichchha Santápanam Vratam* should be practised in its stead, if the water is retained and digested in the stomach (25—26)

In cases where Brâhmanas are enjoined to practise *Sântápan* penances, Kshatriyas should practise *Prájâpatyas*, Vais'yas, half *Prájâpatyas*, and S'udras, quarter *Prâjapatyas* (27)

Having unknowingly drunk milk, water, or curdled milk kept in the vessel of a person of vile caste, a member of any of the twiceborn orders should regain his purity by fasting, and practising *Brahma-Kurcham*, while a S'udra should fast, and make gifts according to his might, under the circumstance (28—29)

Even once having knowingly partaken of the boiled rice cooked by a *Chandála* a Bráhmana should expiate his sin by living for ten (consecutive) nights on a diet consisting of barley grains and cow's urine (30)

Each day, only a morsel of barley grains soaked in cow's urine should be taken, and the penance should be duly brought to its close on the tenth day (31)

If a *Chandála* conceals himself or live *incognito* in the house of a Brahmana his brethern Bráhmanas should favour him as follows in respect of absolving his sin (32)

Assembled in the holy Synod of Resignation (*Upasanyása*) they should address him as follows —Rules of ethics heard from the lips of the Rishis, and inculcated in the holy Vedas succour all beings We succour thee, O thou knower of virtues, from this crisis of sinful defilement, (33)

For three days, in the company of these Bráhmanas, he (delinquent) should take cooked sesame with milk,

milk curd, clarified butter, and cow's urine, and bathe twice, each day (34)

For the (first) three days he should take cooked sesame soaked in cow's urine, with milk, with milk curd for the second three days, and with clarified butter, for the last three days of the penance (35)

One should not partake of boiled rice, which has been previously partaken of by another, neither that which is worm eaten, nor that which has been given with a bad will Not more than three *Pala* weights of milk and milk curd and one *Pala* weight (8 tollas) of clarified butter should be taken at a time (36)

Articles made of copper or bell metal should be purified with the help of ashes and clothes, by washing, while the earthen vessels (kept in the room) should be thrown away (37)

After that, a vessel containing safflower, treacle, cotton, salt, oil and clarified butter should be kept at the door of the room, and its roof tree should be set to fire (38)

Having been thus absolved of his sin, he should sumptuously feed the Brâhmanas and make gifts of thirty kine with a bullock to them (39)

The ground should be again plastered and purified by performing rites of *Homa* and *Japa* upon it The ground on which a Brâhmana stands can never suffer any defilement or contamination (40)

In the case where a washer woman, or a woman of the coblar, hunter, or *Pukkas* a class resides *incognito* in the house of a member of any of the four social orders, only half of what has been laid down in the preceding case, with the exception of burning down the room, should be practised by way of purification (41—42)

One should immediately come out of the room in which a *Chandala* has entered and throw away all the earthen pots kept therein (43)

Earthen vessels containing oil clarified butter, etc, should not be discarded (under the circumstance) they should be purified by sprinkling milk water over them (44)

What is the rite of purification in respect of a Bráhmana suffering from an ulcer in the pus and bloody secretions of which worms are found to germinate? (45)

Such a worm infested Bráhmana should be pure again by taking and bathing in a compound of cow milk, milk curd clarified butter and cow s urine, for three days (46)

A Kshatriya under the circumstance would be purified by making a gift of five *Masha* weight of gold, (while) a Vaisya would be pure again by (fasting for a day) and making the gift of a cow to a Bráhmana (47)

A Sudra under the circumstance need not observe any fast It is the gift that purifies a Sudra or he may secure his absolution by taking *Panchagavyam* and making obeisence to a Bráhmana (48)

By respectfully laying on his head the benedictory statement of may all things be faultless (*Achchhidramastu*) uttered by a Bráhmana a Sudra acquires the merit of an *Agnishtoma* sacrifice (49)

In disease danger pestilence or famine, or during supernatural visitations a Sudra should cause a Bráhmana to observe a fast or to perform a *Vrata* or sacrifice instead of fasting or doing it himself, (50)

Or Bráhmanas may bless them out of their gracious will The blessing of a Bráhmana ranks equal with the merit of all penances combined (51)

Such a favour should be done to the weak, old, and juvenile Favour shown by a Bráhmana to any other may not bear the desired effect Hence, he should not show favour to the unworthy (52)

A Bráhmana doing favour, (in respect of absolution of sin) out of affection, greed, fright, or ignorance, to an unworthy person, takes away the demerit from the latter (53)

Bráhmanas, who advise the performance of an expiatory rite in respect of a person in his death bed, those who dissuade healthy men from undertaking rites of absolution on the ground of pressure of business, as well as those who themselves undertake such rites on behalf of the healthy, should be regarded as their male factors Such Bráhmanas go to hell, after death (54—55)

He, who insults a Bráhmana is deprived of the privilege of performing any expiatory rite Fruitless are his fasts and pieties He can never acquire any merit in the eyes of heaven (56)

Whatever a Bráhmana enjoins is the law of virtue. He, who disobeys the dictates of a Brâhmana, should be regarded as a Brâhmana killer (57)

Truly meritorious are the fasts, vows, pilgrimages, penances, penitential rites and ceremonial ablutions made by him, who causes all these acts to be performed by a Bráhmana for him (58)

Whatever is defective in the practice of one's vows and penances, or in one s celebration of a religious sacrifice, is remedied if one gets a Bráhmana to practice or celebrate them on his behalf (59)

Bráhmaṇas are the locomotive sanctuaries, solitary, and givers of all boons Verily the sins of the polluted are washed away by the waters of Bráhmanic words (60)

The word of a Bráhmana is the word of a God A Bráhmana is a moving pantheon, his words can never be falsified (61)

Boiled rice containing any insect or fly should be first washed with water, and one should touch it with ashes before partaking thereof (62)

A Bráhmana, who catches hold of his leg instead of touching the plate with his hand, during a meal, is supposed to eat the residue of another man's meal (63)

One should neither eat with one's shoes on, nor while sitting on a bed stead Looked at by a dog or a *Chandála*, during his meal a man should rise from his meal at once (64)

Now I shall describe to you which kind of boiled rice is pure and which kind of boiled rice is forbidden to be taken, as related by the holy Parás'ara of yore (65)

How can boiled rice to the measure of a *Drona* or an *A'dhaka*, eaten by a crow or a dog be purified? You shall ask that of the Bráhmanas (66)

Then the Bráhmanas, conversant with the *Védas* and *Vedangas*, the protectors of virtue, shall say that, 'boiled rice to the measure of a *Drona*, eaten or licked by a crow or dog, should not be abandoned' (67)

Thirty two *Prasthas* make one *Drona*, and two *Prasthas* make one *A'dhaka* Scholars, well versed in the *S'ruti* and *Smritis*, call boiled rice to the measure of a *Drona* as *Dronánnam*, and that to the measure of an *A'dhaka* as *A dhakánnam* (68)

A little of that portion of *Dronánnam* or *A'dhakánnam*, which is eaten by a crow or dog, or smelled by a cow or ass, should be thrown away by a Bráhmana, the rest being considered as pure and fit for use (69)

The unaffected residue of such *Dronânnam* etc, after having scraped off the part (eaten or touched by a crow or dog as above described) should be sprinkled over with washings of gold, and again warmed on fire (70)

(Such) boiled rice, sprinkled over with the washings of gold, heated on fire, and purified by the Vedic chants of Brâhmanas, becomes, that moment, pure and fit for use (71)

CHAPTER VII

HENCEFORTH I shall deal with the process of purifying vessels and utensils in general as described by the holy *Parâs'ara* Wooden vessels are purified by scraping off their surface (1)

Sacrificial vessels are purified by simply rubbing them with the palm of one s hand during the celebration of a sacrifice, (while) Grahas (ladles) and Chamas (cans for drinking *Soma* juice) are purified by washing (2)

At the time of cooking the sacrificial porridge (*Charu*) ladles and cans (*Sruk* and *Sruva*) are purified by washing them with warm water Vessels made of bell metal should be cleansed with ashes, while those of copper should be cleansed by rubbing them with any acid substance (3)

A woman, who has not known a man, is purified by her menstrual flow, and the flood tide of a river cleanses *the (inundated) land in the absence of any impurity* (adhesive to the soul) (4)

A hundred pitchers of water should be lifted out of a pond tank or well in any way defiled, and its

purity shuld be effected by pouring *Panchagavyam* into it (5)

A girl of eight years of age is called *Gauri*, at the ninth year of age she is called *Rohini* A girl of ten is denominated *Kanyá*, and thenceforward she is called *Rajasvalâ* (6)

The departed manes of him, who does not give away his daughter in marriage after she has completed her twelfth year, drink her menstrual fluid, each month (7)

The father, mother, and elder brother, all these three (relations), of a girl, who menstruates before her marriage, go to hell by seeing her thus in her periods (8)

A Bráhmana, marrying such a girl through temptations of flesh, should be looked down upon as the husband of a S'udra wife *(Vrishalipati)* He should neither be spoken to, nor allowed to sit at the same row with other Bráhmanas at a dinner (9)

A Bráhmana, visiting a S udra woman even for a single night, should live by begging for three years from the date, inorder to be absolved of the sin thereby committed (10)

Now I shall describe the process by which a Bráhmana, accidentally touching a *Chandâla* or a parturent woman, or a degraded person after sun set, should recover his personal cleanness (11)

He should either look at fire, gold, or the luner path in heaven, and having followed a train of Bráhmanas should take an ablution in the river (12)

Two Bráhmana women touching each other during their menses should fast for three nights, whereby they would be clean again (13)

A Bráhmana woman in her menses, touching a Kshatriya woman similarly circumstanced as herself, should practise the penitential rite of *Ardha kṛichchham*, while a Kshatriya woman should practise a *Pâda krichchha Vratam* for purification (14)

A Bráhmana woman in her menses, touching a Vaishya woman in her flow, should practise the penitential rite of *Pâdonukrichchham*, while the latter should practice a *Pâda krichchhām* by way of absolution. (15)

A Bráhmana woman in her periods, touching a S'udra woman in her flow, should practice a *Krichchha Vratam*, while the latter should regain her cleanness by making gifts (16)

A woman regains her personal cleanness on the fourth day of her flow after bathing, but she is not privileged to undertake any rite, whether *Daiva* (pertaining to the gods) or *Pitra* (in honour of one's departed manes), till the complete cessation of the discharge for the month (17)

A woman suffering from any kind of uterine hæmorrhage is not affected by the discharge as regards her personal cleanness, inasmuch as the flow in her case is a disease and not the outcome of a normal (physiological) function (18)

A woman becomes as abject as a *Chandâli* (woman of the most degraded caste) on the first, a *Brahmaghâtini* (murderess of a Brâhmana) on the second, and a *Rajaki* (laundress) on the third day of, her menstrual flow She regains her cleanness on the fourth day. (19)

A clean woman should successively bathe ten times, and touch, after each bath, the person of her, who,

though being in her menses, is incapacitated, through illness, from bathing, on the fourth day of her flow. (20)

A Bráhmana, any wise touching the person of a S'udra who has washed his mouth after eating, should take a bath for purification, while having touched one with unwashed mouth after eating, he should practise a *Prâjâpatyam* (21)

A Bráhmana, who touches a dog, or a S'udra before washing his mouth, after eating, should fast for a day, and take the compound known as *Panchagavyam* in order to recover his cleanness (22)

A vessel of bell metal, not defiled by the touch of wine, should be purified by rubbing it with ashes, while in a case of such defilement it should be purified by heating it in fire (23)

Vessels of bell metal, smelled by kine, or defiled by the touch of dogs, crows, etc, or out of which S'udras have taken their food, should be purified by rubbing them with ten kinds of ashes (24)

A vessel of bellmetal, in which washings of one's feet, or garglings of one's mouth have been cast, should be kept buried underneath the ground for six months, after which they should be unearthed (and considered fit for use) (25)

Iron-pots are purified by simply removing them from one place to another, those of lead are purified by exposing them to fire, while those made of bones, teeth, horns, silver, gold, jems or stone are purified by washing them with water Vessels made of stone should be likewise purified by washing them with water (26—27)

Earthen vessels are purified by heating them in fire, while paddy should be purified by attrition (28)

Large measures of paddy, or large numbers of clothes, anywise defiled, are purified, by sprinkling them over with water, their purification consists in simple washing, when their measure or number is small (29)

Fabrics made of bamboo skin, wool, jute, cotton or silk are purified by simply dipping them in water (30)

Bedsteads, woolen pillows, as well as yellow or red fabrics should be purified by exposing them to the sun (31)

Pitcher seats made of rush or grass *(Munjas)*, broomsticks, winnows, strops or whetting stones, and ropes for binding wood, grass, etc, should be purified by washing them with water (32)

Cats, flies, worms insects, vermin, and frogs touch things both pure and impure hence nothing is defiled by their contact It is the dictum of Manu (33)

A stream of water which comes flowing over the ground or mixes with another (flow of) water, if previously used by another, should not be considered defiled as an used remainder Similarly, oils, previously used by others should not be considered as defiled This is the dictum of Manu (34)

Betels, sugarcane, oil seeds oil, *Madhuparkas** unguents and *Soma* juice, if previously used or partaken of by another do not suffer any defilement thereby This is the dictum of Manu (35)

Mires of road water boats, hays, and burned bricks are purified by exposing them to the sun and air (36)

* A compound of honey milkcurd clarified butter and sugar offered to honourable guests or gods on ceremonial occasions Tr

दधिमर्पिर्जल घोटमिसा चेतेय पद्यमि ।

Dusts blown about by the wind, as well as broad streams of water, suffer no defilement, women, infants, and old men are always pure. (37)

One should touch one's right ear after having sneezed, coughed, spitted, or bitten any part of one's body, as well as after having told a lie, or talked with a degraded person (38)

The fire-god, the *Vêdas*, the sun, and the moon, reside in the right ear of a Brâhmana (39)

The holy pools and streams such as the *Prabhâsa*, the Ganges, etc, always reside in the right ear of a Brâhmana. This is the dictum of Manu (40)

During the prevalance of a famine, in disease, or in a foreign country, or on the outbreak of a civic disturbance in one's father land, one's primary thought should be the protection of one's body. Piety should be a secondary consideration under the aforesaid circumstances (41)

By any measure, whether mild or violent, one should try to recoup one's bodily health when diseased, and practise pieties when physically capable (42)

One need not think of laws of decorum or cleanness when in distress First get rid of the trouble and then practise virtues (43)

CHAPTER VIII.

WHAT would be the expiation for the death of a cow, dead with halter round her neck, or while bound to a stake, her owner having had no desire to keep her so bound at the time? How should the owner of such a cow atone for his sin, though unintentionally committed (1)

He should report his sin to Bráhmanas, well-versed in the *Védas*, *Vedángas* and religious scriptures, who are firmly devoted to their proper duties in life (2)

Now I shall describe the procedure to be adapted (by owner of the dead cow) in presenting himself before the synod of the holy, since it is the synod that will advise him as regards the nature of the expiatory rite to be gone through in his case (3)

Having once ascertained the unmistakeable proops of his sin, he (owner) should not eat anything before presenting himself before the synod Eating, under the circumstance, tends to doubly enhance the sin, even in a place where such an assembly does not exist. (4)

Even in the case where the proofs of sin are of a dubious character, eating is prohibited until a definite decision is arrived at as regards its commission or non-commission There should be no concealment of a sin after it is committed, as hiding tends to lessen its veniality (5)

Whether light or atrocious, the full extent of the guilt (*lit* sin) should be confessed and reported to the synod of the virtuous, for like intelligent and skillful physicians in a disease, it is they only who can absolve him of the sin (6—7)

Having thus atoned for his sin, a truthful, straight-natured, remorseful penitent can get rid of his sin (8)

A Kshatriya or a Vais'ya penitent, under the circumstance, should bathe with all his clothes on, and silently approach the holy assembly in his wet and dribbling garments (9)

Th[illegible] having entered the assembly, he should make obei[illegible]nce to the (congregated) Bráhmanas by falling

by the agency of the sun and air, a penitent is purified of his sin through the dictate of the synod (17)

Like water that is dried up by the sun and air the sin of a penitent is extinguished by the order of the *Parishad* it does not attach itself either to the penitent or to the synod (18)

An assembly consisting of three or five Brâhmanas, who are well versed in the *Vêdas* and *Vedângas* even without consecrating the sacred fire, is called a *Parishad* (synod) (19)

Even a single Brâhmana, who is a Muni with a knowledge of his self and devoted to prayers, performances of Vedic sacrifices and ceremonial oblations (*Snataka*), may constitute a *Parishad* in his individual capacity (20)

In the absence of five Brâhmanas of the aforesaid type, an assembly consisting of Brâhmanas, who are content with their own profession, should be regarded as a *Parishad* (21)

A council consisting of thousands of persons, who are Brâhmanas only in name, should not be honoured with the dignity of a *Parishad* (22)

An wooden elephant, an antelope made of (stuffed) hyde, and a Brâhmana who has not studied the *Vêdas* are the three (things) that merely bear the epithet of (their living, genuine, prototypes) (23)

Like a waterless well like a deserted hamlet, like a *Homa* done without fire, meaningless is the life of a Brâhmana, who is without any *Mantram* (24)

icy...
(Dharma) ... exual intercourse by a eunuch, like seeds
... rren soil, like a meritless gift made to an
Hence, Ie... meaningless is the life of a Brâhmana
Vêdangas studies ... the *Rik* verses (25)

flat upon the ground on his face and report nothing verbally to that body (10)

Brâhmanas who are ignorant of the *Védas*, and *Gâyatri* and *Sandhya* and those who do not cast any oblation in the sacrificial fire and live by agriculture, are only Brâhmanas in name (11)

A synod or assembly consisting of thousands of those Brâhmanas who are devoid of *Mantras* and *Vratas* and who trade upon the privileges of their own caste in order to earn a living should be regarded as wanting in the status of a true synod (12)

What these illiterate, ignorant Brâhmanas say by way of expressing their opinion on a particular sinful act without being able to interpret the true import of the scriptures, only serves to split the demerit of the act into a hundred parts, which, thus divided, defiles their souls in return (13)

The synod that lays down the form of an expiatory rite for a penitent without having any knowledge of the scriptures acquires the demerit (of the act for which expiation is sought) The penitent is absolved of his sin (14)

What three or four Brâhmanas, well versed in the *Védas*, lay down as expiation for any particular delinquency should be regarded as the only true form of expiation (that can be advised) What thousands of other ignorant) Brâhmanas may advise in the case is not of the right kind (15)

Sin standeth in awe of them, who interpre [illegible]bbling ings of scriptures in conformity with th[illegible] sound reasoning (16) should make

Like water in a stone (recep[illegible] [illegible]anas by falling

As the different limbs of a picture in painting are gradually developed (by giving fresh touches), so the Brâhmanic virtues of a Brâhmana are gradually evoked through the successive performance of religious rites (26)

By advising on forms of expiatory rites those, who are Brâhmanas only in name, go to hell (27)

Brâhmanas, who study the *Vêdas*, and perform, each day, the five religious sacrifices known as the *Pancha-yajna* are the wielders of the three worlds, and serve as the supports of men, who are addicted to the enjoyment of the objects of the five senses (28)

As duly consecrated fires in cremation grounds consume the sins and impieties of the (cremated) so the Brâhmanas, illumined with the light of knowledge, consume all sins and become like the gods (29)

Like all impure things which should be cast in water, all sins and impieties should be merged in the water like (pure) souls of Brâhmanas (30)

A Brâhmaṇa without the *Gayatri Mantra* is more degraded than a Sudra Brâhmanas, who know the supreme Brahmâ and are devoted to the *Gâyatri*, are the foremost in honour and sanctity (31)

The person of a wicked Brâhmana is more worshipful than that of a Sudra who has controlled his senses Who will milch a docile she ass in preference to a vicious cow? (32)

Riden in the chariot of scriptures and wielding the swords of *Vêdas* in their hands, Brâhmanas whatever they may speak even in fun, is highly obligatory (*Dharma*) (33)

Hence he who is well versed in the *Vêdângas* studies the scriptures and

free from all hestitations or waverings, should be regarded as constituting the best Parishad in his individual self In the absence of a such a man, a council consisting of ten Brâhmana house holders should be reckoned as a Parishad of the middling class (34)

Brâhmanas should neither lay down the form of expiation in a particular case, unless commanded by the king to do the same, nor pronounce the verdict of absolution without first having got the permission of the king in that behalf (35)

The sin of what a king wishes to do in contravention of the orders of the Brâhmanas (synod) becomes hundredfold, and sticks to him (36)

Brâhmanas should lay down the form of expiation before a divine temple They should first purify their minds of all impieties, and then lay down the form of expiation after having recited the *Gayatri Mantram* (37)

During the practice of an expiatory penance, the penitent should shave his entire head as well as the tuft of hair on his crown, thrice bathe, each day, pass his nights in a cowshed, and follow the kine to pasturage during the day (38)

Even in extreme heat or cold or in rain, or during a storm or gale, he should not think of seeking any kind of shelter or refuge for himself by abandoning the cattle to shift for themselves (39)

Even if the cows intrude on another man's field, or devour the corn in his own house or in that of another, or if they suckle their calves, he should not speak anything about these to any one (40)

He should drink after the cows have appeased their thirst [illegible]ould lie down after the cows have been com-
Like water in . A cow sunk in mire he should try

Brâhmanas should be feasted at the close of the penance, and proper honorariums should be given to them Twice born ones should likewise recite the sacred *Mantram* in connection with the performance of this expiatory rite A cow killer is undoubtedly absolved of his sin after having thus feasted the Brâhmanas (at the close of this penance) (48—49)

CHAPTER IX.

No sin is committed, if a cow* dies under restraint, or in fastening, which is considered necessary for her protection This would not constitute either an act of intentional or unintentional cow killing (1)

A twig, equal to the width of a thumb in girth, and measuring a cubit in length, with a tuft of fresh, undried leaves at its top, should be (used as) a *Danda* (rod for goading cattle) (2)

He, who beats or strikes down a cow with anything other than a rod of the above type, should atone for his sin by doubly practising the penance laid down before in connection with an act of cow killing (3)

An act of cow killing may be divided into four classes according as a cow is killed under restraint, or in fasting, or by yoking her to a plough, or by simply beating A *Pâda* (quarter) penance should be practised for a cow killed by restraining her, while a half penance should be practised if she is killed on account of being kept bound to a stake (4)

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* The term cow includes a bullock also

A three quarter part of the penance should be practised if a cow dies on account of being yoked to a plough, while the penance should be practised to its full extent if she is killed down right by hammering (5)

An offence of (cow killing) by restraint is committed if a cow dies on account of being kept restrained in a pasturage, cowshed, castle, or plain, or at the shore of a sea or river, or in a ditch, or rock cave, or on a barren ground (6)

An offence of cow killing by fasting is committed if a cow dies on account of being bound with any kind of binding chord, strappings, bells, etc, either in a house or forest, no matter whether such fasting is intentionally made or otherwise 7)

An offence of cow killing by yoking is committed if a cow or bullock dies on account of being yoked to a plough or through being subjected to a heavy pressure, or to carry an extremely heavy load, or on account of being bound in rows of three or four (8—9)

If a cow (or bullock) dies on account of being struck with a rod or pelted with a stone, either intentionally or unintentionally, by a person intoxicated, enraged, or insane, such a striking should be considered as the cause of her death (10)

But if after having been struck down as (above described), the said cow (or bullock) regains her consciousness, and rises up, or eats five or seven mouthfuls of hay, or drinks water, no expiation is necessary for the (beating etc) (11—12)

A quarter part of the expiatory penance should be practised after having destroyed the pregnancy of a cow if the impregnated matter lies in a gelatinous and undifferentiated state in her womb, half of that should

be practised if the fœtus is caused to be aborted after the signs of pregnancy have become fully patent, and a three quarter part of the expiatory rite should be performed if her pregnancy is destroyed after she has become quick with her calf (13)

A penitent should shave the hair on his body in connection with practising a quarter part of the penance, shave his mustache in practising a half penance, and all his hairs, excepting the tuft of hairs on his crown, in practising a three quarter part of the penance A complete shaving from one's head to foot is enjoined to be made in respect of practising a full penance under the circumstance (14)

A pair of clothes should be gifted away in connection with a quarter, a vessel of bellmetal, in connection with a half, a single bullock, in connection with a three quarter, and a pair of bullocks, in connection with, a full penance (15)

But the fœtus of a cow may be quick with life even before the full development of its limbs The expiatory rite for an act of cow killing should be doubly performed after having destroyed a full developed calf in the womb (16)

A quarter part of the expiatory penance should be practised after having broken down the horns of a cow with a rod or stone, a half penance should be the expiation in the case where the horns are completely rooted out (17)

The practice of a *Pâda kṛichchha Vratam* is the expiation for an act of spraining the tail of a cow, that of a *Dvipâda kṛichchha Vratam* is the expiation for fracturing any of her bones, that of a *Tripâda krichchha Vratam* is the expiation for breaking her ears, while

that of a *krichchha Vratam* is the expiation for an act of cow killing (18)

No expiatory rite should be performed in respect of the death of a cow that survives six months even after the fracture of her waist, horns, or of any other bone in her body (19)

A cow beater should apply oil with his own hands to a wound or ulcer in her body, caused by the beating, until it is fully healed up, and live upon fodder until she becomes strong and sound again (20)

A cow, (under the circumstance) should be well cared for until she becomes sound again in all her limbs Then her assaulter should make obeisance to Brâhmanas and renounce his feigned bovine character (21)

But if all her limbs do not become sound again, if she suffers mutilation in any part of her body, then a half of the expiatory penance for an act of cow killing should be practised (22)

Now I shall describe the expiatory penance for one who kills a cow, out of anger with a log of wood, stone, or weapon (23)

Having killed a cow with a log of wood, one should practise a *Santapanam Vratam* a *Prâjapatyam Vratam* shou'd be practised after having struck her down with a brick bat, a *Taptakrichchha Vratam*, after having pelted her to death with stones, and an *Atikrichchha Vratam*, after having killed her with a weapon (24)

Five cows should be gifted away in connection with a *Sântapanam* penance, three, in connection with a *Prâjâpatyam*, eight, in connection with a *Taptakrichchham*, and thirteen, in connection with an *Atikrichchham* penance (25)

A cow similar in features to the one killed by the penitent or her equivalent in value should be gifted away in connection with the practice of an expiatory penance (under the circumstance) *This is what is* enjoined by Manu (26)

It is sinful to fasten or restrain a cow (or bullock) for the purpose of branding her body, but it is not sinful to bind or restrain cows (or bullocks) for the purpose of milching, or putting them together in a shed at evening, or for yoking them to carts (27)

For an act of burning the skin of (a bullock) at the time of branding or for subjecting a bullock to carry an extremely heavy load or for an act of perforating the (septum of its) nose, or for an act of leading a bullock over *impassable mountains or rivers, the performance of* an expiatory rite is imperatively obligatory (28)

A quarter penance should be practised for an act of over burning a half penance, for that of subjecting a (bullock) to carry an extremely heavy load, and a three-quarter penance for that of perforating its nose A full penance should be practised for an act of cow (bullock) killing (29)

Whether fastened, or free, if a bullock dies on account of its skin being over burned a quarter part of the penance should be practised (by its owner) by way of expiation *This is what is enjoined by* Paráśara (30)

Restraint fastening, strapping, subjecting her to carry a heavy weight, beating and sending her fully strapped to impassable places may be set down as the six factors which tend to kill a cow (or bullock) (31)

Pressed by a chord through her private parts, if a cow dies in a house, the owner of the house should

practise an *Ardha Krichchha* penance for the expiation of his sin (32)

A cow should neither be bound with a rope made of the fibres of cocoanut, hemp, or rush, nor with an iron chain A man should be posted with an axe in his hand by the side of a cow, in the event of her being so bound (33)

A cow should be bound with a rope made of *Kása*, or *Kus'a* grass, with her head towards the south No expiatory rite is necessary, or be performed even if such a rope catches fire and the cow is burnt down (34)

What would be the process of expiation if an adjacent hay stack catches fire and burns down a cow, fastened close by? One should extinguish one s sin (under the circumstance) by repeating the sin absolving *Gáyatrí* (35)

He, who pushes down a cow (or bullock) into a tank or well, or fells down a tree upon her back, or sells her to a beef eater, commits the sin of cow killing (36)

A three quarter penance should be practised, if in the attempt at succouring a cow from such a dangerous (situation) her neck leg rib or ear is broken, or if she dies, or is drowned in a well or tank (37—38

No expiatory rite should be performed if a cow dies in attempting to drink water in a stream, tank, well or fountain (39)

No expiatory rite should be performed if a cow dies by falling in a ditch near a well or in a river or tank, or in a reservoir of water consecrated to public use (40)

If a cow dies by falling in a ditch near the door of one's house, or in a tank situate within one s premises or in an excavation made for the construction of one s

house, it would be obligatory on the owner of such a ditch, tank or excavation to practise an expiatory penance for the death of the cow. (41)

It shall be incumbent on her owner to practise an expiatory penance, if a cow (or bullock) is killed by a tiger, snake, or fire, or is struck by lightning while under restraint in a shed at night. (42)

No expiatory rite should be performed, if a cow is killed by an arrow during the storming of a village by a besieging army, or by the tumbling down of an edifice, or by a heavy down-pour of rain. (43)

No expiatory rite should be performed in respect of the death of a cow, that is killed in battle, or by a wood-fire, or by conflagration, or during the destruction of a village. (44)

No expiatory rite should be performed in respect of the death of a cow, that dies while strapped for medical or surgical purposes, or during the extrication of her calf in a case of difficult parturition (45)

Expiation is necessary for the death of a cow, dead on account of being kept huddled together with other sick kine, or for the reason of being treated by an ignorant cow-doctor (46)

Persons, who witness the slaughter or unnatural death of a cow, without in any way attempting to rescue her, stand charged with the sin of cow-killing (47)

In a case where several persons stand accused of the offence of cow killing but the real killer is not definitely known, it will be lawful for the king's officers to ascertain the real culprit by administering oaths to them severally and with the help of external evidence as well (48).

In a case where several persons have accidentally killed a cow, it shall be incumbent on each of them to practise a quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing). (49)

The blood of a killed cow should be carefully tested inorder to ascertain whether she had been lean or diseased in life, inasmuch as the nature of the penance would vary according to the state of her health at the time of death. Hence, the testing should be carefully done. (50)

The performance of a *Chândrâyanam* has been enjoined by Manu, the only one who knew all the scriptures, as an expiation, under any circumstance, for the sin of cow killing (51)

He, who wishes to grow his hairs during the practice of an expiatory penance, under the circumstance, should practise it double and pay double honorarium in connection therewith (52)

A king, a prince, and an erudite Brâhmana may practise an expiatory penance without shaving his head (53)

He, who grows his hair (during the practice of a penance) without paying a double honorarium therefor, does not stand absolved of his sin He, who advises such a form of penance, goes to hell (54)

Whatever sin a man commits attaches itself to his hair. Hence, he should clip his hairs to the length of two fingers' width from their ends (55)

This rule should be followed by maiders and matrons (under the circumstance, inasmuch as shaving of the head and a separate mess and bed are prohibited in respect of a woman (56)

A woman (in her penance) should not pass the night in a pasturage, nor should she follow the kine during

the day, especially in a forest or at a confluence of rivers (57)

O Vyâsa, wearings of antelope-skins (during the term of a penance) are prohibited in respect of women They should practise the penance by bathing thrice, every day, and by worshipping the gods (58)

Living among her friends, (a woman) should perform all the *Vratas* such as *Krichchha Chândrâyanam*, etc, clean in body and spirit she should keep at home following the regulations as laid down (59)

He, who having killed a cow, tries to conceal his sin in this life, is consigned to the pangs of *Kâlasutra* hell, after death (60)

Liberated from that hell, he is born as a eunuch or leper, or as an indigent person in his seven successive incarnations (61)

Hence, one should confess one s sin and discharge religious duties peculiar to ones order One should not be extremely angry with an infant, woman, or an old man (62)

CHAPTER X

I HAVE dealt with the expiatory penances to be practised by the members of the four social orders for the expiation of their sins A man having known a prohibited woman should practise a *Chândrâyana* penance (1)

A morsel of food should be diminished, each day, in the dark fortnight (of the month the penance is practised) and likewise increased each day, in the light fortnight, the penitent foregoing all food on the day

of the new moon This is the process of practising a *Chândrâyana* (2)

The morsel of food (to be taken by the penitent) should be to the size of a hen's egg as otherwise, it being contrary to the spirit of the scriptures, the *Vratam*, (the penance) will not expiate the sin of the penitent. (3)

Brâhmanas should be feasted at the close of the penance, and pairs of clothes and cows should be gifted to them (4)

Having gone unto a *Chandâla* or *S'vapâk* woman, a Brâhmana should fast for three nights with the permission of Brâhmanas (5)

He should shave his head together with the tuft of hair on his crown, practise three *Prâjâpatya* penances, and then having performed *Brahma Kurcham* (a kind of penance in which the penitent having fasted on a day of full moon drinks *Panchagavyam* on the next morning), should propitiate the Brâhmanas (6)

He should daily recite the *Gâyatri Mantra*, and make the gift of a cow and bullock to a Brâhmaṇa, whereby his sin would be undoubtedly extinguished (7)

Having visited a *Chandâla* or a *S'vapâk* woman, a Kshatriya or Vais'ya should practise two *Prâjâpatya* penances and make the gift of a cow and bullock to a Brâhmana (8)

A Sudra having known a *Chandâla* or a *S'vapâk* woman should practise a *Prâjâpatya* penance, and make the gift of a cow and bullock to a Brâhmaṇa (9)

Having known, through ignorance, his mother, sister or daughter, a man should practise three *Krichchha Vratas*, and a *Chândrâyana* penance, thereafter, and cut away his genitals for the expiation of his sin. The same penances, etc, should be practised for expiating

the sin of knowingly going unto one's own mother's sister (10—11)

As enjoined by the holy *Paras'ara*, he, who knows his own mother's sister, out of ignorance, should practise *Chandrayana* penances, and make gifts of ten cows and ten bullocks to Bráhmanas, whereby he would be pure again (12)

Having riden one's own father's wife, or mother's (female) friend, brother's daughter, preceptor's wife, daughter in law, brother's wife, or the wife of one's own maternal uncle, or the daughter of a cognate relation, one should practise three *Prajápatya* penances and make the gift of a pair of cows to Bráhmanas whereby his sin would be extinguished (13—14)

Having gone to a she animal, prostitute, she buffalo, she camel, female monkey, she ass, or a sow, one should practise a *Prájápatya* penance (15)

Having carnally known a cow, one should recover his purity by practising a *Triratri Vratam*, and by making the gift of a cow to a Bráhmana He, who goes unto a she ass, she-camel, or she buffalo, may regain his purity by fasting for an entire day and night (16)

During the out break of a war, civic disturbance, pestilence, or epidemic, or on the apprehension of a foreign conquest, one should keep a constant eye upon one's own wife (17)

Having held incest with a *Chandala*, a woman should confess her guilt to ten eminent Bráhmanas (18)

Immersed up to her chin in a well containing clay and liquid cow dung, she should stay there for one night, abjuring all food whereby she would regain her purity (19)

After that, she would be lifted out of the well, and having entirely shaved her head she should take a barley diet After that, she should fast for three nights, passing the last night of her penance in water (20)

After that, a decoction of the roots, leaves and flowers of Shankhapushpi in combination with *Panthagavyam* and washings of gold should be given her to drink (21)

She should take a single meal each day, till the appearance of her monthly flow, living out side (of her husband's house during the full term of the penance (22)

At the close of the penance she should feast the Bráhmaṇas and make the gift of a pair of cows to them, whereby she should be pure again This is what *Parâs ara* enjoins (23)

Women of all the four social orders should practise a *Krichchha Chândrâyana* penance under the circumstance A woman, like the earth, can suffer no defilement (24)

A woman forcibly ravished by a man, in captivity, as well as she who accommodates a man on account of being physically over powered, or out of a sense of danger to her life, should regain her purity by practising a *Sântapanam* penance This is what has been enjoined by *Parâs'ara* (25)

A woman who having been once ravished by another man turns back with repugnance from the path of inequity should expiate her sin by practising a *Prâjâpatya* penance, whereby she would be pure after her next monthly period (26)

Half the body of him whose wife drinks wine is degraded There is no deliverance for the man whose half self is thus degraded He should mentally repeat

the *Gâyatri mantra* and practise a *Krichchha Sântapanam* penance (27—28)

A fast for a night, after having drunk *Panchagavyam* with washings of *kusha* grass, constitutes the practice of a *Krichchha Sântapanam* penance (29)

She, who gets herself impregnated by her peramour, after having been deserted by her lord, or during his absence in a distant country, or after his demise, should be banished, the degraded sinful one, in an alien kingdom (30)

A Brâhmana woman, who elopes with another man, is called a fallen woman She can never be taken back in her family (31)

She, who out of lust goes away and forsakes her friends relations husband and sons is a lost creature both in this world and the next (32)

No expiation exists for the sin of a woman, who, for ten days, thus remains absent from home She should be reckoned among the degraded from after the tenth day after her elopement (33)

No expiation exists for the conduct of a woman, who absents herself for ten days from home Hence, under no circumstance should a woman be absent from home (without the knowledge of her guardians) as otherwise she would be reckoned among the degraded (34)

The husband (of such a woman) receiving her back in his house (under the circumstance) should practise a *Krichchha Chandrayana* and her relations, a half of that penance while those who might have eaten or drunk in her company should regain their purity by fasting for an entire day and night (35)

A Brâhmana woman who leaves her home out of her own accord, and without the instigation of any

other mân, and happens to know more than a hundred men thereafter, should be abandoned by her friends and relations (36)

Defiled is the house of a man, if such a woman enters it The house of her paramour should be designated as her paternal house (37)

A house defiled by such an unholy presence should be purified by plastering it with *Panchagavyam*, all earthen vessels should be thrown out of it and clothes and wooden furniture kept therein should be purified in the usual orthodox method (38)

Copper vessels (kept in such a house) should be purified by washing them with *Panchagavyam*, and utensils made of bell-metal and found therein should be purified by rubbing them with ten kinds of ashes (39)

A Brâhmana, in whose house (such a fallen) woman might have stayed should report the incident to Brâhmanas, and having performed an expiatory rite according to their direction should gift a pair of cows to them and practise a *Prâjâpatyam* penance (40)

The owner of such a house other than a Brâhmana, should fast for an entire day and night and purify it with a plastering of *Panchagavyam* under the circumstance. After that, he should treat the Brahmanas to a sumptuous repast in the company of his sons and servants (41)

The sky, air, fire, Chamasa with other utensils and implements of a religious sacrifice, *Kusha* grass, and terrestrial water are above all defilement (42)

By dint of fasts, vows, ablutions, worship, *Japa*, and *Homa*, Brâhmanas are always purified (43)

CHAPTER XI.

HAVING taken beef, or the boiled rice of a *Chandâla*, or any filthy organic matter such as sperm etc., a Bráhmana should expiate his sin by practising a *Chándráyana* penance (1)

A Kshatâiya or a Vais'ya, under the circumstance, should practise a half *Chándráyanam*, while a S'udra should regain his purity by practising a *Prájápatyam* (2)

A S'udra should take *Panchagavyam*; and a Bráhmana, *Brahmakurcham*. A Bráhmana should gift a cow, a Kshatriya, two; a Vais'ya, three, and a S'udra, four cows, under the circumstance (3)

A Bráhmana taking the boiled rice of a S'udra, or of one unclean with a birth uncleanness, or of one of uncertain caste, as well as the boiled rice which is forbidden to be taken, or is the remainder of another man's meal, out of ignorance, or in a time of distress, should practise a *Krichchha* penance on having come to know thereof, and drink *Brahmakurcham* by way of expiation (4—5)

Boiled rice eaten by a snake, mongoose, or cat is purified by sprinkling it over with washings of *Kus'a* grass containing sesame There can be no doubt about it (6)

Having taken any kind of interdicted boiled rice, a S'udra is purified by drinking *Panchagavyam*, a Kshatriya or Vais'ya, under the circumstance, is purified by practising a *Prájâpatyam* penance (7)

If a Brâhmana leaves his plate and rises up from among a row of Brâhmanas, at a dinner, the rest shall not eat the remainder of the boiled rice left in their plates (8)

A Bráhmana, who eats such a remainder, out of greed or ignorance should expiate his sin by practising a *Krichchha Sántapanam* penance (9)

Having taken out of ignorance, a white garlic, egg-fruit, turnip or onion or having unwillingly drunk the milk of a she camel, or of an ewe or the milky juice of a tree, a Bráhmana should fast for three nights, and regain his purity by taking *Panchagavyam* (10)

Having eaten a frog or a mouse, out of ignorance, a Bráhmana, when he comes to know of it, should fast for an entire day and night, and regain his purity by living on a barley diet (11)

Bráhmanas may always eat without impunity in the houses of Kshatriyas and Vais'yas, clean in their body and spirit and devoted to the performance of religious rites on the occasion of a *Homa* or *S'ráddha*, whether celebrated in honour of the gods or of their departed manes (12)

Clarified butter, oil, milk, treacle and articles of confectionary cooked in oil and offered by a S'udra should be taken by a Bráhmana only at the bank of a river (13)

What would be the expiation for the sin of a Bráhmana who eats the boiled rice of one impure with a birth or death uncleanness? How would the form of expiation vary according to the caste of the person whose boiled rice is thus partaken of? (14)

Having eaten the boiled rice of a S'udra, impure with a birth uncleanness, a Bráhmana should recover his purity by eight thousand times repeating the *Gáyatri Mantram* *Gáyatri Mantrah* a thousand and five thousand times repeated should be the expiation for respectively eating the boiled rice of a Kshatriya and S udra under the circumstance (15—16)

Having eaten the boiled rice of a Bráhmana, impure with a birth-uncleanness, a Bráhmana should recover his purity by practising a *Pránáyáma*, or by reciting the *Vámadevya Sáman.* (17)

Rice, oil, milk, or any other kind of (raw) edible substance, come from the house of a S'udra, and cooked in the house of a Bráhmana, becomes fit to be eaten by Bráhmanas. This is the injunction of Manu (18)

Repentence purifies a Bráhmana that takes boiled rice in the house of a S'udra, during a time of distress, or a hundred repitition of the *Gáyatri Mantra* is the expiation for his sin, under the circumstance. (19)

A Bráhmana can safely partake of the boiled rice of a *Dása, Nápita, Gopála, Kulamitra* and *Ardhasiri*, among S'udras, as well as that of one who hss resigned himself (to his care). (20)

A son begotten on the person of a S'udra's daughter by a Bráhmana, and duly consecratad with Bráhmanic rites by another Bráhmana, is called a *Dása.* A son thus begotten, but not consecrated, is called a *Nápita.* (21)

A son begotten by a Kshatriya on the person of a S'udra's daughter is called a *Gopála*, whose boiled rice a Bráhmana can safely partake of. (22)

A son, begotten by a Bráhmana on a Vais'ya's daughter and duly consecrated, is called an *Ardhaka*, (*Ardhasiri*), certainly whose boiled rice may be partaken of by a Bráhmana. (23)

What would be the expiation for the sin of a man, who unwittingly drinks milk, water, milk-curd, or clarified butter kept in the vessel of one whose boiled rice should not be partaken of (by a Bráhmana)? (24)

If a Brâhmana, Kshatriya, Vais ya or S'udra asks for the form of the expiatory rite (to be performed by him under the circumstance) Taking of *Brahmakurcham*, or fasting should be enjoined according to the caste of the penitent seeking the expiation (25)

No fasting should be laid down in respect of a S udra who is purified by making gifts The eating of *Brahmakurcham* for a single day and night serves to purify even a *Chandâla* (26)

Holy and sin absolving is *Panchagavyam*, which is a compound of cow's urine, cow dung, cow's milk, curdled cow milk, cow butter in a clarified state, and the washings of *Kus'a* grass (27)

The urine of a black cow, the cowdung of a white cow, the milk of a copper coloured cow, and the curdled milk of a red cow should be collected (for the compound, *Panchagavyam*) (28)

The butter made out of the milk of a *Kapilâ* cow, or all the above said four articles such as milk, urine, etc, of a *Kapilâ* should be collected for concocting the compound A Pala weight (8 tollas) of cow's urine, and three *Pala weights* of curdled cow milk should be given in (the compound, *Panchagavyam*) (29)

A *Pala* weight of clarified cow butter, cowdung to the length of a half thumb, seven *Pala* weights of milk, and a Pala weight of the washings of *Kus a'* grass should enter into the composition of *Panchagavyam* (30)

Cow's urine, (under the circumstance) should be taken by reciting the *Gâyatri Mantram*, cowdung, by reciting the one beinning with *Gandhadvâra*, etc, cow milk, by reciting the one running as *Apyayasva*

etc, and milk curd by reciting the one commencing as *Dhadhi Kravna*, etc (31)

Clarified butter should be taken by reciting the *Mantram, S'ukram*, *etc*, and the washings of *Kus'a* grass, by reciting the one beginning as *Devasyatva, etc*. The whole (compound) *Panchagavyam* should be consecrated by chanting the *Rik Mantram* and kept by the side of fire (32)

The six aforesaid substances should be mixed together by reciting the *A'pohishthâ, etc*, *Mantra*, and consecrated by reciting the one, running as *Mânastoka, etc* A *Homa* should be duly performed with seven *Kus'a* blades with uncut tops and of the colour of a parrot (33)

The compound (*Panchagavyam*) should be lifted with such *Kus'a* blades and the penitent should cast it in the sacrificial fire by reciting the *Mantrah Iravati, Idam Vishnu, Manastoka, S'amvati, etc* The unoffered remainder of the compound should be taken by the penitent himself (34)

The compound (*Panchagavyam*) should be stirred by repeating the *Pranava Mantra*, and churned, lifted and taken by the same *Mantram* (35)

The sin that lies ensconced in the skeletal bones of a sinner is all consumed by this *Brahmakurcham*, as fire consumes its fuel wood (36)

Impure is the water in a vessel over which drops of water fall dribbling out of the mouth of a drinker He, who drinks such water, should practise a *Chândrâyana* penance (37)

A twice born one drinking the defiled water of a well in which a dog, jackal or monkey has fallen, or in

which bones and hairs have been cast, should practise (the following) penance by way of expiation (38)

If a skeletal bone or hair of a man, crow, cat, boar, ass, camel, cow (bullock), elephant, peacock, rhinoceros, tiger, bear, or lion, falls into a well, or tank, the water of that well or tank should be considered as defiled (39—40)

Those, who drink the water of such a tank (or well), should recover their purity by practising the following expiatory penances (41)

A Bráhmana becomes pure by fasting for three nights (under the circumstance) a Kshatriya, by observing a fast for two days, a Vais ya, by fasting for an entire day and night, and a S'udra, by fasting for a night only (42)

A Brâhmana, who eats boiled rice of one who does not cook his own food or cooks the food of another, or eats boiled rice cooked by another, should practise a *Chândrâyana* penance (43)

What is the merit of making a gift to an *Apachâ* (*lit*, who does not cook his own food) Brâhmana in as much as both the giver and recipient of the gift go to hell (44)

He, who having duly consecrated the sacred fire does not perform therewith the five domestic sacrifices, each day, is called *Parapakanivritta* by the *Munis* (45)

He, who having quitted his bed at early dawn and performed the five daily domestic sacrifices, lives on another man's boiled rice, is called a *Parapâka* (46)

He, who, although not a house holder himself, makes gifts to Bráhmanas, is called an *Apacha* (47)

Bráhmanas, true to the duties of each *Yuga* they are.

Members of the three twice-born castes, after having unwillingly taken wine, urine, or any kind of fecal matter, should again get themselves duly consecrated (2)

The use of an antelope skin, rush-girdle (Mekhalá), mendicant's rod, as well as the practice of vows and alms-taking are excluded from a rite of re-consecration. (3)

The practice of a *Prájápatyam* penance is the expiation for S'udra, or woman, under the circumstance. He or she should regain his or her personal purity by bathing and taking the compound, *Panchagavyam* (4)

What should be the form of expiation in the event of any obstruction to one's daily rite of ablution, or on the extinction of the sacred fire in one's house, or on the accidental break of one's vow (5)

Members of the three social orders (Kshatriya, Vais'ya and S'udra) should regain their purity either by practising two *Prájápatyas*, or by resorting to a place of pilgrimage, or by making a gift of eleven kine (6)

Now I shall speak about the form of expiation in respect of a Bráhmana (under the circumstance). He should betake himself to a forest, shave his head together with the tuft of hair on its crown, at a crossing of two roads therein, practise three *Prájápatyas*, and make the gift of a cow with a bullock to a Bráhmana, whereby he would recover his purity as narrated by the self-origined (*Sváyambhuva*) *Manu* (7—8)

The holy ones have described five kinds of bathing such as *A'gneyam*, *Várunam*, *Bráhmam* and *Divyam* (9)

An *A'gneyam* bath consists in rubbing one's body with ashes, a bath by plunging in river is called

Várunam; the one by reciting the *Apohishtá Mantra* is called *Bráhmam*, while the one by getting oneself drenched when the sun shines is called *Divyam*, the one in which the bather rubs his body with dust being called *Váyavyam* (10)

He, who bathes at the occurrence of (such a) phenomenon, acquires the merit of performing an ablution in the Ganges (11)

The Gods and *Pitris* in aerial shapes, thirsty and in need of water, follow a Bráhmana out on bathing, with the hope of obtaining libations of water. (12)

In dispair do they return on having seen him squeezing water out of his cloth, hence, one should not twist one's wet cloth (after a bath) before offering libations of water unto one's departed manes. (13)

The *Pitris* abjure the libations of water offered by him, who forcibly brushes the water out of his hair after a bath, or spits out the water on the surface of water in connection with the performance of a rite of *A'chamanam* (14)

A twice-born one, even after having made an *A'chamanam* (a rite of rinsing one's mouth with water) with a turban on one's head, or without tucking the hem of one's lower garment into the waist band (*Muktakachchha)*, or without holding the holy thread on his shoulder, should be regarded as impure (15)

Sitting on land one should not perform an *A'chamanam* on water, nor on land while standing in water; he, who, by touching both land and water, performs a rite of *A'chamanam* under either circumstance, becomes pure (16)

A man should again rinse his mouth with water after having sneezed, coughed, eaten, or risen from a sleep,

or changed his cloth, or after a walk, although he might have rinsed his mouth before (17)

A Bráhmana should touch his right ear after having sneezed spitted, or spoken a lie, or pricked his teeth, or conversed with a degraded person (18)

(The gods) Brahmá Vishnuh, Rudrah, the sun, the moon, and the wind god reside in the right ear of a Bráhmana. (19)

Commendable is a bath during the day, in waters purified by the rays of the sun A night bath, other than one made under the auspicies of a lunar eclipse, is always prohibited (20)

Maruts, Vasus, Rudras A'dityas and other gods are merged in (reside in) the moon, hence, a bath under the auspicies of a lunar eclipse is enjoined as obligatory in the scriptures. (21)

A gift, other than the one made on the occasion of a wedding ceremony lunar eclipse, or *Sankránti* (passing of the sun over to the next zodical sign), or under the auspicies of a religious sacrifice (celebrated in connection with the harvesting and threshing of new corn), should not be made in the night. (22)

A gift in connection with the birth of one's son or the celebration of a religious sacrifice, or with the performance of a benedictory rite, or made under the auspicies of a lunar eclipse, may be made during the night (23)

The two middle quarters (*Praharas*) of the night are called *Mahánis'i* Bathing is not prohibited during the first and last quarter of the night, as in the day (24)

A Bráhmana having touched a tree growing on a

Chaitya (a tomb stone), a *Chaṇḍála*, or a seller of *Soma* should bathe with all his clothes on. (25)

Weeping before the collection of the bits of skeletal bones of a deceased relation by one after cremation should be expiated by an ablution. A Bráhmana weeping for a dead friend or relation within ten days of his death should perform an *A'chamanam* before bathing. (26)

On the occasion of a solar or lunar eclipse, all streams or reservoirs of water become as sacred as the Ganges in respect of making gifts or ablutions therewith. (27)

By bathing in water consecrated with the blades of holy *Kus'a* grass, or by performing a rite of *A'chamanam* therewith, or by drinking such water, a Bráhmana acpuires the merit of drinking *Soma* juice (28)

Bráhmanas, devoid of *Sandhyá* and prayer, oustead of the office of keeping the consecrated fire, and unmindful of the study of the *Védas*, are called *Vrishalas*. (29)

A Bráhmana, who is afraid of being thus degraded to the low status of a *Vrishala*, should read at least one chapter of, if incapable of reading, the entire collection (*Védas*) (30)

A Bráhmaṇa, who lives on the boiled rice of a S'udra, although he be a daily reader of the *Védas*, or a daily performer of *Japas* and *Homas*, does not come by a better fate. (31)

The knowledge, that is acquired from a S'udra, partaking of a S'udra's boiled rice, the act of sharing the same bed or seat with a S'udra, as well as his touch or contact, drags down a Bráhmana, even if effulgent

with the light of wisdom, to the degraded level of a S'udra (32)

Verily, I do not know, my child, in what kind of womb will a Bráhmana be reborn in his next birth, that feeds himself fat on the boiled rice of a S'udra, impure with a birth or death uncleanness (33)

He will be born as a vulture in his twelve successive incarnations, as a hog, in his nex ten, and as a dog, in his next seven This is the opinion of *Manu* (34)

A Bráhmana, who in consideration of a honorariom casts libations of clarified butter in fire on behalf of a S'udra, is himself degraded to the status of a S'udra, while the latter is elevated to that of a Bráhmana (35)

Having observed a vow of silence, a Bráhmana should not speak having spoken during a meal a Bráhmana should discard the remainder of his food (36)

A Bráhmana who, at the middle of his meal, drinks water out of the plate in which he has been eating, degrades his own self, abortive are the *S'ráddhas* performed by him in honour of the gods, or of his departed manes (37)

The *Pitris* return in despair and the gods, unpropitiated, from the presence of a Bráhmana, who does not offer libations of water unto them, even having got the proper libatory vessels by his side (38)

If a house holder, an intelligent and upright Bráhmana, should always think of supporting his family and dependants with means in perfect conformity with the dictates of good conscience (39)

A Bráhmana should acquire and cultivate knowledge with money earned by honest means A dishonest or unfair means of livelihood degrades a Bráhmaṇa, and

divests him of the right of performing any religious rite whatsoever (40)

Holy is the sight of a king, *Kapilâ* cow, or ocean, or of a Bráhmana, with the consecrated fire and well-versed in the *Védas*, hence, one should try to see them, every day (41)

A fire churner, a black cat, a black goat, and sandal-wood, as well as a good jem, clarified butter, sesame, and a black antelope skin should be kept in one's house (42)

A field measuring ten times the area of one in which a hundred kine can roam about unfettered in the company of a youthful bullock is called a *Gocharma* (43)

One, guilty of a heinous sin like an act of Bráhmana-killing either by body, mind speech or act, should expiate it by making the gift of a *Gocharma* (44)

A gift made to a poor relation, or specially to a Bráhmana, well versed in the *Védas*, tends to increase the longevity of its giver (45)

A woman, menstruating a second time within sixteen days of her last flow, would be pure again by an ablution, that day, while she should remain unclean for three days if it occurs after the sixteenth day This is the opinion of Manu and Usanâ (46)

Having touched a *Chandala* woman, a Bráhmana remains unclean for two days, having touched a parturient woman he remains unclean for three days, having touched a woman in her menses he remains unclean for six days, and having touched a degraded woman he remains unclean for eight days (47)

Having approached any of these persons, a Bráhmana should bathe with all his clothes on, and regain

his purity by a look at the sun after having unknowingly touched her (48)

A foolish Bráhmana, who sucks water with his mouth out of a well or tank, is sure to be reborn as a dog in his next birth (49)

A Bráhmana wishing to revisit his wife, after having solemnly abjured her company and declared her as an interdicted woman, should announce his intion to Bráhmanas (50)

He, who fails to make gifts or practise virtues, out of physical exhaustion anger, ignorance, or nescience, should practise the following expiatory penance for three days (51)

Thrice he should bathe each day, at the confluence of the *Mahánadi* and make gifts of ten kine to Bráhmanas thereafter (52)

Having eaten the boiled rice of a Bráhmana addicted to sinful or vicious habits one should observe a fast for an entire day and night (53)

Having partaken of the boiled rice of a righteous Bráhmana well versed in the *Védantas*, even for a single day and night one is absolved of one's sin (54)

Three *Krichchha* penances should be practised in connection with the death of him who dies with his face or anus unwashed or expires suspended in the air with his feet not touching the ground (55)

The *Gayatri Mantra* should be repeated ten thousand times and three hundred times the *Práṇáyámi* should be practised Twelve times the penitent should bathe without rubbing his hairs dry, at any sacred pool, and make a pilgrimage thereafter, to a shrine, not less than twelve *krosas* distant from his place of residence

This is what constitutes the practice of *Krichchha Vratam*, under the circumstance (56)

A house holder, who, mad with lust, ejects his seed on the ground (practises masturbation), should repeat the *Gayatri*, a thousand times, and thrice practise the *Pránayáma* (57)

On a Bráhmana killer having asked a Bráhmana, well versed in the four *Védas*, about the form of expiation (to be gone through in his case), he should advise the miscreant to resort to the shrine at *Sétuvandha* (58)

Abjuring the use of shoes and umbrella, he should live by begging alms of the four social orders on his way to *Sétuvandha*, not seeking the gifts of the unrighteous (59)

He shall ask for alms by saying "I am a miscreant, I have killed a Bráhmana, now do I stand at your door for alms" (60)

He should live either in forests, or by the side of sacred fountains or on the banks of holy rivers, or in cowsheds if staying in a town or village, during the time confessing his sin to them all the while (61)

Thereafter he should visit the stone bridge, ten thousand *Yojanas* long and a hundred *Yojanas* wide, built by the monkey general Nala across the ocean at the command of Ráma, whereby his sin of Bráhmanicide would be extinguished (62—63)

A king guilty of Bráhmanicide should expiate his sin by celebrating a horse sacrifice The pilgrim in (the preceding case) or the sacrificial horse having returned from *Sétuvandha* he or the king should treat the Bráhmanas to a sumptuous repast, in the company of his sons and servants, and make gifts of a hundred kine to Bráhmanas, well versed in the four *Védas* (64—65)

" A Bráhmana killer may be exonerated of his sin through the grace of the Bráhmaṇas A person having killed his wife during the observance of a vow should practise a penance similar to that enjoined in connection with Bráhmanicide (66)

A drunkard Bráhmana should expiate his sin by resorting to the shore of a river that runs into a sea, and by there, practising a *Chándráyana* penance, after which he should feed the Bráhmanas and make the gift of a cow and bullock to them (67—68)

Having stolen gold belonging to a Bráhmana, the stealer should approach the king of the country with a club in his hand, and ask him to kill him on the spot (69)

Discharged by the king the stealer will get rid of his sin, but the king shall capitally punish him who has intentionally stolen (such gold) (70)

As oil drops poured on water soon spread over its surface, so sin is contaminated from one person to another by the use of the same bed, seat, or cusion, or through contact and conversation (71)"

All sins are extinguished through the practice of *Cháṇdráyana* or *Tulapurusha* penance, as well as by living on barley diet, or by following the cows to pasturage (72)

Thus is compiled the *Dharma S'ástra* by the holy Parás ara composed of five hundred and ninty nine verses (73)

A perusal of this *Dharma S'ástra*, like a study of the *Védas* is equally obligatory on those, who aspire to a residence in heaven (after death (74)

THE END

Until the commencement of his study of the *Vedas*, a Bráhmana continues in the status of a Sudra, he becomes twice born after that (8)

CHAPTER II

ON the full manifestation of the signs of pregnancy, the rite of *Nishéka* should be performed (unto an *enciente*), the wise should perform the rite of *Pum savanam* (rite for the causation of the birth of a male child unto her, as soon as she would be quick with the child (1)

On the expiry of the period of birth uncleanness (of its parents) the rite of nomenclature should be performed unto a babe and its name should be made to consist of an even number of letters (2)

The name of a Bráhmana child should be (a term) of blissful signification that of a Kshatriya child should be a (term) denoting strength and vigour, that of a Vais'ya child should be a term denoting wealth and prosperity while that of a Sudra child should be of a lowly import (3)

The name of a Bráhmana should be appended with the term *Sarmá* (of divine felicity) that of a Kshatriya should end with the term *Varma* (protector), that of a Vaisya should be appended with the term *Dhana* (wealth) while that of a Sudra should terminate with term *Dasa* (servant) (4)

The rite of exposing the child to the sun (as well as that of taking it out in the open) should be done in the fourth month of its life while the rite of *Annaprasanam* should be done in the sixth month

and the rite of tonsure, according to the custom prevailing in its father' family (5)

A Bráhmana boy should be invested with the holy thread at the eighth year of his age, inclusive of the period of his inter uterine life a Kshatriya boy should be invested with the holy thread at the eleventh, and a Vaishya boy at the twelfth year of his age, reckoned as above described (6)

The time for the rite of delayed investure with the holy thread (*Gauna Kala*) in respect of Brâhmana, Kshatriya and Vais ya boys respectively extends upto the sixteenth, twenty second and twenty fourth year of their life (7)

Bráhmanas Kshatriyas, and Vais'yas not invested with the holy thread at the proper time become degraded and divested of the right of performing any religious rite These unconsecrated ones shorn of the prerogative of reciting the *Gâyatri mantra*, are dragged down to the level of breakers of vows. (8)

Members of the three twice born orders should wear the sacred girdle at the time of being invested with the holy thread A Bráhmana Bramhachárin should wear a deer skin a Kshatriya a tiger skin, and a Vais ya, a goat's skin under the circumstance, in the shape of his upper garment (9)

The sacred rods of these three orders should be respectively made of *Parna Pippala*, and *Vilva* wood, respectively reaching their hair, ears, and forehead in height. (10)

The wood should be whole skinned unbent, and unburnt The holy threads of the three (twice born orders) should be respectively made of cotton, silk, and woolen threads (11)

Brahmachârins of the three twice-born orders should respectively pronounce the term "*Bhavan*" at the beginning, middle, and end of their (solicitations) for alms, as "*Bhavan* (you), be pleased to give me alms" "Be pleased, *Bhavan* (you), to give me alms;" and "Be pleased to give me alms, *Bhavan* (you). (12)

CHAPTER III.

A PRECEPTOR, having invested a pupil with the holy thread, should teach him the *Vedas*; a preceptor, who gives lessons in the *Vedas* for money, is called an *Upâdhyâya* (1)

A *Brahmachârin* having quitted his bed early in the morning, and having bathed and performed the *Homa*, should accost, self-controlled, his preceptor (2)

Then having been commanded by the preceptor, and having cast a look at his face, he should commence the study of the Vedas, with the palms of his hands blended in the manner of a Brahmánjali (3)

Both at the commencement and close of his Vedic studies, he should pronounce the *Pranava Mantra*, the study of the *Védas* should be carefully omitted on days of non-study marked by interdicted lunar phases and astral combinations (4)

The eighth and fourteenth days of a fortnight, the day of the new or full moon, a solar or lunar eclipse, earth quakes, meteor-falls, personal uncleanness incidental to the death of a *Sapinda* or cognate relation, peals of thunder roarings of rain clouds, feeling of any amative propensities, conflagrations, village-disturbances,

(spiritual clanship) or *Gotra* (family) with him, and not in any way related to him within five degrees, on his mother's, or seven degrees on his father's, side (1)

The eight forms of marriage, (recognized by our *Dharma S'âstras*,) are the Brahma, Daiva, A'rsha, *Prajâpatya*, A'sura, Gandharva, Râkshasa, and Pais'âcha (2)

Of these, the first four forms of marriage are commendible in respect of Brâhmanas, the Gandharva, and Râkshasa forms are commendible in respect of Kshatriyas (3)

The form of marriage in which the bride is courtingly given away to the bridegroom, without any solicitation on his part, is called the *Brahma*, that, in which a girl is given in marriage to a priest officiating at a religious sacrifice (in the shape of a honorarium), is called *Daivam*, while that, in which the bride is given away with the present of a pair of cows, is called *A'rsham* (4)

The form of marriage in which the bride is given to one who solicits her hands is called the *Prajâpatyam*, that, in which the bride is purchased or given away for money, is called the *A suram* while that, in which the bride and the bride groom unite, out of love, is called *Gandharvam* (5)

A marriage by capture is called *A'suram* while the one effected through stratagem is called *Pais âcham* (6)

A Bráhmana can marry three wives a Kshatriya can take a couple of wives, while a Vais'ya or S'udra can marry a single wife A Bráhmana can marry a Bráhmana, Kshatriya, or a Vais'ya girl (7)

A Kshatriya should marry a Kshatriya, or Vais ya girl, whereas a Vaisya or Sudra should not take a wife other than one of his own caste (8)

Even in distress, a twice born one should not wed a S udra girl, *inasmuch as a son begotten by him on* her person will never find his salvation (9)

Even, he, who is foremost of all virtuous men, and duly celebrates the religious sacrifices and practises penitential austerities is degraded to the status of a S udra by having the theirteen *S raddhas* done unto him by (such) a S udra son (10)

The *Sapinda* relations whose *S'raddhas* are performed (by such a S'udra son) according to the usage of the family even if they all have conquered* (attained to) the region of heaven, are degraded (to the status of a S udra (11)

The *Sapindakaranam S'râddha* ceremony should be celebrated (by one) after having performed the twelve monthly *S râddhas* (of one's deceased relation) in accordance with the usage of one s family, it should not be celebrated on the advent of the thirteenth (unperformed) *Srâddha*, and a S udra is not privileged to do the same Hence, a twice born one should carefully avoid wedding a S udra wife (12—13)

A Brâhmana girl shall hold mendicant's cups (*Vaidalé*) in her hands a Kshatriya girl shall catch hold of an arrow, and a Vais ya girl shall handle a stick for goading cattle, at the time of wedding (14)

She, who bears the sacred fire, is a true wife, she who is faithful to her lord, is a true wife, she, who is one in spirit with her husband, is a true wife; she, who has borne children, is a true wife (15)

A wife should be both carressed and admonished, both fondled and checked, a wife becomes the source of beauty and *prosperity of the household, and not otherwise* (16)

CHAPTER V.

There are five places (in the house of a) householder where animal lives are daily destroyed, they are the oven, the broomstick, the grinding stone, the pestle and mortar, and the water pitcher (1)

For the expiation of the sin (of this destruction of lives), a householder should daily celebrate the five domestic sacrifices (known as *Pañcha yajña*), whereby all his sin would be extinguished (2)

These five religious sacrifices are called *Deva-yajña, Bhuta yajña, Pitri yajña*, and *Nri yajña* (3)

A daily performance of *Homa* is called *Deva Yajña*, a daily offering of oblations is called *Bhuta yajña*, a daily performance of *S'râddhas* in honour of one's departed manes, as well as offering of libations to them, is called *Pitri yajña*, and practice of hospitality to chance comers *(Atithis)* at one's house is called *Nri-Yajña* (4)

Forest dwelling hermits *(Vanaprasthas)*, *Brahmachârins, Yatis*, and Bráhmanas all live on the bounties of house holders (5)

It is a householder that celebrates a religious sacrifice, it is he who practises penitential austerities, it is he who makes charities and practises hospitality, hence, foremost is a house holder of all other religious orders

As a husband is the master of his wife, as Bráhmanas are the lords of the social orders so a chance comer *(Atithi)* is the lord of the house holder at whose house he arrives (7)

By worshipping her husband alone, and not so much by dint of fasts vigils, vows, and penances, etc, a woman can ascend to heaven (8)

By worshipping his preceptor alone, and not so much through the merit of oblations, *Homas* or fire worship, that a *Brahmachârin* can attain to heaven (9)

It is by alone abjuring his food and not so much by dint of forbearance, resignation, and fire worship, etc that a *Vânaprastha* (forest dwelling hermit) can attain to heaven (10)

It is not so much by observing a vow of silence, indigence, or secluded life as by foreswearing sexual intercourse, that a *yogin* can achieve success (work out his own salvation) (11)

It is not so much by celebrating religious sacrifices, or by worshipping the sacred fire or by paying honorariums to Brâhmanas, as by propitiating *Atithis*, that a house holder can ascend to heaven (12)

Hence, a house holder should duly propitiate an *Atithi*, arrived at his house, by offering him food and a bed (13)

Morning and evening libations of clarified butter should be cast in the sacred fire and *Homas* should be duly performed on the day of the new or full moon, as well (14)

In the event of three years' or a year's provision being stored up in his granary, a house holder should drink lively of the effused juice of *Soma* either on the occasion of a *Pas'ubandha*, *Châturmâsyam*, or any other religious sacrifice (15)

A Brâhmana of limited means should celebrate the *Vais'vanari* sacrifices, but under no circumstance should he ask anything of a Sudra, but give away whatever he wishes to give away (16)

An intelligent man should not renounce the means of his livelihood, nor discharge his ancestral priest.

An old Brâhmana, pure in birth and consecrated with religious rites, with the skin of his body shrivelled and muscles of his limbs loose and flabby, should be regarded as the proper person for the office of a priest (17)

A Brâhmana should constantly cause him to celebrate religious sacrifices who is possessed of the aforesaid qualifications, and earns an honest living, a Bráhmana is authorized only to receive gifts of such a person (18)

CHAPTER VI.

A HOUSEHOLDER, when he finds that his hairs have turned grey and the skin of his body has become loose and wrinkled, and that a son has been born unto his own son, should betake himself to forest (1)

Either having placed his wife in the custody of his sons, or having been accompanied by her to the forest, he (house holder) should daily propitiate the fire god and live on produce of the forest (2)

Those articles of fare which he would take (during his forest life), he should offer unto his departed manes, and propitiate therewith any chance comer who may arrive at his hermitage (3)

From a village he should procure self controlled, eight morsels of food wear clotted hairs on his head, and daily study the *Vedas* (4)

By the practice of *Tapas*, he should cause his body to be more and more lean, every day, stay in wet clothes during the winter, and pass the summer in the practice of the *Panchatapas* penance (which consists in sitting amidst fires on four sides and with the summer sun burning over the head) (5)

During the rainy season, he should live unsheltered under the bare expanse of heaven, and take his meals at night, or at the fourth or sixth part of the day (6)

A self controlled *Brahmacharin*, he should live a life of penance and privation in the forest whereby a twice-born one should become a member of the *Brahmás'rama* (7)

CHAPTER VII

HAVING duly performed a religious sacrifice, and made a honorarium of all his belongings (in the forest), and having installed the sacred fire on his own self (by eating the burnt ashes of the *Homa* fuels) a twice-born one should enter the order of *Brahmás'ramin* (1)

After the fires had been put on in the ovens (in a village), after the pestles and mortars had been duly laid aside, after the live charcoals had been extinguished in (the houses of villages), and after the villagers had all taken their midday meal, and the village roads become entirely unfrequented by passers, a *Yati* should stroll out for alms in a village (2)

Even having returned in empty hands, he should neither be grieved nor dejected, he should live contended on what he can obtain by begging, he should never allow his rice to be cooked by another, nor take his meal in another man's house (3)

Yatis are enjoined to use earthen vessels, or those made of gourd-skin, and it is laid down that their purification consists in simply washing them with water (4)

Companionless, he should trudge on his journey, wearing only a girdle cloth to cover his nudity, he should stay (for the night) wherever he may chance to arrive at the evening, and live in a solitary apartment (5)

He should let fall his foot steps, purified by sight (*i e*, carefully observing that he does not tread on any animate being) drink water purified (filtered) through a piece of cloth speak words purified with truth, and act what the mind approves of as good (6)

Good or bad whatever may happen in this life, he should be equally indifferent to them all, equally unconcerned if his body is besmeared with sandal paste, or bespattered with clay and ashes (7)

Kind to, and seeking the good of all creatures, judging gold stone and brick bat as of equal value, a *Yati*, absorbed in the contemplation of the Infinite, acquires the highest bliss (8)

Him who is apathetic, from his birth, to the concerns of life and looks upon this life as a series of mental and physical pain to be borne with the greatest unconcern, the gods know as a Brhâmana (9)

He who views this body as a reservoir of excrements, and this life which is started with a residence in the womb as a crowning disappointment of all cherished hopes and desires, is alone fit to be liberated (10)

The apathetic one who considers as purposeless and unsubstantial the incidents of this world which are to be some how borne at the best, is undoubtedly liberated from the (chain of necessary existence) (11)

The disease germs (*Doshas*) in the body should be consumed with the help of *Pranâyâma*, sins with the help of the concentration of mind, delusions of the

world by witholding the senses from their objects, and the ungodly qualities by dint of meditation (12)

The practice of *Prânâyâma* consists in reciting the *Gâyatri Shiras mantra* with the mystic Om with inflated lungs (suppressed breath) (13)

The controlling (concentration) of the mind is called *Dhâranâ* by the knowers of reality, whereas *Pratyâhara* consists in withdrawing the senses from their objects (14)

The act of witnessing the god of gods, ensconsed in one's heart, by means of *Yoga*, is called *Dhyânam* (meditation), all good comes out of this *Yoga* (15)

In the heart reside all the gods, all the *Prânas* are ensconsed in the heart, all the luminaries (such as the sun, the moon etc,) reside in the heart, in short every thing has its seat in the heart (16)

Having made of the body and the *Pranava* the two fire churners, and contemplation, the churning, see the all pervading god situate in the heart (17)

The sun, the moon and the fire are ensconsed in the heart The sun and the moon are on the two sides of the heart, the fire is in their middle The fundamental principle (*Tattvam*) lies in the fire, and in that principle lies ensconced the deity that suffers no decay (18)

The griefless one through the purification of his own soul, beholds the glory of the supreme soul subtler than the subtlest and larger than the largest things of the world, burning effulgent in the hearts of all (19)

The god Vâsudéva (the all pervading deity) never becomes manifest to those, blind with the delusion of life, since it is the screen of ignorance that veils the senses of those persons (20)

This is the eternal, original, god, both manifest and unmanifest, this is Vishnu, the sinless, blissful, ordainer of the universe (21)

He dreads not death who knows, with the help of *Mantras*, this eternal subjectivity situate beyond the confines of *Tamas* (ignorance) and effulgent as the burning sun There is no other means of salvation (22)

The principles of earth, water, fire and ether are called the five *Mahâbhutas* (elementals) (23)

The eyes, the ears, the skin, the tongue and the nose, these five are called the intellectual (sense) organs of the body (24)

The wise should know sound, colour, touch, flavour, and smell, as the objects of the five above said sense-organs (25)

The hands, the legs, the genitals, the tongue, and the anus are the five operative organs of the body (26)

The mind, the intellect the Ego, and the unmanifest Prakriti, these four, should be regarded as superior and prior (in respect of time) to the above-said organs (27)

The *Purusha* or the soul is the twenty fifth category, and he is beyond all these organs and *Mahabhutas*, etc, The virtuous, who know him thus obtain salvation (28)

This supreme self of Vishnu is holy, eternal, changeless and beyond the principles of sound, touch, taste, or smell, it knoweth no pain or pleasure (29)

He whose charioteer is true knowledge, and who drives this chariot of the body by taking hold of the reins of mind, alone reaches the goal of his journey, and attains that supreme self of Vishnu (30)

If the hundredth part of a point of hair, divided into a hundred parts, is again divided into a thousand parts,

the A'tmá is subtler than a hundred the part of such a thousandth part (31)

The unmanifest *Prakriti* is anticedent to *Mahat* (the principle of intellection) the *Purusha* is prior to this unmanifest *Prakriti* Beyond *Purusha* there is none, he is the last resource, the last category (32)

CHAPTER VIII

NOW I shall duly describe the mode of ceremonial ablution *(Kriyá Snánam)* First the cleansing of the body should be effected with earth and water (1)

Then having dived in and out of the water, and duly performed the rite of *A chamanam*, he (the bather) should invoke the sacred pools therein, of which I shall presently speak in detail (2)

Having invoked the god Varuna, the worshipful lord of the oceans, he should address him as follows—"Give me the sacred pool *(Tirtham)*, O god, for the expiation of all sin (3)

I invoke all the sin absolving *Tirthas* in this water, dost thou, out of thy graceful compassion towards me, be pleased to locate them herein (4)

Then having made obeisance to the god Rudra and all other water dwelling divinities who grant boons (to their suppliants), he should respectfully say, 'I place myself under the protection of the deities of the water (5)

Then having supplicated the sin absolving, effulgent, fire god he should say, 'sacred and holy are the waters' I place myself under their protection" (6)

May Rudra, Agni, Varuna, and the serpent destroy my sin and protect me in every way (7)

Thereafter, the three *Mantras*, running as *Hiranya Varna*, etc, the four *Mantras* running as *Jagati*, etc, and those respectively beginning with *S'anno Devi*, *S'ama A'pas*, and *Idamâpas Prabahatê* etc, should be duly recited (8)

The *Rishis*, metres, and the deities of these *Mantras* should be mentioned by name, and thereafter, having performed the *Sanmarjana* rite (ceremonial rubbing), he should recite, in a devout spirit, the *Aghmarshana* (sin-absolving) *Suktas*, (9—10)

The metre of the *Aghamarshana Suktam* is *Anustubh*, its deity is *Bhâva Vritta*, and its Rishi is *Aghamarshana*, expiation of one's sin is the purpose for which it should be recited (11)

Then having plunged into the water, he (bather) should thrice recite the *Aghamarshana Suktam*,, and pour water over his head by reciting the *Mahâ Vyâhriti Mantras* (12)

As the horse sacrific the king of all religious sacrifices, tends to extinguish all sin, so the *Aghamarshana Suktam* is sin absolving in its effect (13)

Having bathed in this manner, a bather should put off wet clothes and put on clean and dry ones, and mentally recite the names of sacred pools and places (14)

One should not squeeze one's wet clothes after a bath without first offering the dripplings to one's departed manes He, who bathes in the manner above described, acquires the merit of bathing in a sacred pool (15)

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CHAPTER IX.

Now I shall describe the mode of performing the auspicious rite of *Achamanam* The region about the root of the small finger of the hand is called *Káya Tirtham* (1)

The region situate about the root (ball) of the thumb is called the *Prájapatyam Tirtham*, the tips of fingers are sacred to the gods, and are, hence, called the *Daiva Tirthas*, while the region about the root of the index finger is called the *Pitri Tirtham* (2)

A twice born one should thrice drink water with the region of his hand, known as the *Prájápatya Tirtham*, then having twice rinsed his mouth with water he should touch the apertures of his nostrils, ears, etc, (*lit* the ether of these orfices) with the fingers respectively enjoined to be made use of in these cases (3)

A Bráhmana is purified by drinking as much water as is enough to moisten the region of his heart, a Kshatriya, under the circumstance, should drink a quantity of water, enough to trickle down his throat; a Vais'ya, in these cases should drink enough (water) *to moisten his palate, while a S udra or a woman should* touch his or her teeth and lips with water, while engaged *in performing an A'chamanam* (4)

In a sacred place, self controlled and with his face turned towards the north, or with his hand placed between his thighs and his face looking towards the east, or without looking at any quarter of the skies, he (the performer) should perform the rite of *A'chamanam* by drinking with the proper fingers, the water, which is unboiled and free from froths and bubbles (5—6)

The two eyes should be touched with the thumb and index finger united together, the ears should be

touched with the thumb and the ring finger similarly combined (7)

Then the two shoulders should be successively touched with the thumb and the little finger combined, while the nose and the navel should be touched with all the fingers held together (8)

Then the head should be touched with the fingers enjoined to be used (in touching the head) in connection with a rite of *A'chamanam* We have heard it said that, the three draughts of water drunk by a person (in connection with *A'chamanam*) tend to propitiate the divine trinity of Brahmá, Vishnu, and Rudra (9—10)

The river goddesses, Gangá and Yamuná are pleased by one's rinsing the mouth with water, while the As'vins are pleased by one's touching the nostrils, under the circumstance (11)

The sun and the moon are pleased by one's touching the eyes, and the firegod and the windgod, by touching the ears, in the course of an *A'chamanam* (12)

All the gods are pleased by one's touching the shoulders, while the *Purusha* (self) is pleased by touching the head (13)

Without the holy thread lying on his shoulder, without the tuft of hair on his crown being duly tied up in a knot, without having washed his feet before, a person, even if he has performed an *A'chamanam*, should be regarded as impure (14)

Having placed the hands out side the thighs, or having performed the *A'chamanam* with turbid water, one should not be deemed as pure (15)

Having performed the rites of *A'chamanam*, and *Tirtha-Sanmárjanam* as above laid down, one should touch the water by reciting the *Mantra* running as,

"thou pervadest the hearts of creatures thou runnest all through the universe, thou art the sacrifice, thou art the *Vashat,* thou art the light, water nutritious sap, and nectar" (16—17)

Then having performed another *A'chamanam* with his face towards the sun he should recite the *Udyutam Jâtavedasam, etc, Mantra,* and offer a libation of water (18)

This is the rule to be observed by twice born ones in respect of the performance of the *Sandhyâ* rite The *Gayatri Mantra* should be recited standing during the morning *Sandhyâ* while it should be repeated in a sitting posture during the evening *Sandhyâ* (19)

Then the sacred *Mantras* should be recited according to one's might, the *Rishis* used to long perform the *Sandhyâs,* hence, they attained longevity (20)

CHAPTER X

NOW I shall enumerate the most sacred *Mantras* culled from all the four *Vêdas* men are purified by reciting these sacred *Mantras,* or by performing *Homa* and worship therewith (1)

Sin absolving are the *Aghamarshanam Suktam* the *Deva Vratam Suktam* the *Suddhavati Suktam,* the *Kushmândi Suktam* and the *Pâvamâni Suktam* (2)

(Similarly,) the *Abhishtarupada,* the *Gâyatri Siras* with the *Pranava Mantra,* the *Stoma Suktas* the seven *Vyâhritis* the *Bharunda Samans* the *Mantras* composed in the *Gayatri* metre, the *Purusha Vratam,* the *Bhâsa Mantrah,* the *Soma Vratam* the *Avigneyam* the *Vârhaspatyam,* the *Vâk Suktam,* the *Amrita*

Mantrah, the *S'atarudri Mantrah*, the *Atharva S'iras Mantrah*, the *Tri Suparna*, the *Mahâvratam*, the *Go-suktam*, the *As'va Suktam*, the *Indra Suktam*, the two *Sâmans*, the three *Pushpângadikas*, the *Ratharitaram*, the *Agni Vrata*, and the *Vâmadevya Mantras* are purifying. By chanting these Vedic *Mantras*, men are absolved of their sins, and are enabled to recollect the incidents of their former births (3—10)

CHAPTER XI.

THUS the sacred *Mantras* from the *Vêdas* have been enumerated, the *S'avitri Mantrah* is the holiest of them all, nothing can excel the *Aghamarshanam* in respect of sanctity, the (principal) *Homa* should be performed with water consecrated by reciting the *Aghamarshanam* and the *Vyâhritis* (1)

The *Sâvitri Mantrah* is the most sacred of all the *Mantras* which are used for the purposes of *Japam* (mental repetition) Seated on a cushion of *Kus'a* blades, and bearing a girdle of *Kus'a* (on his left shoulder) flung in the manner of an *Uttariyam* (upper sheet or garment,) and holding blades of *Kus'a* grass in his hand, with his face turned towards the east or to the sun, a votary, meditating upon the self of the deity, should tell his beads by repeating the *Sâvitri Mantrah* The rosary should be strung with beads of gold, gem, or crystal, or with pearls, or with the seeds of lotus or Aksha, or with lotus petals Meditating upon the deity, the rosary should be counted with the left hand The *Rishi* and the metre of the *Mantrah* should be contemplated at the out set (before

commencing the *Japah*) Then the *Gâyatri* should be recited by prefixing the *Vyâhritis* and suffixing the *S'iras Mantra* to it The seven *Mantras*, such as *Bhuh*, *Bhubah*, *Svah*, *Mahah*, *Janah*, *Tapas*, and *Satyam*, with the *Pranava Mantra* prefixed to each of them are called the *Vyahritis*. The *Mantra* running as *Apojyotih rasomritam Brahma Bhurbhubah Svaram* is called the *Siro Mantrah* (2)

With the *Vyâhritis* and *Pranava* prefixed, and the *S'iro Mantra* affixed, to the *Gâyatri*, those who recite it, do not stand in dread of any thing (3)

That goddess (*Mantrah*) ten times repeated destroys the sin committed during the day, a hundred times told, she (it) extinguishes all sin, while a thousand times repeated she (it) exonerates one from the effects of sin (*Pâtakas*) unknowingly committed (4)

A gold stealer, an ungrateful person, a Brâhmanicide, a defiler of his superior's bed (*Gurutalpaga*), or a drunkard is purified by a hundred thousand times repeating the *Gâyatri*. (5)

Having done three *Prânâyâmas*, self controlled, while bathing, one is exonerated from the sin committed during that day and night (6)

Having done sixteen *Prânâyâmas*, with the *Vyâhritis Pranava Mantras*, one gets rid of the sin of destroying the life of a fœtus, or of that committed, each day and night, in the course of a month (7)

The (presiding) goddess of the *Gâyatri*, propitiated with *Homa* oblations offered unto her by repeating the *Gâyatri Mantrah*, grants all boons to the offerer, she, kind to her forest-dwelling votaries, causes the expiation of all sin (8)

Desiring worldly peace and tranquility, one should cast, clean in body and spirit, ten thousand libations of clarified butter in the sacred fire by each time reciting the *Gâyatri*, intending to ward off a premature death, one should offer similar libations of clarified butter unto the fire by repeating the same *Mantrah* (9)

A seeker of personal beauty should perform the *Homa* with lotus flowers, and a seeker of gold with *Vilva* fruits (by repeating) the *Gâyatri Mantrah* (10)

One, seeking the beatitude of *Brahma*, should cast, self controlled, as before, libations of clarified butter containing sesame seeds, in the fire by offering ten thousand libations with the repetition of the sacred *Gâyatri*, one is exonerated from all sin (11)

A sinful soul (Self) acquires its purity by performing such a hundred thousand *Homas*, and attains to the region of *Brahma*, in the full enjoyment of all its wished for objects (12)

Gâyatri is the progenitrix of (the universe), *Gâyatri* is sin absolving, nothing more purifying exists than *Gâyatri* either in heaven or earth (13)

Gâyatri succours the fallen by their hands from the sea of hell, hence, clean in spirit and body, a Bráhmana should constantly practise (the recitation of the sacred) *Gâyatri* (14)

A constant practiser of *Gâyatri* (Bráhmana reciter) should be feasted on the occasion of a *Daiva* or *Pitri S'ráddha*, sin standeth not in the self of such a Bráhmana, as a water drop cannot abide in the solar globe (15)

Undoubtedly, a Brahmana can attain his end (work out his salvation) by simply reciting the *Gâyatri*, a

Gâyatri reciter, whether he does any other (*Brâhmanic*) rite or not, should be regarded as a true Brâhmana (16)

A slightly audible repetition of the *Gâyatri Mantrah* is a hundred times, and a silent mental repetition of the same is a thousand times, more meritorious (than the one commonly made) The *Gâyatri* should never be loudly recited (17)

A man, who constantly recites the *Gâyatri*, goes to heaven, the repetition of the *Gâyatri* should be known as the door to the liberation of Self (18)

Hence, having bathed, (a ceremonial bather), self-controlled, should mentally recite the *Gâyatri Mantrah*, the purifier of all sin, in a devout spirit (19)

CHAPTER XII.

HAVING bathed, and recited the *Gâyatri*, a twice born one, looking towards the east, should propitiate the gods by offering libations of water with (fingers united in the posture known as the) *Daiva Tirtham*, every day, offerings of flower and water should be made (unto them) by reciting the *Purusha Suktam* Then, with his face turned towards the south and his hand placed between his thighs, and his holy thread placed on his right shoulder, he should offer libations of water to his departed manes with the *Pitri Tirtham*, and in accordance with the rules of a *Pitri Sráddha* He should offer three libations of water to each of his father, grand father, great grand father, maternal grand father, maternal great grand father, mother, etc Similarly, libations of water should be offered to each of his maternal grand-mothers, etc. After that, all the dead relations on his

father's or mother's side, whose names he might remember, as well as the souls of his preceptors, brothers-in-law, friends, etc, he should propitiate by offering similar libations of water unto them, the authoritative verses on the subject run as follow —

Tarpanas done without sesame, *Kus'a* grass *Mantras* and copper, silver, or golden libatory vessels, do not become agreeable to the *Pitris* (1)

Libations of water, containing sesame seeds and offered unto one's *Pitris* with a vessel made of gold copper, or Audumvara wood, or of the horn of a rhinoceros, last them for all eternity, and bear infinite fruit (2)

Every day, *S'râddhas* should be performed in honour of one's departed manes with fruits, cooked rice, water and milk, whereby they would be pleased (3)

He, who, after bathing, offers libations of water containing sesame seeds to his *Pitris*, acquires the merit of *Pitri yajna*, and they become pleased with him (4)

CHAPTER XIII

BRA'HMANAS should not be tested in connection with the performance of a *Daiva S'râddha*, they may be examined in respect of their knowledge in Vedic *Suktas* on the occasion of celebrating a *Pitri S'râddha* (1)

Bráhmaṇas of impious conduct, as well as those who are hypocrites, cherish cruel or killing propensities, cat fashion, under a calm and benign exterior, or are possessed of a less or excess number of bodily appendages, should be regarded as defilers of the row of Bráhmanas (sitting down to a dinner on the occasion of a *S'râddha* ceremony—*Panktidushaka's*) (2)

Bráhmanas, who are hostile to their elders and preceptors, or disturb their sacred fire, or desert their parents and preceptors, should be regarded as the defilers of a row of Bráhmanas (*Panktidushakás*) (3)

Bráhmanas, who read the *Védas* on the interdicted days of study, or are devoid of piety and cleanness, as well as those who fatten upon sustenance supplied by S'udras, should be regarded as defilers of a row of Bráhmanas (*Panktidushakás*) (4)

Bráhmanas, who have studied the *Védas* with six subdivisions, or know a large number of Riks or Sâmans (verses), as well as those who worship the five sacred fires, and thrice cast oblations, each day, in the consecrated fire, should be regarded as the sanctifiers of a row of Bráhmanas (*Panktipâvanás*) (5)

Bráhmanas issues of Bráhma form of marriage, as well as those who give away or marry such girls in that form of marriage, should be regarded as the sanctifiers of a row of Bráhmanas (*Panktipavanás*) (6)

Bráhmanas, who are well versed in the *Rik, Yajus*, and *Sáma Védas* as well as those who have studied the *Atharvan*, should be regarded as the sanctifiers of a row of Bráhmanas (*Panktipavanás*) (7)

Bráhmanas, who constantly practise the *Yoga*, are erudite and given to the contemplation of the God, and regard gold and brick bats as of equal value, should be regarded as (*Panktipâvanás*) (8)

Two Bráhmanas should be sumptuously fed, with their faces towards the east, on the occasion of the celebration of a *Daiva S'raddha*, two Bráhmanas, with their faces turned towards the north, should be similarly feasted on the occasion of a *Pitri S'râddha* ceremony

A single Bráhmana may be fed on either of these occasions when the means of the celebrator is limited (9)

A celebrator of extremely limited means would be purified by feeding a single *Panktipavana* Bráhmana The boiled rice, etc, should be offered in places duly enjoined for the purpose, and their residue should be cast in the fire (10)

Oblations should be offered (to the *Pitris*) beside the vessel of the unused residue of cooked rice (*Pâtrânnam*), in failure whereof they should be duly cast in the fire (11)

Devoid of hurry or anger, (one) should carefully celebrate the *S'râddha* ceremony (of one's ancestors), and devoutly offer cooked food to the Bráhmanas on the occasion (12)

Bráhmanas of all orders should be variously feasted and propitiated with presents of perfumes and unguents A host, on the occasion should not use any article of fare or luxury, at his house, without first offering it to a Bráhmana (13)

Strong scented or odourless flowers, as well as those which are culled from trees or plants, growing on hills or tomb stones, should not be given (14)

Flowers of aquatic plants and of red colour, in special, as well as woolen or new cotton twists should be gifted (15)

The threads at the end of a piece of uncut woven cloth should be rejected (for the purpose), and lamps containing clarified butter or sesame oil should be lighted on the occasion) (16)

Sticks made of resin, honey, and clarified butter should be burned, and sandalpaste mixed with pasted saffron should be given (17)

A gift made at any of the following sacred pools or places, *viz*, the banks of the Yamunâ, of the Ganges, and of the Narmadâ, Amarkantaka and Gayâ, bears infinite fruit (2)

Endless is the merit of making a gift at Benares, Kurukshetra, Bhrigutunga, Mahâpatha, Saptâranya, or at Asikupa (3)

A wise man should not celebrate a *S'râddha* ceremony either in a Mlechchha country, or at dawn, evening or night He should not visit even a Mlechchha country (4)

Gifts made under the auspicies of *Gaja Chchhâyâ Yoga*, or during a solar or lunar eclipse, as well as those made on the last day of *Vaishakha or S'ravana*, or when the sun enters the sign of Makara or Karkata, bear infinite fruit. (5)

The wise should perform *S'râddhas* on the day of the tenth phase of the moon's wane after the day of the full moon in the month of *Bhâdra* with oblations of honey and *Pâyasa* (6)

The *Pitris*, propitiated with the celebration of *S'râddha* ceremonies, grant joy, opulence, progeny, and residence in heaven to their performers (7)

CHAPTER XV.

O YOU, the foremost of the twice-born ones, Brâhmanas, who practise *Yoga* and worship the consecrated fire, should be clean after the day of the birth or death of any of their *Sapinda* relations (1)

The *Sapinda* relationship endures up to the seventh degree of consanguinity A Brâhmana becomes unclean

for ten days on the birth or death of a *Sapindâ* relation (2)

A Kshatriya becomes clean after twelve days, a Vais'ya becomes clean after a fortnight, and a S'udra becomes clean after a month (under the circumstances) None of these will be clean before the appointed time 3)

On an abortion of pregnancy taking place in the family, (the *Sapinda* relations of the father) would remain unclean for a number of days equal to that of the months of gestation, while in connection with the death of a child, dead before cutting its teeth, the uncleanness ceases on the day of its death (4)

The uncleanness lasts for a whole day and night on the death of a child, dead before the rite of tonsure being done unto him, while it continues for three days in respect of the death of one, dead without being invested with the holy thread (5)

The *Sapinda* relations of a girl's (father) would remain unclean for three days from the date of her death, while the period of uncleanness in respect of the death of an unmarried S'udra youth of sixteen years would last for a month His *Sapinda* relations would remain unclean for a month There should be no disputing this fact (6—7)

Uncleanness incidental to the death of an unmarried girl who dies after menstruating in her father's house, does never abate (8)

The period of uncleanness, incidental to the birth or death of a child begot by a man of an inferior caste on a woman of a superior one shall never abate as far as its mother is concerned (9)

Of two concurrent and uniform uncleanness, the prior one will extinguish the latter Of two concurrent but disuniform ones, the former will be extinguished, after the term of the later This is opinion of the lord of virtue (Yama) (10)

On hearing of the birth or death of one's relation in a distant country, one would remain unclean for the unexpired portion of the period of ten days, after the hearing (11)

Having heard such a news after the expiry of ten days from the date of occurrence, one would remain unclean for that day only, while having heard it after a year, one would be pure again by a simple ablution (12)

A man would remain unclean for three days only on the death of a son though not of his own loins or on that of a wife living with another or previously married by him (13)

A man would remain unclean for three days on the death of his preceptor, maternal grand father, or of a married daughter in his own house (14)

A man would remain unclean for a single day on the death of the king of his country, on the birth of a son of his daughter, and on the death of his maternal uncle, or of a son or wife of his preceptor (15)

On the death of one's maternal uncle, one would be unclean for an entire day and night, while the period of uncleanness in respect of the death of one's priest, disciple, or of a fellow student of the *Vedas*, is one day only (16)

A Bráhmana would remain unclean for one day, three days, six days and ten days respectively on the birth or death of a Bráhmana, Kshatriya, Vais'ya or S'udra *Sapinda* relation of his (17)

A Bráhmana would remain unclean for six days on the birth or death of his Kshatriya *Sapinda*, the period of uncleanness in respect of the remaining castes being twelve days only (18)

Members of all castes would remain unclean for ten days on the death of a Bráhmana *Sapinda* relation. This is the ordinance of Yama (19)

No uncleanness exists in respect of a violent death by falling from the brow of a hill, or by hanging, drowning, burning, lightning, or sword cut, etc, as well as in connection with the death of a suicide or degraded person (20)

A Yati, a king, a *Brahmacharin*, a confectioner, as *well as those who are initiated, or are in the king's* employ, are never disqualified by a birth or death uncleanness (21)

A *Brahmacharin* partaking of the food prepared by a person affected with a birth or death uncleanness, will be unclean, he would be pure after the lapse of the period of uncleanness of the owner of such food This is the opinion of the wise (22)

Those, who partake of the boiled rice of an unclean person, are re born as insects a man gets the same caste as the man, whose boiled rice he partakes of, before dying (23)

All religious atcs to be performed in honour of one's departed manes, save giving and receiving gifts, offering oblations to *Prétas* casting libations in the sacrificial fire, and studying the *Védas*, are interdicted during a period of uncleaness (24)

CHAPTER XVI

ALL earthen vessels, defiled by impure things other than bodily excrements are purified by again burning them in fire, under the latter condition they should be rejected and thrown away (1—2)

Vessels made of copper, silver, or gold, and defiled by the touch of bodily excrements should be purified by melting and recasting them, defiled by the touch of any other impure thing they should be purified by washing them with water (3)

Articles made of copper, lead, or brass should be purified by rubbing them with any acid substance, articles made of iron or bell metal should be purified by rubbing them with any alkaline substance, while those made of pearls or corals should be purified by simply washing them with water (4)

Articles made of stone or conch shells, as well as potherbs, vegetables and pulses should be purified by simply washing them with water (5)

Sacrificial vessels, during the celebration of a religious sacrifice should be purified by rubbing them with the palms of the hand while those articles, defiled by the contact of hair, should be purified by washing them with warm water (6)

Cushions, beddings, and market-sheds, anywise polluted by impure contacts, are purified by an exposure to the sun, sacrificial vessels are purified by sprinkling water over them (7)

A room is purified by washing it with water, the ground is instantaneously purified by washing it with water, clothes are purified by washing them with water (8)

याज्ञवल्क्य संहिता ।

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प्रथमोऽध्याय ।

योगीश्वर याज्ञवल्क्य सम्पूज्य मुनयोऽब्रुवन् ।
वर्णाश्रमेतराणा नो ब्रूहि धर्मानशेषत ॥ १
मिथिलास्थ स योगीन्द्र क्षण ध्यात्वाब्रवीन्मुनीन् ।
यस्मिन् देशे मृग कृष्णस्तस्मिन धर्मान्निबोधत ॥ २
पुराणन्यायमीमासा धर्मशास्त्राङ्गमिश्रिता ।
वेदा स्थानानि विद्याना धर्मस्य च चतुर्दश ॥ ३
मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोऽङ्गिरा ।
यमापस्तम्बसवर्त्ता कात्यायनबृहस्पती ॥ ४
पराशरव्यासशङ्खलिखिता दक्षगौतमौ ।
शातातपो वसिष्ठश्च धर्मशास्त्रप्रयोजका ॥ ५
देशकाल उपायेन द्रव्य श्रद्धासमन्वितम् ।
पात्रे प्रदीयते यत्तत् सकल धर्मलक्षणम् ॥ ६
श्रुति स्मृति सदाचार स्वस्य च प्रियमात्मन ।
सम्यक्‌सङ्कल्पज कामो धर्ममूलमिद स्मृतम ॥ ७
इज्याचारदमाहिसा दान स्वाध्यायकर्म च ।
अयन्तु परमो धर्मो यद्योगेनात्मदर्शनम ॥ ८

चत्वारो वेदधर्म्मज्ञाः पर्षद्‌त्रैविद्यमेव वा।
स्था ब्रूते यत् स धर्म्मः स्यादेकोवाध्यात्मवित्तमः॥ ८
ब्रह्मक्षत्रियविट्‌शूद्रा वर्णास्त्वाद्यास्त्रयो द्विजाः।
निषेकादिश्मशानान्तास्तेषां वै मन्त्रतः क्रियाः॥ १०
गर्भाधानमृतौ पुंसः सवनं स्पन्दनात् पुरा।
षष्ठेऽष्टमे वा सीमन्तः प्रसवे जातकर्म्म च॥ ११
अहन्येकादशे नाम चतुर्थे मासि निष्क्रमः।
षष्ठेऽन्नप्राशनं मासि चूडा कार्य्या यथाकुलम्॥ १२
एवमेनः शमं याति बीजगर्भसमुद्भवम्।
तूष्णीमेताः क्रियाः स्त्रीणां विवाहस्तु समन्त्रकः॥ १३
गर्भाष्टमेऽष्टमे वाब्दे ब्राह्मणस्योपनायनम्।
राज्ञामेकादशे सैके विशामेके यथाकुलम्॥ १४
उपनीय गुरुः शिष्यं महाव्याहृतिपूर्व्वकम्।
वेदमध्यापयेदेनं शौचाचारांश्च शिक्षयेत्॥ १५
दिवा सन्ध्यासु कर्णस्थब्रह्मसूत्र उदङ्मुखः।
कुर्य्यान्मूत्रपुरीषे तु रात्रौ चेद्दक्षिणामुखः॥ १६
गृहीतशिश्नश्चोत्थाय मृद्भिरभ्युद्धृतैर्जलैः।
गन्धलेपक्षयकरं कुर्य्याच्छौचमतन्द्रितः॥ १७
अन्तर्जानुः शुचौ देशे उपविष्ट उदङ्मुखः।
प्राग्वा ब्राह्मेण तीर्थेन द्विजो नित्यमुपस्पृशेत्॥ १८
कनिष्ठादेशिन्यङ्गुष्ठमूलान्यग्रं करस्य च।
प्रजापतिपितृब्रह्मदेवतीर्थान्यनुक्रमात्॥ १९
त्रिःप्राश्यापो द्विरुन्मृज्य खान्यद्भिः समुपस्पृशेत्
अद्भिस्तु प्रकृतिस्थाभिर्हीनाभिः फेनबुद्‌बुदैः॥ २

हृत्कण्ठतालुगाभिस्तु यथासङ्ख्यं द्विजातयः।
शुध्येरन् स्त्री च शूद्रश्च सकृत्स्पृष्टाभिरन्ततः ॥ २१
स्नानमब्दैवतैर्मन्त्रैर्मार्ज्जनं प्राणसंयमः।
सूर्य्यस्य चाप्युपस्थानं गायत्र्याः प्रत्यहं जपः ॥ २२
गायत्रीं शिरसा सार्द्धं जपेद्व्याहृतिपूर्व्विकाम्।
प्रतिप्रणवसंयुक्तां त्रिरयं प्राणसंयमः ॥ २३
प्राणानायम्य सम्प्रोक्ष्य तृचेनाब्दैवतेन तु।
जपन्नासीत सावित्रीं प्रत्यगा तारकोदयात् ॥ २४
सन्ध्यां प्राक्प्रातरेवं हि तिष्ठेदासूर्यदर्शनात्।
अग्निकार्य्यं ततः कुर्य्यात् सन्ध्ययोरुभयोरपि ॥ २५
ततोऽभिवादयेद्वृद्धानसावहमिति ब्रुवन्।
गुरुञ्चैवाप्युपासीत स्वाध्यायार्थं समाहितः ॥ २६
आहूतश्चाप्यधीयीत लब्धञ्चास्मै निवेदयेत्।
हितन्तस्याचरेन्नित्यं मनोवाक्कायकर्म्मभिः ॥ २७
कृतज्ञाद्रोहिमेधाविशुचिकल्यानसूयकाः।
अध्याप्या धर्म्मतः साधुशक्ताप्तज्ञानवित्तदाः ॥ २८
दण्डाजिनोपवीतानि मेखलाञ्चैव धारयेत्।
ब्राह्मणेषु चरेद्भैक्षमनिन्द्येष्वात्मवृत्तये ॥ २९
आदिमध्यावसानेषु भवच्छब्दोपलक्षिता।
ब्राह्मणक्षत्रियविशां भैक्षचर्य्या यथाक्रमम् ॥ ३०
कृताग्निकार्य्यो भुञ्जीत वाग्यतो गुर्व्वनुज्ञया।
आपोशानक्रिया पूर्व्वं सत्कृत्यान्नमकुत्सयन् ॥ ३१
ब्रह्मचर्य्ये स्थितो नैकमन्नमद्यादनापदि।
ब्राह्मणः काममश्नीयाच्छ्राद्धे व्रतमपीड़यन् ॥ ३२

मधुमांसाञ्जनोच्छिष्टशुक्तस्त्रीप्राणिहिंसनम्।
भास्करालोकनाश्लीलपरिवादांश्च वर्ज्जयेत्॥ ३३
स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति।
उपनीय ददद्वेदमाचार्य्यः स उदाहृतः॥ ३४
एकदेशमुपाध्याय ऋत्विग्यज्ञकृदुच्यते।
एते मान्या यथापूर्व्वमेभ्यो माता गरीयसी॥ ३५
प्रतिवेदं ब्रह्मचर्य्यं द्वादशाब्दानि पञ्च वा।
ग्रहणान्तिकमित्येके केशान्तश्चैव षोडशे॥ ३६
आ षोडशाब्दाद्द्वाविंशाच्चतुर्व्विंशाच्च वत्सरात्।
ब्रह्मक्षत्रविशां काल औपनायनिकः परः॥ ३७
अतः ऊर्द्ध्वं पतन्त्येते सर्व्वधर्म्मबहिष्कृताः।
सावित्रीपतिता व्रात्या व्रात्यस्तोमादृते क्रतोः॥ ३८
मातुर्यदग्रे जायन्ते द्वितीयं मौञ्जिबन्धनात्।
ब्राह्मणक्षत्रियविशस्तस्मादेते द्विजाः स्मृताः॥ ३९
यज्ञानां तपसाञ्चैव शुभानाञ्चैव कर्म्मणाम्।
वेद एव द्विजातीनां निःश्रेयसकरः परः॥ ४०
मधुना पयसा चैव स देवांस्तर्पयेद्द्विजः।
पितॄंश्च मधुसर्पिर्भ्यामृचोऽधीते तु योऽन्वहम्॥ ४१
यजूंषि शक्तितोऽधीते योऽन्वहं स घृतामृतैः।
प्रीणाति देवानाज्येन मधुना च पितॄंस्तथा॥ ४२
स तु सोमघृतैर्देवांस्तर्पयेद्योऽन्वहं पठेत्।
सामानि तृप्तिं कुर्य्याच्च पितॄणां मधुसर्पिषा॥ ४३
मेदसा तर्पयेद्देवानथर्व्वाङ्गिरसः पठन्।
पितॄंश्च मधुसर्पिर्भ्यामन्वहं शक्तितो द्विजः॥ ४४

याक्षोवाक्यं पुराणञ्च नाराशंसीश्च गाथिकाः।
इतिहासांस्तथा विद्यां योऽधीते शक्तितोऽन्वहम्॥ ४५
मांसक्षीरौदनमधुतर्पणं स दिवौकसाम्।
करोति तृप्तिञ्च तथा पितृणां मधुसर्पिषा॥ ४६
ते तृप्तास्तर्पयन्त्येनं सर्व्वकामफलैः शुभैः।
यं यं क्रतुमधीयेत तस्य तस्याप्नुयात् फलम्॥ ४७
त्रिर्व्वित्तपूर्णपृथिवीदानस्य फलमश्नुते।
तपसश्च परस्येह नित्यं स्वाध्यायवान् द्विजः॥ ४८
नैष्ठिको ब्रह्मचारी तु वसेदाचार्य्यसन्निधौ।
तदभावेऽस्य तनये पत्न्यां वैश्वानरेऽपि वा॥ ४९
अनेन विधिना देहं साधयन् विजितेन्द्रियः।
ब्रह्मलोकमवाप्नोति न चेह जायते पुनः॥ ५०
गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया।
वेदं व्रतानि वा पारं नीत्वाप्युभयमेव वा॥ ५१
अविप्लुतब्रह्मचर्य्यो लक्षण्यां स्त्रियमुद्वहेत्।
अनन्यपूर्व्विकां कान्तामसपिण्डां यवीयसीम्॥ ५२
अरोगिणीं भ्रातृमतीमसमानार्षगोत्रजाम्।
पञ्चमात् सप्तमादूर्द्ध्वं मातृतः पितृतस्तथा॥ ५३
दशपुरुषविख्याताच्छ्रोत्रियाणां महाकुलात्।
स्फीतादपि न सञ्चारिरोगदोषसमन्वितात्॥ ५४
एतैरेव गुणैर्युक्तः सवर्णः श्रोत्रियो वरः।
यत्नात् परीक्षितः पुंस्त्वे युवा धीमान् जनप्रियः॥ ५५
यदुच्यते द्विजातीनां शूद्राद्दारोपसंग्रहः।
न तन्मम मतं यस्मात्तत्रात्मा जायते स्वयम्॥ ५६

तिस्रो वर्णानुपूर्व्वेण द्वे तथैका यथाक्रमम्।
ब्राह्मणक्षत्रियविशां भार्य्या स्वा शूद्रजन्मनः॥ ५७
ब्राह्मो विवाह आहूय दीयते शक्त्यलङ्कृता।
तज्जः पुनात्युभयतः पुरुषानेकविंशतिम्॥ ५८
यज्ञस्थायर्त्विजे दैव आदायार्षस्तु गोद्वयम्।
चतुर्द्दश प्रथमजः पुनात्युत्तरजश्च षट्॥ ५९
इत्युक्त्वा चरतां धर्म्मं सह या दीयतेऽर्थिने।
स कायः पावयेत्तज्जः षट्षड् वंश्यान् सहात्मना॥ ६
आसुरो द्रविणादानाद्गान्धर्व्वः समयान्मिथः।
राक्षसो युद्धहरणात् पैशाचं कन्याकाच्छलात्॥ ६१
पाणिर्ग्राह्यः सवर्णासु गृह्णीयात् क्षत्रिया शरम्।
वैश्या प्रतोदमादद्याद्वेदने त्वग्रजन्मनः॥ ६२
पिता पितामहो भ्राता सकुल्यो जननी तथा।
कन्याप्रदः पूर्व्वनाशे प्रकृतिस्थ परः परः॥ ६३
अप्रयच्छन् समाप्नोति भ्रूणहत्यामृतावृतौ।
गम्यन्त्वभावे दातॄणां कन्या कुर्य्यात् स्वयंवरम्॥ ६४
सकृत् प्रदीयते कन्या हरंस्तां चौरदण्डभाक्॥
दत्तामपि हरेत् पूर्व्वाच्छ्रेयांश्चेद्वर आव्रजेत्॥ ६५
अनाख्याय ददद्दोषं दण्ड्य उत्तमसाहसम्।
अदुष्टाञ्च त्यजन् कन्यां दूषयंश्च मृषा शतम्॥ ६६
अक्षता च क्षता चैव पुनर्भूः संस्कृता पुनः।
स्वैरिणी या पतिं हित्वा सवर्णं कामतः श्रयेत्॥ ६७
अपुत्रां गुर्व्वनुज्ञातो देवरः पुत्रकाम्यया।
सपिण्डो वा सगोत्रो वा घृताभ्यक्त ऋतावियात्॥ ६८

आ गर्भसम्भवाद्गच्छेत् पतितस्त्वन्यथा भवेत् ।
अनेन विधिना जातः क्षेत्रजः स भवेत् सुतः ॥ ६९
हृताधिकारां मलिनां पिण्डमात्रोपजीविनीम् ।
परिभूतामधःशय्यां वासयेद्व्यभिचारिणीम् ॥ ७०
सोमः शौचं ददौ तासां गन्धर्वश्च शुभां गिरम् ।
पावकः सर्वमेध्यत्वं मेध्या वै योषितो ह्यतः ॥ ७१
व्यभिचारादृतौ शुद्धिर्गर्भे त्यागो विधीयते ।
गर्भभर्तृवधादौ च तथा महति पातके ॥ ७२
सुराऽपी व्याधिता धूर्त्ता वन्ध्यार्थघ्न्यप्रियंवदा ।
स्त्रीप्रसूश्चाधिवेत्तव्या पुरुषद्वेषिणी तथा ॥ ७३
अधिविन्ना तु भर्त्तव्या महदेनोऽन्यथा भवेत् ।
यत्रानुकूल्यं दम्पत्योस्त्रिवर्गस्तत्र वर्धते ॥ ७४
मृते जीवति वा पत्यौ या नान्यमुपगच्छति ।
सेह कीर्त्तिमवाप्नोति मोदते चोमया सह ॥ ७५
आज्ञासम्पादिनीं दक्षां वीरसूं प्रियवादिनीम् ।
त्यजन् दाप्यस्तृतीयांशमद्रव्यो भरणं स्त्रियाः ॥ ७६
स्त्रीभिर्भर्त्तृवचः कार्यमेष धर्मः परः स्त्रियाः ।
आ शुद्धेः सम्प्रतीक्ष्यो हि महापातकदूषितः ॥ ७७
लोकानन्त्यं दिवः प्राप्तिः पुत्रपौत्रप्रपौत्रकैः ।
यस्मात्तस्मात् स्त्रियः सेव्या भर्त्तव्याश्च सुरक्षिताः ॥ ७८
षोडशर्त्तुनिशाः स्त्रीणां तासु युग्मासु संविशेत् ।
ब्रह्मचार्येव पर्वाण्याद्याश्चतस्रस्तु वर्जयेत् ॥ ७९
एवं गच्छन् स्त्रियं क्षामां मघां मूलञ्च वर्जयेत् ।
सुस्थ इन्दौ सकृत् पुत्रं लक्षण्यं जनयेत्पुमान् ॥ ८०

यथाकामो भवेद्वापि स्त्रीणां वरमनुस्मरन्।
स्वदारनिरतश्चैव स्त्रियो रक्ष्या यतः स्मृता. ॥ ८१
भर्तृभ्रातृपितृज्ञातिश्वश्रूश्वशुरदेवरैः।
बन्धुभिश्च स्त्रियः पूज्या भूषणाच्छादनाशनैः ॥ ८२
संयतोपस्करा दक्षा हृष्टा व्ययपराङ्मुखी।
कुर्याच्छ्वशुरयोः पादवन्दनं भर्तृतत्परा ॥ ८३
क्रीडां शरीरसंस्कारं समाजोत्सवदर्शनम्।
हास्यं परगृहे यानं त्यजेत् प्रोषितभर्तृका ॥ ८४
रक्षेत् कन्यां पिता विन्नां पतिः पुत्रास्तु वार्द्धके।
अभावे ज्ञातयस्तेषां स्वातन्त्र्यं न क्वचित् स्त्रियाः ॥ ८५
पितृमातृसुत भ्रातृश्वश्रूश्वशुरमातुलैः।
हीना न स्याद्विना भर्त्रा गर्हणीयान्यथा भवेत् ॥ ८६
पतिप्रियहिते युक्ता स्वाचारा संयतेन्द्रिया।
इह कीर्त्तिमवाप्नोति प्रेत्य चानुपमं सुखम् ॥ ८७
सत्यामन्या सवर्णायां धर्म्मकार्य्यं न कारयेत्।
सवर्णासु विधौ धर्म्मे ज्येष्ठया न विनेतरा ॥ ८८
दाहयित्वाग्निहोत्रेण स्त्रियं वृत्तवतीं पतिः।
आहरेद्विधिवद्दारानग्नींश्चैवाविलम्बयन् ॥ ८९
सवर्णेभ्यः सवर्णासु जायन्ते वै सजातयः।
अनिन्द्येषु विवाहेषु पुत्राः सन्तानवर्द्धनाः ॥ ९०
विप्रान्मूर्द्धाभिषिक्तो हि क्षत्रियायां विशः स्त्रियाम्।
अम्बष्ठः शूद्रां निषादो जातः पारशवोऽपि वा ॥ ९१
वैश्याशूद्रोस्तु राजन्यान्माहिष्योग्रौ सुतौ स्मृतौ।
वैश्यात्तु करणः शूद्रां विन्नास्वेष विधिः स्मृतः ॥ ९२

ब्राह्मण्यां क्षत्रियात् सूतो वैश्याद्वैदेहकस्तथा ।
शूद्राज्जातस्तु चाण्डालः सर्व्वधर्म्मवहिष्कृतः ॥ ९३
क्षत्रिया मागधं वैश्याच्छूद्रात् क्षत्तारमेव तु ।
शूद्रादायोगवं वैश्या जनयामास वै सुतम् ॥ ९४
माहिष्येण करण्यान्तु रथकारः प्रजायते ।
असत्सन्तस्तु विज्ञेयाः प्रतिलोमानुलोमजाः ॥ ९५
जात्युत्कर्षो युगे ज्ञेयः सप्तमे पञ्चमेऽपि वा ।
व्यत्यये कर्म्मणां साम्य पूर्व्ववच्चोत्तराधरम् ॥ ९६
कर्म्म स्मार्त्तं विवाहाग्नौ कुर्व्वीत प्रत्यहं गृही ।
दायकालहृतेनापि श्रौतं वैतानिकाग्निषु ॥ ९७
शरीरचिन्तां निर्व्वर्त्त्य कृतशौचविधिर्द्विजः ।
प्रातःसन्ध्यामुपासीत दन्तधावनपूर्व्वकम् ॥ ९८
हुत्वाग्नीन् सूर्य्यदैवत्यान् जपेन्मन्त्रान् समाहितः ।
वेदार्थानधिगच्छेच्च शास्त्राणि विविधानि च ॥ ९९
उपेयादीश्वरञ्चैव योगक्षेमार्थसिद्धये ।
स्नात्वा देवान् पितॄंश्चैव तर्पयेदर्च्चयेत्तथा ॥ १००
वेदाथर्व्वपुराणानि सेतिहासानि शक्तितः ।
जपयज्ञप्रसिद्ध्यर्थं विद्याञ्चाध्यात्मिकीञ्जपेत् ॥ १०१
बलिकर्म्मस्वधाहोमस्वाध्यायातिथिसत्क्रियाः ।
भूतपित्रमरब्रह्ममनुष्याणां महामखाः ॥ १०२
देवेभ्यश्च हुतादन्नाच्छेषाद्भूतबलिं हरेत् ।
अन्नं भूमौ श्वचाण्डालवायसेभ्यश्च निक्षिपेत् ॥ १०३
अन्नं पितृमनुष्येभ्यो देयमप्यन्वहं जलम् ।
स्वाध्यायमन्वहं कुर्य्यान्न पचेदन्नमात्मने ॥ १०४

वालं सुवासिनीवृद्धगर्भिण्यातुरकन्यकाः ।
सम्भोज्यातिथिभृत्यांश्च दम्पत्योः शेषभोजनम् ॥ १०५
आपोशानेनोपरिष्टादधस्तादश्नता तथा ।
अनग्नममृतञ्चैव कार्य्यमन्नं द्विजन्मना ॥ १०६
अतिथित्वेन वर्णेभ्यो देयं शक्त्यानुपूर्व्वशः ।
अप्रणोद्योऽतिथिं सायमपि वाग्भूतृणोदकैः ॥ १०७
सत्कृत्य भिक्षवे भिक्षा दातव्या सव्रताय च ।
भोजयेच्चागतान् काले सखिसम्बन्धिबान्धवान् ॥ १०८
महोक्षं वा महाजं वा श्रोत्रियायोपकल्पयेत् ।
सत्क्रियान्वासनं स्वादु भोजनं सूनृतं वचः ॥ १०९
प्रतिसंवत्सरन्त्वर्घ्याः स्नातकाचार्य्यपार्थिवाः ।
प्रियो विवाह्यश्च तथा यज्ञं प्रत्यृत्विजः पुनः ॥ ११०
अध्वनीनोऽतिथिर्ज्ञेयः श्रोत्रियो वेदपारगः ।
मान्यावेतौ गृहस्थस्य ब्रह्मलोकमभीप्सतः ॥ १११
परपाकरुचिर्नस्यादनिन्द्यामन्त्रणादृते ।
वाक्पाणिपादचापल्यं वर्जयेच्चातिभोजनम् ॥
अतिथिं श्रोत्रियं तृप्तमासीमान्तमनुव्रजेत् ।
अहःशेषं सहासीत शिष्टैरिष्टैश्च बन्धुभिः ॥ ११२—१३
उपास्य पश्चिमां सन्ध्यां हुत्वाग्नींस्तानुपास्य च ।
भृत्यैः परिवृतो भुक्त्वा नातितृप्तोऽथ संविशेत् ॥ ११४
ब्राह्मे मूहूर्त्ते उत्थाय चिन्तयेदात्मनो हितम् ।
धर्म्मार्थकामान् स्वे काले यथाशक्ति न हापयेत् ॥ ११५
विद्याकर्म्मवयोवन्धुवित्तैर्मान्या यथाक्रमम् ।
एतैः प्रभूतैः शूद्रोऽपि वार्द्धके मानमर्हति ॥ ११६

कृतभारिन्‌पज्ञातस्त्रीरोगिवरचक्रियाम्।
पन्था देयो न्टपस्तेषां मान्यः स्नातस्तु भूपतेः॥
इज्याध्ययनदानानि वैश्यस्य क्षत्रियस्य च।
प्रतिग्रहोऽधिको विप्रे याजनाध्यापने तथा॥ ११७—१८
प्रधानं क्षत्रिये कर्म्म प्रजानां परिपालनम्।
कुसीदक्कषिवाणिज्यं पाशुपाल्यं विशः स्मृतम्॥ ११९
शूद्रस्य द्विजशुश्रूषा तयाजीवन् वणिग्भवेत्।
शिल्पैर्व्वा विविधैर्जीवेद्द्विजातिहितमाचरन्॥ १२०
भार्य्यारतिः शुचिर्भृत्यभर्त्ता श्राद्धक्रियारतः।
नमस्कारेण मन्त्रेण पञ्चयज्ञान् न हापयेत्॥ १२१
अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः।
दानं दया दमः क्षान्तिः सर्व्वेषां धर्म्मसाधनम्॥ १२२
वयोबुद्ध्यर्थवाग्वेशश्रुताभिजनकर्म्मणाम्।
आचरेत् सदृशीं वृत्तिमजिह्मामशठां तथा॥ १२३
त्रैवार्षिकाधिकान्नो यः स तु सोमं पिवेद्द्विजः।
प्राक्सौमिकीः क्रियाः कुर्य्याद्यस्यान्नं वार्षिकं भवेत्॥१२४
प्रतिसंवत्सरं सोमः पशुः प्रत्ययनन्तथा।
कर्त्तव्याग्रयणेष्टिश्च चातुर्म्मास्यानि चैव हि॥
एषामसम्भवे कुर्य्यादिष्टिं वैश्वानरीं द्विजः।
हीनकल्पं न कुर्व्वीत सति द्रव्येऽफलप्रदम्॥ १२५—२६
चण्डालो जायते यज्ञकरणाच्छूद्रभिक्षितात्।
यज्ञार्थं लब्धमददद्भासः काकोऽपि वा भवेत्॥ १२७
कुशूलकुम्भीधान्यो वा त्र्यहिकोऽश्वस्तनोऽपि वा।
जीवेद्वापि शिलोञ्छेन श्रेयानेषां परः परः॥ १२८

न स्वाध्यायविरोध्यर्थमीहेत न यतस्ततः ।
न विरुद्धप्रसङ्गेन सन्तोषी च सदा भवेत् ॥ १२८
राजान्तेवासियाज्येभ्यः सीदन्निच्छेद्धनं क्षुधा ।
दम्भिहैतुकपाषण्डबकवृत्तींश्च वर्ज्जयेत् ॥ १३०
शुक्लाम्बरधरो नीचकेशश्मश्रुनखः शुचिः ।
न भार्यादर्शनेऽश्नीयान्नैकवासा न संस्थितः ॥
न संशयं प्रपद्येत नाकस्मादप्रियं वदेत् ।
नाहितं नानृतञ्चैव न स्तेनः स्यान्न वार्द्धुषिः ॥ १३१—२
दाक्षायणी ब्रह्मसूत्री वेणुमान् सकमण्डलुः ।
कुर्य्यात् प्रदक्षिणं देवमृद्गोविप्रवनस्पतीन् ॥ १३३
न तु मेहेन्नदीच्छायावर्त्मगोष्ठाम्बुभस्मसु ।
न प्रत्यर्काग्निगोसोमसन्ध्याम्बुस्त्रीद्विजन्मनः ॥ १३४
नेक्षेतार्कं न नग्नां स्त्रीं न च संसृष्टमैथुनाम् ।
न च मूत्रपुरीषं वा नाशुची राहुतारकाः ॥ १३५
अयं मे वज्र इत्येवं सर्व्वमन्त्रमुदीरयन् ।
वर्षत्यप्रावृतो गच्छेत् स्वप्यात् प्रत्यक्शिरा न च ॥ १३
ष्ठीवनासृक्शकृन्मूत्ररेतांस्यप्सु न निक्षिपेत् ।
पादौ प्रतापयेन्नाग्नौ न चैनमभिलङ्घयेत् ॥ १३७
जलं पिबेन्नाञ्जलिना शयानं न प्रबोधयेत् ।
नाक्षैः क्रीडेन्न धर्म्मघ्नैर्व्याधितैर्व्वा न संविशेत् ॥ १३८
विरुद्धं वर्ज्जयेत् कर्म्म प्रेतधूमं नदीतरम् ।
केशभस्मतुषाङ्गारकपालेषु च संस्थितिम् ॥ १३९
नाचक्षीत धयन्तीं गां नाद्वारेण विशेत् क्वचित् ।
न राज्ञः प्रतिगृह्णीयाल्लुब्धस्योच्छास्त्रवर्त्तिनः ॥ १४०

प्रतिग्रहे सूनिचक्रिध्वजिवैश्यानराधिपाः।
दुष्टा दशगुणं पूर्व्वात् पूर्व्वादेते यथोत्तरम्॥ १४१
अध्यायानामुपाकर्म्म श्रावण्यां श्रवणेन वा।
हस्ते नौषधिभावे वा पञ्चम्यां श्रावणस्य तु॥ १४२
पौषमासस्य रोहिण्यामष्टकायामथापि वा।
जलान्ते छन्दसां कुर्य्यात्तदुत्सर्गविधिं बहिः॥ १४३
त्र्यहं प्रेतेष्वनध्यायः शिष्यर्त्विग्गुरुबन्धुषु।
उपाकर्म्मणि चोत्सर्गे स्वशाखाश्रोत्रिये मृते॥
सन्ध्यागर्ज्जितनिर्घातभूकम्पोल्कानिपातने।
समाप्य वेदं द्युनिशमारण्यकमधीत्य च॥ १४४—४५
पञ्चदश्यां चतुर्द्दश्यामष्टम्यां राहुसूतके।
ऋतुसन्धिषु भुक्त्वा वा श्राद्धिकं प्रतिगृह्य च॥ १४६
पशुमण्डुकनकुलमार्ज्जारश्वाहिसूशिकैः।
कृतेऽन्तरे त्वहोरात्रं शक्रपाते तथोच्छ्रये॥ १४७
श्वक्रोष्टुगर्द्दभोलूकसामवाणार्त्तनिस्वने।
अमेध्यशवशूद्रान्त्यश्मशानपतितान्तिके॥ १४८
देशेऽशुचावात्मनि च विद्युत्स्तनितसंप्लवे।
भुक्त्वार्द्रपाणिरम्भोऽन्तरर्द्धरात्रेऽतिमारुते॥ १४९
पांशुवर्षे दिशां दाहे सन्ध्यानीहारभीतिषु।
धावतः पूतिगन्धे च शिष्टे च गृहमागते॥ १५०
खरोष्ट्रयानहस्त्यश्वनौवृक्षेरिणरोहणे।
सप्तत्रिंशदनध्यायानेतांस्तात्कालिकान् विदुः॥
देवर्त्विक्स्नातकाचार्य्यराज्ञां छायां परस्त्रियाः।
नाक्रामेद्रक्तविण्मूत्रष्ठीवनोद्वर्त्तनादि च॥ १५१—५२

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आमृत्योः श्रियमाकाङ्क्षेन्न कञ्चिन्मर्माणि स्पृशेत्॥ १५३
दूरादुच्छिष्टविण्मूत्रपादाम्भांसि समुत्सृजेत्।
श्रुतिस्मृत्युदितं सम्यक् नित्यमाचारमाचरेत्॥ १५४
गोब्राह्मणानलान्नानि नोच्छिष्टानि पदा स्पृशेत्।
न निन्दाताड़ने कुर्य्यात् सुतं शिष्यञ्च ताड़येत्॥ १५५
कर्म्मणा मनसा वाचा यत्नाद्धर्म्मं समाचरेत्।
अस्वर्ग्यं लोकविद्विष्टं धर्म्ममप्याचरेन्न तु॥ १५६
मातृपितृतिथिभ्रातृजामिसम्बन्धिमातुलैः।
वृद्धबालातुराचार्य्यवैद्यसंश्रितबान्धवैः॥ १५७
ऋत्विक् पुरोहितापत्यभार्य्यादाससनाभिभिः।
विवादं वर्ज्जयित्वातु सर्व्वान् लोकान् जयेद्गृही॥
पञ्चपिण्डाननुद्धृत्य न स्नायात् परवारिषु।
स्नायान्नदीदेवखातगर्त्तप्रस्रवणेषु च॥ १५८—५९
परशय्यासनोद्यानगृहयानानि वर्ज्जयेत्।
अदत्तान्यग्निहीनस्य नान्नमद्यादनापदि॥ १६०
कदर्य्यबद्धचौराणां क्लीवरङ्गावतारिणाम्।
वेणाभिशस्तवार्द्धुषिगणिकागणदीक्षिणाम्॥ १६१
चिकित्सकातुरक्रुद्धपुंश्चलीमत्तविद्विषाम्।
क्रूरोग्रपतितव्रात्यदाम्भिकोच्छिष्टभोजिनाम्॥ १६२
अवीरास्त्रीस्वर्णकारस्त्रीजितग्रामयाजिनाम्।
शस्त्रविक्रयिकर्म्मारतुन्नवायश्ववृत्तिनाम्॥ १६३
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पिशुनानृतिनोश्चैव तथा चाक्रिकवन्दिनाम्।
एषामन्नं न भोक्तव्यं सोमविक्रयिणस्तथा॥ १६५
अनर्च्चितं वृथामांसं केशकीटसमन्वितम्।
शुक्तं पर्य्युषितोच्छिष्टं श्वस्पृष्टं पतितेक्षितम्॥ १६६
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गोघ्रातं शकुनोच्छिष्टं पदा स्पृष्टञ्च कामतः॥ १६७
शूद्रेषु दासगोपालकुलमित्रार्द्धसीरिणः।
भोज्यान्ना नापितश्चैव यश्चात्मानं निवेदयेत्॥
अन्नं पर्य्युषितं भोज्यं स्नेहाक्तं चिरसंस्थितम्।
अस्नेहा अपिगोधूमयवगोरसविक्रियाः॥ १६८—६९
सन्धिन्यनिर्दशावत्सगोः पयः परिवर्ज्जयेत्।
औष्ट्रमैकशफं स्त्रैणमारण्यकमथाविकम्॥ १७०
देवतार्थं हविः शिग्रुं लोहितान् व्रश्चनांस्तथा।
अनुपाकृतमांसानि विड्जानि कवकानि च॥ १७१
क्रव्यादपक्षिदात्यूहशुकप्रत्युदटिट्टिभान्।
सारसैकशफान् हंसान् सर्व्वांश्च ग्रामवासिनः॥ १७२
कोयष्टिप्लवचक्राह्वबलाकावकविष्किरान्।
वृथाकृसरसंयावपायसापूपशष्कुलीः॥ १७३
कलविङ्कं सकाकोलं कुररं रज्जुदालकम्।
जालपादान् खञ्जरीटानज्ञातांश्च मृगद्विजान्॥ १७४
चाषांश्च रक्तपादांश्च सौनं वल्लूरमेव च।
मत्स्यांश्च कामतो जग्ध्वा सोपवासस्त्र्यहं वसेत्॥ १७५
पलाण्डुं विड्वराहञ्च छत्राकं ग्रामकुक्कुटम्।
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भक्ष्याः पञ्चनखाः सेधागोधाकच्छपशल्लकाः ।
शशश्च मत्स्येष्वपि हि सिंहतुण्डकरोहिताः ॥ १७७
तथा पाठीनराजीवसशल्काश्च द्विजातिभिः ।
अतः शृणुत मांसस्य विधिं भक्षणवर्ज्जने ॥ १७८
प्राणात्यये तथाश्राद्धे प्रोक्षितं द्विजकाम्यया ।
देवान् पितृन् समभ्यर्च्च खादन् मांसं न दोषभाक् ॥ १७९
वसेत् स नरके घोरे दिनानि पशुरोमभि ।
सम्मितानि दुराचारो यो हन्त्यविधिना पशून् ॥ १८०
सर्व्वान् कामानवाप्नोति वाजिमेधफलं तथा ।
गृहेऽपि निवसन् विप्रो मुनिर्मांसस्य वर्ज्जनात् ॥ १८१
सौवर्णराजताब्जानामूर्द्ध्वपात्रग्रहाश्मनाम् ।
शाकरज्जुमूलफलवासोविदलचर्म्मनाम् ॥
पात्राणां चमसानाञ्च वारिणा शुद्धिरिष्यते ।
चरुस्रुकस्रुवसस्नेहपात्राण्युष्णेन वारिणा ॥ १८२—८३
स्फ्यशूर्पाजिनधान्यानां मूषलोदूखलानसाम् ।
प्रोक्षणं संहतानाञ्च बहूनाञ्चैव वाससाम् ॥ १८४
तक्षनं दारुशृङ्गास्थ्नां गोवालैः फलसम्भुवाम् ।
मार्ज्जनं यज्ञपात्राणां पाणिना यज्ञकर्म्मणि ॥ १८५
सोष्णैरुदकगोमूत्रैः शुध्यत्याविककौशिकम् ।
सश्रीफलैरंशुपट्टं सारिष्टैः कुतपन्तथा ॥ १८६
सगौरसर्षपैः क्षौमं पुनःपाकान्महीमयम् ।
कारुहस्तः शुचि. पण्यं भैक्षं योषिन्मुखन्तथा ॥ १८७
भूशुद्धिर्मार्ज्जानाद्दाहात् कालाद्गोक्रमणात्तथा ।
सेकादुल्लेखनाल्लेपाद्गृहं मार्ज्जनलेपनात् ॥ १८८

गोघ्राते़ऽन्ने तथा कीटमक्षिकाकेशदूषिते।
सलिलं भस्ममृद्वारि प्रक्षेप्तव्यं विशुद्धये॥ १८९
त्रपुसीसकताम्राणां क्षाराम्लोदकवारिभिः।
भस्माद्भिः कांस्यलौहानां शुद्धिः प्लावो द्रवस्य च॥ १९०
अमेध्याक्तस्य मृत्तोयैः शुद्धिर्गन्धापकर्षणात्।
वाक्शस्तमम्बुनिर्णिक्तमज्ञातञ्च सदा शुचि॥ १९१
शुचि गोतृप्तिकृत्तोयं प्रकृतिस्थं महीगतम्।
तथा मांसं श्वचाण्डालक्रव्यादादिनिपातितम्॥ १९२
रश्मिरग्नी रजश्छाया गौरश्वोवसुधानिलः।
विप्रुषो मक्षिकास्पर्शे वत्सः प्रस्नवणे शुचिः॥ १९३
अजाश्वं मुखतो मेध्यं न गौर्नं नरजामलाः।
पन्थानश्च विशुध्यन्ति सोमसूर्य्यांशुमारुतैः॥ १९४
मुखजा विप्रुषो मेध्यास्तथाचमनविन्दवः।
श्मश्रु चास्यगतं दन्तसक्तं मुक्त्वा ततः शुचिः॥ १९५
स्नात्वा पीत्वा क्षुते सुप्ते भुक्ते रथ्योपसर्पणे।
आचान्तः पुनराचामेद्वासो विपरिधाय च॥ १९६
रथ्याकर्दमतोयानि स्पृष्टान्यन्त्यश्ववायसैः।
मारुतेनैव शुध्यन्ति पक्केष्टकचितानि च॥ १९७
तपस्तप्त्वासृजद्‌ब्रह्मा ब्राह्मणान् वेदगुप्तये।
तृप्त्यर्थं पितृदेवानां धर्म्मसंरक्षणाय च॥ १९८
सर्व्वस्य प्रभवो विप्राः श्रुताध्ययनशालिनः।
तेभ्यः क्रियापराःश्रेष्ठास्तेभ्योऽप्यध्यात्मवित्तमाः॥ १९९
न विद्यया केवलया तपसा वापि पात्रता।
यत्र वृत्तमिमे चोभे तद्धि पात्रं प्रकीर्त्तितम्॥ २००

गोभूतिलहिरण्यादि पात्रे दातव्यमर्चितम्।
नापात्रे विदुषा किञ्चिदात्मनः श्रेय इच्छता॥ २०१
विद्यातपोभ्यां हीनेन न तु ग्राह्यः प्रतिग्रहः।
गृह्णन् प्रदातारमधो नयत्यात्मानमेव च॥ २०२
दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः।
याचितेनापि दातव्यं श्रद्धापूतञ्च शक्तितः॥ २०३
हेमशृङ्गा शफै रौप्यैः सुशीला वस्त्रसंयुता।
सकांस्यपात्रा दातव्या क्षीरिणी गौः सदक्षिणा॥ २०४
दातास्याः स्वर्गमाप्नोति वत्सरान्रोमसम्मितान्।
कपिला चेत्तारयति भूयश्चासप्तमं कुलम्॥ २०५
सवत्सा रोमतुल्यानि युगान्युभयतोमुखीम्।
दातास्याः स्वर्गमाप्नोति पूर्वेण विधिना ददत्॥ २०६
यावद्वत्सस्य पादौ द्वौ मुखं योनौ च दृश्यते।
तावद्गौः पृथिवी ज्ञेया यावद्गर्भं न मुञ्चति॥ २०७
यथा कथञ्चिद्दत्त्वा गां धेनुं वाधेनुमेव वा।
अरोगामपरिक्लिष्टां दाता स्वर्गे महीयते॥ २०८
श्रान्तसंवाहनं रोगिपरिचर्य्या सुरार्च्चनम्।
पादशौचं द्विजोच्छिष्टमार्ज्जनं गोप्रदानवत्॥ २०९
भूदीपाश्चान्नवस्त्राम्भस्तिलसर्पिः प्रतिश्रयान्।
नैवेशिकं स्वर्णधुर्य्यं दत्त्वा स्वर्गे महीयते॥ २१०
गृहधान्याभयोपानच्छत्रमाल्यानुलेपनम्।
यानं वृक्षं प्रियं शय्यां दत्त्वात्यन्तं सुखी भवेत्॥ २११
सर्व्वदानमयं ब्रह्म प्रदानेभ्योऽधिकं यतः।
तद्ददं समवाप्नोति ब्रह्मलोकमविच्युतम्॥ २१२

प्रतिग्रहसमर्थोऽपि नादत्ते यः प्रतिग्रहम्।
ये लोका दानशीलानां सतानाप्नोति पुष्कलान्॥ २१३
कुशाः शाकं पयो मत्स्या गन्धाः पुष्पं दधि क्षितिः।
मांसं शय्यासनं धानाः प्रत्याख्येयं न वारि च॥ २१४
अयाचिताहृतं ग्राह्यमपि दुष्कृतकर्मणः।
अन्यत्र कुलटाषण्ढपतितेभ्यस्तथा द्विषः॥ २१५
देवातिथ्यर्चनकृते गुरुभृत्यादिवृत्तये।
सर्व्वतः प्रतिगृह्णीयादात्मवृत्त्यर्थमेव च॥ २१६
अमावस्याष्टका वृद्धिः कृष्णपक्षोऽयनद्वयम्।
द्रव्यं ब्राह्मणसम्पत्तिर्विषुवं सूर्य्यसंक्रमः॥ २१७
व्यतीपातो गजच्छाया ग्रहणं चन्द्रसूर्य्ययोः।
श्राद्धं प्रतिरुचिश्चैव श्राद्धकालाः प्रकीर्त्तिताः॥ २१८
अग्र्याः सर्व्वेषु वेदेषु श्रोत्रियो ब्रह्मविद्युवा।
वेदार्थविज्ज्येष्ठसामा त्रिमधुस्त्रिसुपर्णकः॥ २१९
ऋत्विक्स्वस्त्रीयजामातृयाज्यश्वशुरमातुलाः।
त्रिणाचिकेतदौहित्रशिष्यसम्बन्धिबान्धवाः॥ २२०
कर्म्मनिष्ठास्तपोनिष्ठाः पञ्चाग्निब्रह्मचारिणः।
पितृमातृपराश्चैव ब्राह्मणाः श्राद्धसम्पदः॥ २२१
रोगी हीनातिरिक्ताङ्गः काणः पौनर्भवस्तथा।
अवकीर्णी कुण्डगोलौ कुनखी श्यावदन्तकः॥ २२२
भृतकाध्यापकः क्लीवः कन्यादूष्यभिशस्तकः।
मित्रध्रुक् पिशुनः सोमविक्रयी च विनिन्दकः॥ २२३
मातृपितृगुरुत्यागी कुण्डाशी वृषलात्मजः।
परपूर्व्वापतिः स्तेनः कर्म्मदुष्टाश्च निन्दिताः॥ २२४

निमन्त्रयीत पूर्व्वेद्युर्ब्राह्मणानात्मवाञ्छुचिः।
तैश्चापि संयतैर्भाव्यं मनोवाक्कायकर्म्मभिः॥ २२५
अपराह्ने समभ्यर्च्य स्वागतेनागतांस्तु तान्।
पवित्रपाणिराचान्तानासनेषूपवेशयेत्॥ २२६
युग्मान् दैवे यथाशक्ति पित्र्येऽयुग्मांस्तथैव च।
परिश्रिते शुचौ देशे दक्षिणाप्लवने तथा॥ २२७
द्वौ दैवे प्राक् त्रयः पित्र्य उदगेकैकमेव वा।
मातामहानामप्येवं तन्त्रं वा वैश्वदेविकम्॥ २२८
पाणिप्रक्षालनं दत्त्वा विष्टरार्थं कुशानपि।
आवाहयेदनुज्ञातो विश्वेदेवा स इत्यृचा॥ २२९
यवैरन्ववकीर्य्याथ भाजने सपवित्रके।
शन्नोदेव्या पयः क्षिप्त्वा यवोऽसीति यवांस्तथा॥ २३०
या दिव्या इति मन्त्रेण हस्ते त्वर्घ्यं विनिक्षिपेत्।
दत्त्वोदकं गन्धमाल्यं धूपं वासः सदीपकम्॥ २३१
तथाच्छादनदानञ्च करशौचार्थमम्बु च।
अपसव्यं ततः कृत्वा पितॄणामप्रदक्षिणम्।
द्विगुणांस्तु कुशान् दत्त्वा ह्युशन्तस्त्वेत्यृचा पितॄन्॥ २३२
आवाह्य तदनुज्ञातो जपेदायान्तु नस्ततः।
यवार्थास्तु तिलैः कार्य्याः कुर्य्यादर्घ्यादि पूर्व्ववत्॥ २३३
दत्त्वार्घ्यंसंस्रवांस्तेषां पात्रे कृत्वा विधानतः।
पितृभ्यः स्थानमसीति न्युब्जं पात्रं करोत्यधः॥ २३४
अग्नौ करिष्यन्नादाय पृच्छत्यन्नं घृतप्लुतम्।
कुरुष्वेत्यभ्यनुज्ञातो हुत्वाग्नौ पितृयज्ञवत्॥ २३५

यस्मिंस्ते संस्रवाः पूर्व्वमर्घ्यपात्रे निवेशिताः।
पितृपात्रं तदुत्तानं कृत्वा विप्रान् विसर्ज्जयेत्॥ २४८
प्रदक्षिणमनुव्रज्य भुञ्जीत पितृसेवितम्।
ब्रह्मचारी भवेत् तान्तु रजनीं ब्राह्मणैः सह॥ २४९
एवं प्रदक्षिणं कृत्वा वृद्धौ नान्दीमुखान् पितृन्।
यजेत दधिकर्कन्धूमिश्रान् पिण्डान् यवैः क्रिया॥ २५०
एकोद्दिष्टं दैवहीनमेकार्घ्यैकपवित्रकम्।
आवाहनाग्नौकरणरहितं ह्यपसव्यवत्॥ २५१
उपतिष्ठतामित्यक्षय्यस्थाने विप्रविसर्ज्जने।
अभिरम्यतामिति वदेद्ब्रूयुस्तेऽभिरताः स्म ह॥ २५२
गन्धोदकतिलैर्युक्तं कुर्यात् पात्रचतुष्टयम्।
अर्घ्यार्थं पितृपात्रेषु प्रेतपात्रं प्रसेचयेत्॥ २५३
ये समाना इति द्वाभ्यां शेषं पूर्व्ववदाचरेत्।
एतत्सपिण्डीकरणमेकोद्दिष्टं स्त्रिया अपि॥ २५४
अर्व्वाक् सपिण्डीकरणं यस्य संवत्सराद्भवेत्।
तस्याप्यन्नं सोदकुम्भं दद्यात् संवत्सरं द्विजे॥ २५५
मृताहनि तु कर्त्तव्यं प्रतिमासन्तु वत्सरम्।
प्रतिसंवत्सरञ्चैव आद्यमेकादशेऽहनि॥ २५६
पिण्डांस्तु गोऽजविप्रेभ्यो दद्यादग्नौ जलेऽपि वा।
प्रक्षिपेत् सत्सु विप्रेषु द्विजोच्छिष्टंनमार्ज्जयेत्॥ २५७
हविष्यान्नेन वै मासं पायसेन तु वत्सरम्।
मात्स्यहारिणकौरभ्रशाकुनच्छागपार्षतैः॥ २५८
ऐणरौरववाराहशाशैर्म्मांसैर्यथाक्रमम्।
मासवृद्ध्या हि तृप्यन्ति दत्तैरिह पितामहाः॥ २५९

खड्गामिषं महाशल्कं मधु मुन्यन्नमेव च।
लोहामिषं महाशाकं मांसं वार्ध्रीणसस्य च। २६०
यद्ददाति गयास्थश्च सर्व्वमानन्त्यमुच्यते।
तथा वर्षात्रयोदश्यां मघासु च न संशयः॥ २६१
कन्यां कन्याविदिनश्च पशून् मुख्यान् सुतानपि।
द्यूतं कृषिञ्च वाणिज्यं द्विशफैकशफांस्तथा॥ २६२
ब्रह्मवर्चस्विनः पुत्रान् स्वर्णरूप्ये सकुप्यके।
ज्ञातिश्रैष्ठ्यं सर्व्वकामानाप्नोति श्राद्धदः सदा॥ २६३
प्रतिपत्प्रभृतिष्वेतान् वर्ज्जयित्वा चतुर्द्दशीम्।
शस्त्रेण तु हता ये वै तेभ्यस्तत्र प्रदीयते॥ २६४
स्वर्गं ह्यपत्यमोजश्च शौर्य्यं क्षेत्रं बलं तथा।
पुत्रान् श्रैष्ठ्यञ्च सौभाग्यं समृद्धिं मुख्यतां तथा॥ २६५
अरोगित्वं यशो वीतशोकतां परमां गतिम्॥ २६६
धनं विद्यां भिषक् सिद्धिं कुप्यं गा अप्यजाविकम्।
अश्वानायुश्च विधिवद्यः श्राद्धं सम्प्रयच्छति॥ २६७
कृत्तिकादि भरण्यन्तं स कामानाप्नुयादिमान्।
आस्तिकः श्रद्दधानश्च व्यपेतमदमत्सरः॥ २६८
प्रीणयन्ति मनुष्याणां पितॄन् श्राद्धेन तर्पिताः २६९
आयुः प्रजां धनं विद्यां स्वर्गं मोक्षं सुखानि च।
प्रयच्छन्ति तथा राज्यं प्रीता नृणां पितामहाः॥ २७०
विनायकः कर्म्मविघ्नसिद्ध्यर्थं विनियोजितः।
गणानामाधिपत्ये च रुद्रेण ब्रह्मणा तथा॥ २७१
तेनोपसृष्टो यस्तस्य लक्षणानि निबोधत।
स्वप्नेऽवगाहतेऽत्यर्थं जलं मुण्डांश्च पश्यति॥ २७२

काषायवाससश्चैव क्रव्यादांश्चाधिरोहति।
अन्त्यजैर्गर्द्दभैरुष्ट्रैः सहैकत्रावतिष्ठते ॥ २७३
व्रजन्तञ्च तथात्मानं मन्यतेऽनुगतं परैः।
विमना विफलारम्भः संसीदत्यनिमित्ततः ॥ २७४
तेनोपसृष्टो लभते न राज्यं राजनन्दनः।
कुमारी न च भर्त्तारमपत्यं न च गर्भिणी ॥ २७५
आचार्य्यत्वं श्रोत्रियश्च न शिष्योऽध्ययनं तथा।
वणिग्लाभं न चाप्नोति कृषिञ्चैव कृषीवलः ॥ २७६
स्नपनं तस्य कर्त्तव्यं पूर्णेऽह्नि विधिपूर्व्वकम्।
गौरसर्षपकल्केन साज्येनोत्सादितस्य च ॥ २७७
सर्व्वौषधैः सर्व्वगन्धैः प्रलिप्तशिरसस्तथा।
भद्रासनोपविष्टस्य स्वस्तिवाच्या द्विजाः शुभाः ॥ २७८
अश्वस्थानाद्गजस्थानाद्वल्मीकात् सङ्गमाद्ध्रदात्।
मृत्तिकां रोचनां गन्धान् गुग्गुलुञ्चाप्सु निक्षिपेत् ॥ २७९
या आहृता एकवर्णैश्चतुर्भिः कलशैर्ह्रदात्।
चर्म्मण्यानडुहे रक्ते स्थाप्यं भद्रासनं तथा ॥ २८०
सहस्राक्षं शतं धारमृषिभिः पावनं कृतम्।
तेन त्वामभिषिञ्चामि पावमान्यः पुनन्तु ते ॥ २८१
भगन्ते वरुणो राजा भगं सूर्य्यो बृहस्पतिः।
भगमन्द्रश्च वायुश्च भगं सप्तर्षयो ददुः ॥ २८२
यत्ते केशेषु दौर्भाग्यं सीमन्ते यच्च मूर्द्धनि।
ललाटे कर्णयोरक्ष्णोरापस्तद्घ्नन्तु सर्व्वदा ॥ २८३
स्नातस्य सार्षपं तैलं स्रुवेणौडुम्बरेण च।
जुहुयान्मूर्द्धनि कुशान् सव्येन परिगृह्य च ॥ २८४

भितथ सम्मितयैव तथा गालकटङ्कट ।
कुष्माण्डो राजपुत्रश्चेत्यन्ते स्वाहासमन्विते ॥ २८५
नामभिर्वलिमन्त्रैश्च नमस्कारसमन्विते ।
दद्याच्चतुष्पथे शूर्पे कुशानास्तीर्य सर्व्वत ॥ २८६
कृताकृतांस्तण्डुलांश्च पललौदनमेव च ।
मत्स्यान पक्वांस्तथैवामान् मांसमेतावदेव तु ॥ २८७
पुष्प चित्र सुगन्धञ्च सुराञ्च विविधामपि* ।
मूलक पूरिकापूपास्तथैवोण्डेरका स्रजम् ॥ २८८
दधन्न पायसञ्चैव गुडपिष्ट समोदकम ।
एतान् सर्व्वानुपाहृत्य भूमौ कृत्वा तत शिर † ॥ २८९
विनायकस्य जननीमुपतिष्ठेत्ततोऽम्बिकाम् ।
दूर्व्वासर्षपपुष्पाणां दत्त्वार्घ्य पूर्णमञ्जलिम् ॥ २९०
रूपं देहि यशो देहि भाग्य भगवति‡ देहि मे ।
पुत्रान् देहि धन देहि सर्व्वान् कामांश्च देहि मे ॥ २९१
तत शुक्लाम्बरधर शुक्लगन्धानुलेपन ।
ब्राह्मणान् भोजयेद्दद्याद्वस्त्रयुग्म गुरोरपि ॥ २९२
एव विनायक पूज्य ग्रहांश्चैव विधानत ।
कर्म्मणा फलमाप्नोति श्रियमाप्नोत्यनुत्तमाम ॥ २९३
आदित्यस्य सदा पूजा तिलकं स्वामिनस्तथा ।
महागणपतेश्चैव कुर्व्वन् सिद्धिमवाप्नुयात् ॥ २९४

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* The Bombay text reads विविधामपि ।

† The last l ne of the couplet does not occur in the Bombay Ed t on

‡ Another read ng is भर्गं भवति ।

काषायवाससश्चैव क्रव्यादांश्चाधिरोहति।
अन्त्यजैर्गर्दभैरुष्ट्रैः सहैकत्रावतिष्ठते॥ २७३
व्रजन्तञ्च तथात्मानं मन्यतेऽनुगतं परैः।
विमना विफलारम्भः संसीदत्यनिमित्ततः॥ २७४
तेनोपसृष्टो लभते न राज्यं राजनन्दनः।
कुमारी न च भर्त्तारमपत्यं न च गर्भिणी॥ २७५
आचार्य्यत्वं श्रोत्रियश्च न शिष्योऽध्ययनं तथा।
वणिग्लाभं न चाप्नोति कृषिञ्चैव कृषीवलः॥ २७६
स्नपनं तस्य कर्त्तव्यं पुण्येऽह्नि विधिपूर्व्वकम्।
गौरसर्षपकल्केन साज्येनोत्सादितस्य च॥ २७७
सर्व्वौषधैः सर्व्वगन्धैः प्रलिप्तशिरसस्तथा।
भद्रासनोपविष्टस्य स्वस्तिवाच्या द्विजाः शुभाः॥ २७८

गुडौदनं पायसञ्च हविष्यं क्षीरषाष्टिकम्।
दध्योदनं हविर्यूणं मासं चित्रान्नमेव च* ॥ ३०४
दद्याद्ग्रहक्रमादेतद्द्विजेभ्यो भोजनं बुधः।
शक्तितो वा यथालाभं सत्कृत्य विधिपूर्व्वकम् ॥ ३०५
धेनुः शङ्खस्तथानड्वान् हैमवासो हयस्तथा†।
कृष्णा गौरायसं छाग एता वै दक्षिणा क्रमात् ॥ ३०६
यश्च यस्य यदा दुःस्थः स तं यत्नेन पूजयेत्।
ब्रह्मणैषां वरो दत्तः पूजिताः पूजयिष्यथ ॥ ३०७
ग्रहाधीना नरेन्द्राणामुच्छ्रायाः पतनानि च।
भावाभावौ च जगतस्तस्मात् पूज्यतमा ग्रहाः‡ ॥ ३०८
महोत्साहः स्थूललक्षः कृतज्ञो वृद्धसेवकः।
विनीतः सत्त्वसम्पन्नः कुलीनः सत्यवाक् शुचिः ॥ ३०९
अदीर्घसूत्रो स्मृतिमानक्षुद्रोऽपरुषस्तथा।
धार्म्मिकोऽव्यसनश्चैव प्राज्ञः शूरो रहस्यवित् ३१०
स्वरन्ध्रगोप्तान्वीक्षिक्यां दण्डनीत्यां तथैव च।
विनीतस्त्वथ वार्त्तायां त्रय्याञ्चैव नराधिपः ॥ ३११
समन्त्रिणः प्रकुर्व्वीत प्राज्ञान् मौलान् स्थिरान् शुचीन्।
तैः सार्द्धं चिन्तयेद्राज्यं विप्रेणाथ ततः स्वयम् ॥ ३१२

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* The Bombay text is दध्योदनं घृतान्नञ्च कृसरामिष चित्रकम्।
† Another reading is क्रमात् for तथा and स्मृता for क्रमात्।
‡ In some texts the following sloka occurs
प्रहर्णामिदमातिथ्यं कुर्य्यात् सवत्सरादपि।
आरोग्यबलसम्पन्नो जीवेत शरदः शतम्॥

श्रीकामः शान्तिकामो वा ग्रहयज्ञं समाचरेत्।
वृष्ट्यायुःपुष्टिकामो वा तथैवाभिचरन्नरोन् ॥ २९५
सूर्य्यः सोमो मह्वीपुत्रः सोमपुत्रो वृहस्पतिः।
शुक्रः शनैश्चरो राहुः केतुश्चेति ग्रहाः स्मृताः ॥ २९६
ताम्रकात् स्फटिकाद्रक्तचन्दनात् स्वर्णकादुभौ।
रजतादयसः सीसात् कास्य । कार्य्या ग्रहाः क्रमात्* ॥ २९७
स्ववर्णैर्व्वा पटे लेख्या गन्धैर्म्मण्डलकेऽथवा।
यथावर्णं प्रदेयानि वासांसि कुसुमानि च ॥ २९८
गन्धाश्च वलयश्चैव धूपो देयश्च गुग्गुलुः।
कर्त्तव्या मन्त्रवन्तश्च चरवः प्रतिदैवतम् ॥ २९९
आकृष्णेन इमं देवा अग्निर्मूर्द्धा दिवः ककुत्।
उद्बुध्यस्वेति च ऋचो यथासङ्ख्यं प्रकीर्त्तिताः ॥ ३००
वृहस्पते अत्यदर्य्यस्तथैवान्नात् परिस्रुतः।
शन्नो देवीस्तथाकाण्डात् केतुं कृण्वन्निमाः क्रमात्† ॥३०१
अर्कः पलाशः खदिरस्त्वपामार्गोऽथ पिप्पलः।
उदुम्बरः शमी दूर्व्वा कुशाश्च समिधः क्रमात् ॥ ३०२
एकैकस्याष्टशतमष्टाविंशतिरेव वा।
होतव्या मधुसर्पिर्भ्यां दध्ना क्षीरेण वा युताः‡ ॥ ३०३

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* Another reading is —
भास्कराङ्गारकौ रक्तौ शुक्लौ शुक्र निशाकरौ।
सोमपुत्रोगुरुश्चैव तावुभौ पीतकौस्मृतौ।
कृष्णंशनैश्चरं विद्यात् राहुं केतुं तथैवच ॥

† The Bombay edition reads अपि।

‡ The Bombay reading is संयुता।

गुडौदनं पायसञ्च हविष्यं क्षीरषाष्टिकम्।
दध्योदनं हविश्चूर्णं मांसं चित्रान्नमेव च* ॥ ३०४

दद्याद्ग्रहक्रमादेतद्द्विजेभ्यो भोजनं बुध ।
शक्तितो वा यथालाभं सत्कृत्य विधिपूर्व्वकम् ॥ ३०५

धेनुः शङ्खस्तथानड्वान् हेमवासो हयस्तथा† ।
कृष्णा गौरायसं छाग एता वै दक्षिणा क्रमात् ॥ ३०६

यश्च यस्य यदा दुःस्थः स तं यत्नेन पूजयेत् ।
ब्रह्मणैषां वरो दत्तः पूजिताः पूजयिष्यथ ॥ ३०७

ग्रहाधीना नरेन्द्राणामुच्छ्रायाः पतनानि च ।
भावाभावौ च जगतस्तस्मात् पूज्यतमा ग्रहाः‡ ॥ ३०८

महोत्साहः स्थूललक्ष्यः कृतज्ञो वृद्धसेवकः ।
विनीतः सत्त्वसम्पन्नः कुलीनः सत्यवाक् शुचिः ॥ ३०९

अदीर्घसूत्रः स्मृतिमानक्षुद्रोऽपरुषस्तथा ।
धार्म्मिकोऽव्यसनश्चैव प्राज्ञः शूरो रहस्यवित् ३१०

स्वरन्ध्रगोप्तान्वीक्षिक्यां दण्डनीत्यां तथैव च ।
विनीतस्त्वथ वार्त्तायां त्रय्याञ्चैव नराधिप ॥ ३११

सःमन्त्रिणः प्रकुर्व्वीत प्राज्ञान् मौलान् स्थिरान् शुचीन् ।
तैः सार्द्धं चिन्तयेद्राज्यं विप्रेणाथ ततः स्वयम् ॥ ३१२

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* The Bombay text is दध्योदनं घृताक्तं च क्षसरामिष चित्रकम् ।

† Another reading is क्रमात् for तथा and स्मृता for क्रमात् ।

‡ In some texts the following sloka occurs

ग्रहाणामिदमातिथ्यं कुर्य्यात् संवत्सरादपि ।
आरोग्यबल सम्पन्नो जीवेच्च शरदः शतम् ॥

पुरोहितञ्च कुर्व्वीत दैवज्ञमुदितोदितम्।
दण्डनीत्याञ्च कुशलमथर्व्वाङ्गिरसे तथा॥ ३१३
श्रौतस्मार्त्तक्रियाहेतोर्वृणुयादृत्विजस्तथा*।
यज्ञांश्चैव प्रकुर्व्वीत विधिवद्भूरिदक्षिणान्॥ ३१४
भोगांश्च दद्याद्विप्रेभ्यो वसूनि विविधानि च।
अक्षयोऽयं निधी राज्ञां यद्विप्रेषूपपादितम्॥ ३१५
अस्कन्नमव्ययञ्चैव प्रायश्चित्तैरदूषितम्।
अग्नेः सकाशाद्विप्राग्नौ हुतं श्रेष्ठमिहोच्यते॥ ३१६
धर्म्मेणालब्धमीहेत† लब्धं यत्नेन पालयेत्।
पालितं वर्द्धयेन्नीत्या वृद्धं पात्रेषु निक्षिपेत्॥ ३१७
दद्याद्भूमिं निबन्धं वा कृत्वा लेख्यञ्च कारयेत्।
आगामिभद्रनृपतिपरिज्ञानाय पार्थिवः॥ ३१८
पटे वा ताम्रपट्टे वा स्वमुद्रोपरिचिह्नितम्।
अभिलेख्यात्मनो वंश्यानात्मानञ्च महीपतिः॥ ३१९
प्रतिग्रहपरीमाणं दानाच्छेदोपवर्णनम्।
स्वहस्तकालसम्पन्नं शासनं कारयेत् स्थिरम्॥ ३२०
रम्यं पशव्यमाजीव्यं जाङ्गलं देशमावसेत्।
तत्र दुर्गाणि कुर्व्वीत ज[रण ध]गुप्तये॥ ३२१
तत्र तत्र च निष्णा[त] ..कुशलान् शुचीन्।
प्रकुर्य्यादायकर्म्मान्तव्ययकर्म्मसु चोद्यतान्॥ ३२२

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* The Bombay reading is with the variation —वृणुयादेव च र्त्विज।

† The Bombay text is अलब्धमीहेद्धर्मेण।

नातः परतरो धर्मो नृपाणां यदुपार्ज्जितम्* ।
विप्रेभ्यो दीयते द्रव्यं प्रजाभ्यश्चाभयं तथा (सदा) ॥ ३२३
य आहवेषु युध्यन्ते भूम्यर्थमपराङ्मुखाः ।
अकूटैरायुधैर्य्यान्ति ते स्वर्गं योगिनो यथा ॥ ३२४
पदानि क्रतुतुल्यानि भग्नेष्वविनिवर्त्तिनाम् ।
राजा सुकृतमादत्ते हतानां विपलायिनाम् ॥ ३२५
तवाहंवादिनं क्लीवं निर्हेतिं परसङ्गतम् ।
न हन्याद्विनिवृत्तञ्च युद्धप्रेक्षणकादिकम् ॥ ३२६
कृतरक्षः समुत्थाय पश्येदायव्ययौ स्वयम् ।
व्यवहारांस्ततो दृष्ट्वा स्नात्वा भुञ्जीत कामतः ॥ ३२७
हिरण्यं व्यापृतानीतं भाण्डागारेषु निक्षिपेत्† ।
पश्येच्चारांस्ततो दूतान् प्रेरयेन्मन्त्रिसंयुतः (सगतः) ॥ ३२८
ततः स्वैरविहारी स्यान्मन्त्रिभिर्व्वा समागतः ।
बलानां दर्शनं कृत्वा सेनान्या सह चिन्तयेत् ३२९
सन्ध्यामुपास्य शृणुयाच्चाराणां गूढभाषितम् ।
गीतनृत्यैश्च भुञ्जीत पठेत् स्वाध्यायमेव च ॥ ३३०
संविशेत् तूर्य्यघोषेण प्रतिबुध्येत्तथैव च ।
शास्त्राणि चिन्तयेद्बुद्ध्या सर्व्वकर्त्तव्यतास्तथा ॥ ३३१
प्रेषयेच्च ततश्चारान् स्वेषु चान्येषु सादरम् ।
ऋत्विक्पुरोहिताचार्य्यैराशीर्भिरभिनन्दितः ॥ ३३२
दृष्ट्वा ज्योतिर्व्विदो वैद्यान् दद्याद्गाः काञ्चनं महीम् ।
नैवेशिकानि च तथा श्रोत्रियाणां गृहाणि च ॥ ३३३

* The Bombay reading is यद्रणार्जितम ।

† The Bombay Text reads —न्यासेत्।

ब्राह्मणेषु क्षमी स्निग्धे ष्वजिह्मः क्रोधनोऽरिषु ।
स्याद्राजा भृत्यवर्गेच प्रजासु च यथा पिता ॥ ३३४
पुण्य षड्भागमादत्ते न्यायेन परिपालयन् ।
सर्व्वदानाधिकं यस्मात् प्रजानां परिपालनम् ॥ ३३५
चाटतस्करदुर्व्वृत्तमहासाहसिकादिभिः ।
पोड्यमानाः प्रजा रक्षेत कायस्थैश्च विशेषतः ॥ ३३६
अरक्ष्यमाणाः कुर्व्वन्ति यत् किञ्चित् किल्बिषं प्रजाः ।
तस्मात्तु नृपतेरर्द्धं यस्माद्गृह्णात्यसौ करान् ॥ ३३७
ये राष्ट्राधिकृतास्तेषां चारैर्ज्ञात्वा विचेष्टितम् ।
साधून् सम्पालयेद्राजा विपरीतांस्तु घातयेत् ॥ ३३८
उत्कोचजीविनो द्रव्यहीनान् कृत्वा विवासयेत् ।
सम्मानदानसत्कारैः* श्रोत्रियान् वासयेत् सदा ॥ ३३९
अन्यायेन नृपो राष्ट्रात् स्वकोषं योऽभिवर्द्धयेत् ।
सोऽचिराद्विगतश्रीको नाशमेति सबान्धवः ॥ ३४०
प्रजापोडनसन्तापसमुद्भूतो हुताशनः ।
राज्ञः कूलं श्रियं प्राणान् नादग्ध्वा विनिवर्त्तते ॥ ३४१
य एव धर्म्मो नृपतेः स्वराष्ट्रपरिपालने ।
तमेव कृत्स्नमाप्नोति परराष्ट्रं वशं नयन् ॥ ३४२
यस्मिन् देशे य आचारो व्यवहारः कुलस्थितिः ।
तथैव परिपाल्योऽसौ यदा वशमुपागतः ॥ ३४३
मन्त्रमूलं यतो राज्यमतो मन्त्रं सुरक्षितम् ।
कुर्य्याद्यथास्य† न विदुः कर्म्मणामाफलोदयात् ॥ ३४४

* The Bombay Text reads —सदानमान सत्कारा ।

† The Bombay Text reads —यथास्य ।

अरिमित्रमुदासीनोऽनन्तरस्तत्परः परः।
क्रमशो मण्डलं चिन्त्यं सामादिभिरुपक्रमैः ॥ ३४५
उपायाः साम दानञ्च भेदो दण्डस्तथैव च।
सम्यक् प्रयुक्ताः सिध्येयुर्दण्डस्त्वगतिका गतिः ॥ ३४६
सन्धिञ्च विग्रहं यानमासनं संश्रयं तथा।
द्वैधीभावं गुणानेतान् यथावत् परिकल्पयेत् ॥ ३४७
यदा शस्यगुणोपेतं परराष्ट्रं तदा व्रजेत्।
परश्च हीन आत्मा च हृष्टवाहनपूरुषः ॥ ३४८
दैवे पुरुषकारे च कर्मसिद्धिर्व्यवस्थिता।
तत्र दैवमभिव्यक्तं पौरुषं पौर्व्वदेहिकम् ॥ ३४९
केचिद्दैवात् स्वभावाच्च कालात् पुरुषकारतः।
संयोगे केचिदिच्छन्ति फलं कुशलवृत्तयः * ॥ ३५०
यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत्।
एवं पुरुषकारेण विना दैवं न सिध्यति ॥ ३५१
हिरण्यभूमिलाभेभ्यो मित्रलब्धिर्वरा यतः।
अतो यतेत तत्प्राप्तौ रक्षेत् सत्यं समाहितः ॥ ३५२
स्वाम्यमात्यौ जनो दुर्गं कोषो दण्डस्तथैव च।
मित्राण्येताः प्रकृतयो राज्यं सप्ताङ्गमुच्यते ॥ ३५३
तदवाप्य नृपो दण्डं दुर्वृत्तेषु निपातयेत्।
धर्मो हि दण्डरूपेण ब्रह्मणा निर्मितः पुरा ॥ ३५४

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* The following is the Bombay reading —
केचित् दैवात्ऽटात् केचित केचित् पुरुष कारतः।
सिध्यन्त्यर्था मनुष्याणां तेषां योनिस्तु पौरुषम् ॥

स नेतुं न्यायतोऽशक्यो लुब्धेनाकृतबुद्धिना।
सत्यसन्धेन शुचिना सुसहायेन धीमता॥ ३५५
यथाशास्त्रं प्रयुक्तः सन् सदेवासुरमानुषम्।
जगदानन्दयेत् सर्व्वमन्यथा तु प्रकोपयेत्॥ ३५६
अधर्म्मदण्डनं स्वर्गकीर्त्तिलोकविनाशनम्।
सम्यक् च दण्डनं राज्ञः स्वर्गकीर्त्तिजयावहम्॥ ३५७
अपि भ्राता सुतोऽर्घ्यो वा श्वशुरो मातुलोऽपि वा।
नादण्ड्यो नाम राज्ञोऽस्ति धर्म्माद्विचलितः स्वकात्॥ ३५८
यो दण्ड्यान् दण्डयेद्राजा सम्यग् वध्यांश्च घातयेत्।
इष्टं स्यात् क्रतुभिस्तेन सहस्रशतदक्षिणैः॥ ३५९*
इति सञ्चिन्त्य नृपतिः क्रतुतुल्यफलं पृथक्।
व्यवहारान् स्वयं पश्येत् सभ्यैः परिवृतोऽन्वहम्॥ ३६०
कुलानि जातीः श्रेणीश्च गणान् जनपदांस्तथा।
स्वधर्म्मचलितान् राजा विनीय स्थापयेत् पथि॥ ३६१
जालसूर्य्यमरीचिस्थं त्रसरेणुरजः स्मृतम्।
तेऽष्टौ लिक्षा तु तास्तिस्रो राजसर्षप उच्यते॥ ३६२
गौरस्तु ते त्रयः षट् ते यवो मध्यस्तु ते त्रयः।
कृष्णलः पञ्च ते माषस्ते सुवर्णस्तु षोड़श॥ ३६३
पलं सुवर्णाश्चत्वारः पञ्च वापि प्रकीर्त्तितम्।
द्वे कृष्णले रौप्यमाषो धरणं षोड़शैव ते॥ ३६४
शतमानन्तु दशभिर्द्धरणैः पलमेव च।
निष्कः सुवर्णाश्चत्वारः कार्षिकस्ताम्रिकः पणः॥ ३६५

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* The Bombay Text reads —समासशतदक्षिणैः।

साशीतिः पणसाहस्रो दण्ड उत्तमसाहसः।
तदर्द्धं मध्यमः प्रोक्तस्तदर्द्धमधमः स्मृतः॥ ३६६
धिग्दण्डस्त्वथ वाग्दण्डो धनदण्डो वधस्तथा।
योज्या व्यस्ताः समस्ता वा अपराधवशादिमे॥ ३६७
ज्ञात्वापराधं देशञ्च कालं बलमथापि वा।
वयः कर्म्म च वित्तञ्च दण्डं दण्ड्येषु पातयेत्॥ ३६८

इति याज्ञवल्कीये धर्म्मशास्त्रे आचारो।
नाम प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

व्यवहारान् नृपः पश्येद्विद्वद्भिर्ब्राह्मणैः सह।
धर्म्मशास्त्रानुसारेण क्रोधलोभविवर्ज्जितः॥ १
श्रुताध्ययनसम्पन्ना धर्म्मज्ञाः सत्यवादिनः।
राज्ञा सभासदः कार्य्या रिपौ मित्रे च ये समाः। २
अपश्यता कार्य्यवशाद्व्यवहारान् नृपेण तु।
सभ्यैः सह नियोक्तव्यो ब्राह्मणः सर्व्वधर्म्मवित्॥ ३
रागाल्लोभाद्भयाद्वापि स्मृत्यपेतादिकारिणः।
सभ्याः पृथक्पृथग्दण्ड्या विवादाद्द्विगुणं दमम्॥ ४
स्मृत्याचारव्यपेतेन मार्गेणाऽधर्षितः परैः।
आवेदयति चेद्राज्ञे व्यवहारपदं हि तत्॥ ५

आगमेन विशुद्धेन भोगः याति प्रमाणताम् ।
अविशुद्धागमो भोगः प्रामाण्यं नैव गच्छति* ॥ ३०
नृपेणाधिकृताः पूगाः श्रेणयोऽथ कुलानि च ।
पूर्व्वं पूर्व्वं गुरु ज्ञेयं व्यवहारविधौ नृणाम् ॥ ३१
बलोपाधिविनिर्व्वृत्तान् व्यवहारान् निवर्त्तयेत् ।
स्त्रीनक्तमन्तरागारबहिःशत्रुकृतांस्तथा ॥ ३२
मत्तोन्मत्तार्त्तव्यसनिबालभीतादियोजितः ।
असम्बद्धकृतश्चैव व्यवहारो न सिध्यति ॥ ३३
प्रनष्टाधिगतं देयं नृपेण धनिने धनम् ।
विभावयेन्न चेल्लिङ्गैस्तत्समं दण्डमर्हति ॥ ३४
राजा लब्ध्वा निधिं दद्याद्द्विजेभ्योऽर्द्धं द्विजः पुनः ।
विद्वानशेषमादद्यात् स सर्व्वस्य प्रभुर्यतः ॥ ३५
इतरेण निधौ लब्धे राजा षष्ठांशमाहरेत् ।
अनिवेदितविज्ञातो दाप्यस्तं दण्डमेव च ॥ ३६
देयं चौरहृतं द्रव्यं राज्ञा जानपदाय तु ।
अददद्धि समाप्नोति किल्विषं यस्य तस्य तत् ॥ ३७

इत्यसाधारणव्यवहार मातृका प्रकरणम् ।

अशीतिभागो वृद्धिः स्यान्मासि मासि सबन्धके ।
वर्णक्रमाच्छतं द्वित्रिचतुःपञ्चकमन्यथा ॥ ३८
कान्तारगास्तु दशकं सामुद्रा विंशकं शतम् ।
दद्युर्व्वा स्वकृतां वृद्धिं सर्व्वे सर्व्वासु जातिषु ॥ ३९
सन्ततिस्तु पशुस्त्रीणां रसस्याष्टगुणा परा ।
वस्त्रधान्यहिरण्यानां चतुस्त्रिद्विगुणाः स्मृताः ॥ ४०

* This sloka does not occur in the Bombay Edition.

प्रपन्नं साधयन्नर्थं न वाच्यो नृपतेर्भवेत्।
साध्यमानो नृपं गच्छन् दण्ड्यो दाप्यश्च तद्धनम् ॥ ४१
गृहीतानुक्रमाद्दाप्यो धनिनामधमर्णिकः।
दत्त्वा तु ब्राह्मणायैव नृपतेस्तदनन्तरम् ॥ ४२
राज्ञाधमर्णिको दाप्यः साधिताद्दशकं शतम्।
पञ्चकञ्च शतं दाप्यः प्राप्तार्थो ह्युत्तमर्णिकः ॥ ४३
हीनजातिं परिक्षीणमृणार्थं कर्म कारयेत्।
ब्राह्मणस्तु परिक्षीणः शनैर्दाप्यो यथोदयम् ॥ ४४
दीयमानं न गृह्णाति प्रयुक्तं यः स्वकं धनम्।
मध्यस्थस्थापितं तत् स्याद्वर्द्धते न ततः परम् ॥ ४५
अविभक्तैः कुटुम्बार्थे यदृणन्तु कृतं भवेत्।
दद्युस्तदृक्थिनः प्रेते प्रोषिते वा कुटुम्बिनि ॥ ४६
न योषित् पतिपुत्राभ्यां न पुत्रेण कृतं पिता।
दद्यादृते कुटुम्बार्थान्न पतिः स्त्रीकृतं तथा ॥ ४७
सुराकामद्यूतकृतं दण्डशुल्कावशिष्टकम्।
वृथादानं तथैवेह पुत्रो दद्यान्न पैतृकम् ॥ ४८
गोपशौण्डिकशैलूषरजकव्याधयोषिताम्।
ऋणं दद्यात् पतिस्तेषां यस्माद्वृत्तिस्तदाश्रया ॥ ४९
प्रतिपन्नं स्त्रिया देयं पत्या वा सह यत् कृतम्।
स्वयं कृतं वा यदृणं नान्यत् स्त्री दातुमर्हति ॥ ५०
पितरि प्रोषिते प्रेते व्यसनाभिप्लुतेऽथवा।
पुत्रपौत्रैरृणं देयं निह्नवे साक्षिभावितम् ॥ ५१
रिक्थग्राह ऋणं दाप्यो योषिद्ग्राहस्तथैव च।
पुत्रोऽनन्याश्रितद्रव्यः पुत्रहीनस्य रिक्थिनः ॥ ५२

भ्रातृणामथ दम्पत्योः पितुः पुत्रस्य चैव हि।
प्रातिभाव्यमृणं साक्ष्यमविभक्ते न तु स्मृतम् ॥ ५३
दर्शने प्रत्यये दाने प्रातिभाव्यं विधीयते।
आद्यौ तु वितथे दाप्यावितरस्य सुता अपि ॥ ५४
दर्शनप्रतिभूर्यत्र मृतः प्रात्ययिकोऽपि वा।
न तत्पुत्रा ऋणं दद्युर्दद्युर्दानाय ये स्थिताः ॥ ५५
बहवः स्युर्यदि स्वांशैर्दद्युः प्रतिभुवो धनम्।
एकच्छायाश्रितेष्वेषु धनिकस्य यथारुचि ॥ ५६
प्रतिभूर्दापितो यत्र प्रकाशं धनिने धनम्।
द्विगुणं प्रतिदातव्यमृणिकैस्तस्य तद्भवेत् ॥ ५७
सन्ततिः स्त्रीपशुष्वेव धान्यं त्रिगुणमेव च।
वस्त्रं चतुर्गुणं प्रोक्तं रसश्चाष्टगुणस्तथा ॥ ५८
आधिः प्रणश्येद्द्विगुणे धने यदि न मोक्ष्यते।
काले कालकृतो नश्येत् फलभोग्यो न नश्यति ॥ ५९
गोप्याधिभोगे नो वृद्धिः सोपकारेऽथ हापिते।
नष्टो देयो विनष्टश्च दैवराजकृताद्दृते ॥ ६०
आधेः स्वीकरणात् सिद्धी रक्ष्यमाणोऽप्यसारताम्।
यातश्चेदन्य आधेयो धनभाग्वा धनी भवेत् ॥ ६१
चरित्रबन्धककृतं सवृद्ध्या दापयेद्धनम्।
सत्यङ्कारकृतं द्रव्यं द्विगुणं प्रतिदापयेत् ॥ ६२
उपस्थितस्य मोक्तव्य आधिःस्तेनोऽन्यथा भवेत्।
प्रयोजकेऽसति धनं कुले न्यस्याऽधिमाप्नुयात् ॥ ६३
तत् कालकृतमूल्यो वा तत्र तिष्ठेदवृद्धिकः।
विना धारणकाद्वापि विक्रीणीत ससाक्षिकम् ॥ ६४

यदा तु द्विगुणीभूतमृणमाधौ तदा खलु।
मोच्य आधिस्तदुत्पन्ने प्रविष्टे द्विगुणे धने॥ ६५

इति ऋणादानप्रकरणम्।

वासनस्थमनाख्याय हस्तेऽन्यस्य यदर्पितम्।
द्रव्यं तदौपनिधिकं प्रतिदेयं तथैव तत्॥ ६६
न दाप्योऽपहृतं तत्तु राजदैविकतस्करैः।
भ्रेषश्चेन्मार्गितेऽदत्ते दाप्यो दण्ड्यश्च तत्समम्॥ ६७
आजीवन् स्वेच्छया दण्ड्यो दाप्यस्तच्चापि सोदयम्।
याचितान्वाहितन्यासनिक्षेपादिष्वयं विधिः॥ ६८

इति निक्षेपादिप्रकरणम्।

तपस्विनो दानशीलाः कुलीनाः सत्यवादिनः।
धर्मप्रधाना ऋजवः पुत्रवन्तो धनान्विताः॥ ६९
त्र्यवराः साक्षिणो ज्ञेयाः श्रौतस्मार्त्तक्रियारताः।
यथाजाति यथावर्णं सर्वे सर्वेषु वा स्मृताः॥ ७०
श्रोत्रियास्तापसा वृद्धा ये च प्रव्रजितादयः।
असाक्षिणस्ते वचनान्नात्र हेतुरुदाहृतः*॥ ७१
स्त्रीवृद्धबालकितवमत्तोन्मत्ताभिशस्तकाः।
रङ्गावतारिपाषण्डिकूटकृद्विकलेन्द्रियाः॥ ७२
पतिताप्तार्थसम्बन्धिसहायरिपुतस्कराः।
साहसी दृष्टदोषश्च निर्धूताद्यास्त्वसाक्षिणः॥ ७३
उभयानुमतः साक्षी भवत्येकोऽपि धर्मवित्।
सर्वः साक्षी सङ्ग्रहणे चौर्ये पारुष्य साहसे॥ ७४

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* This sloka does not occur in the Bombay Edition.

साक्षिणः श्रावयेद्वादिप्रतिवादिसमीपगान्।
ये च पापकृतां लोका महापातकिनां तथा ॥ ७५
अग्निदानाञ्च ये लोका ये च स्त्रीबालघातिनाम्।
स तान् सर्व्वान् समाप्नोति यः साक्ष्यमनृतं वदेत् ॥ ७६
सुकृतं यत्त्वया किञ्चिज्जन्मान्तरशतैः कृतम्।
तत् सर्व्वं तस्य जानीहि यं पराजयसे मृषा ॥ ७७
अब्रुवन् हि नरः साक्ष्यमृणं स दशबन्धकम्।
राज्ञा सर्व्वं प्रदाप्यः स्यात् षट्चत्वारिंशत्तमेऽहनि ॥ ७८
न ददाति हि यः साक्ष्यं जानन्नपि नराधमः।
स कूटसाक्षिणां पापैस्तुल्यो दण्डेन चैव हि ॥ ७९
द्वैधे बहूनां वचनं समेषु गुणिनान्तथा।
गुणिद्वैधे तु वचनं ग्राह्यं ये गुणवत्तमाः ॥ ८०
यस्योचुः साक्षिणः सत्यां प्रतिज्ञां स जयी भवेत्।
अन्यथावादिनो यस्य ध्रुव स्तस्य पराजयः ॥ ८१
उक्तेऽपि साक्षिभिः साक्ष्ये यद्यन्ये गुणवत्तमाः।
द्विगुणा वान्यथा ब्रूयुः कूटाः स्युः पूर्व्वसाक्षिणः ॥ ८२
पृथक् पृथग्दण्डनीयाः कूटकृत्साक्षिणस्तथा।
विवादाद्द्विगुणं दण्डं विवास्यो ब्राह्मणः स्मृतः ॥ ८३
यः साक्ष्यं श्रावितोऽन्येभ्यो निह्नुते तत्तमोवृतः।
स दाप्योऽष्टगुणं दण्डं ब्राह्मणन्तु विवासयेत् ॥ ८४
वर्णिनान्तु वधो यत्र तत्र साक्ष्यनृतं वदेत्।
तत्पावनाय निर्व्वाप्यश्चरुः सारस्वतो द्विजैः ॥ ८५

इति साक्षिप्रकरणम्।

यः कश्चिदर्थो निष्णातः स्वरुच्या तु परस्परम्।
लेख्यन्तु साक्षिमत् कार्य्यं तस्मिन् धनिकपूर्व्वकम्॥ ८६
समामासतदर्द्धाहर्नामजातिस्वगोत्रकैः।
सब्रह्मचारिकात्मीयपितृनामादिचिह्नितम्॥ ८७
समाप्तेऽर्थे ऋणी नाम स्वहस्तेन निवेशयेत्।
मतं मेऽमुकपुत्रस्य यदत्रोपरिलिखितम्॥ ८८
साक्षिणश्च स्वहस्तेन पितृनामकपूर्व्वकम्।
अत्राहममुकः साक्षी लिखेयुरिति ते समाः॥ ८९
उभयाभ्यर्थितेनैतन्मया ह्यमुकसूनुना।
लिखितं ह्यमुकेनेति लेखकोऽन्ते ततो लिखेत्॥ ९०
विनापि साक्षिभिर्लेख्यं स्वहस्तलिखितन्तु यत्।
तत् प्रमाणं स्मृतं लेख्यं बलोपाधिकृताद्दृते॥ ९१
ऋणं लेख्यकृतं देयं पुरुषैस्त्रिभिरेव तु।
आधिस्तु भुज्यते तावद्यावत्तन्न प्रदीयते॥ ९२
देशान्तरस्थे दुर्लेख्ये नष्टोन्मृष्टे हृते तथा।
भिन्ने दग्धेऽथवा च्छिन्ने लेख्यमन्यत्तु कारयेत्॥ ९३
सन्दिग्धलेख्यशुद्धिः स्यात् स्वहस्तलिखितादिभिः।
युक्तिप्राप्तिक्रियाचिह्नसम्बन्धागमहेतुभिः॥ ९४
लेख्यस्य पृष्ठेऽभिलिखेद्दत्वा धनं ऋणी।
धनी चोपगतं दद्यात् स्वहस्तपरिचिह्नितम्॥ ९५
दत्त्वर्णं पाटयेल्लेख्यं शुद्ध्यै वान्यत्तु कारयेत्।
साक्षिमच्च भवेद्यद्वा तद्दातव्यं ससाक्षिकम्॥ ९६

इति लेख्यप्रकरणम्।

तुलाऽग्न्यापोविषं कोषो दिव्यानीह विशुद्धये।
महाभियोगेष्वेतानि शीर्षकस्थेऽभियोक्तरि ॥ ९७
रुच्या वान्यतरः कुर्य्यादितरो वर्त्तयेच्छिरः।
विनापि शीर्षकात् कुर्य्यान्नृपद्रोहेऽथ पातके ॥ ९८
सचैल स्नानमाहूय सूर्य्योदय उपोषितम्।
कारयेत् सर्व्वदिव्यानि नृपब्राह्मणसन्निधौ ॥ ९९
तुला स्त्रीबालवृद्धान्धपङ्गुब्राह्मणरोगिणाम्।
अग्निर्जलं वा शूद्रस्य यवाः सप्त विषस्य च ॥ १००
नासहस्राद्धरेत् फालं न विषं न तुलां तथा।
नृपार्थेष्वभियोगे च वहेयुः शुचयः सदा ॥ १०१
तुलाधारणविद्वद्भिरभियुक्तस्तुलाश्रितः।
प्रतिमानसमीभूतो रेखां कृत्वावतारितः ॥ १०२
त्वं तुले सत्यधामासि पुरा देवैर्विनिर्म्मिता।
तत् सत्यं वद कल्याणि संशयान्मां विमोचय ॥ १०३
यद्यस्मि पापकृन्मातस्ततो मां त्वमधोनय।
शुद्धश्चेद्गमयोर्द्ध्वं मां तुलामित्यभिमन्त्रयेत् ॥ १०४
करौ विमृदितव्रीहेर्लक्षयित्वा ततो न्यसेत्।
सप्तचाश्वत्थ पत्राणि तावत्सूत्रेण वेष्टयेत् ॥ १०५
त्वमग्ने सर्व्वभूतानामन्तश्चरसि पावक।
साक्षिवत् पुण्यपापेभ्यो ब्रूहि सत्यं कवे मम ॥ १०६
तस्येत्युक्तवतो लौहं पञ्चाशत्पलिकं समम्।
अग्निवर्णं न्यसेत् पिण्डं हस्तयोरुभयोरपि ॥ १०७
स तमादाय सप्तैव मण्डलानि शनैर्व्रजेत्।
षोडशाङ्गुलिकं ज्ञेयं मण्डलं तावदन्तरम् ॥ १०८

मुक्ताग्नि र्ह्रदितश्चौहिरदग्ध शुद्धिमाप्नुयात्।
अन्तरा पतिते पिण्डे सन्देहे वा पुनर्हरेत्॥ १०८
सत्येन माभिरचस्व वरुणेत्यभिशाप्यकम्।
नाभिदघ्नोदकस्थस्य गृहीत्वोरु जलं विशेत्॥ ११०
समकालमिषुं मुक्तमानयेद्यो जवी नरः।
गते तस्मिन्निमग्नाङ्गं पश्येच्चेच्छुद्धिमाप्नुयात्॥ १११
त्वं विष ब्राह्मण पुत्र सत्यधर्मे व्यवस्थित।
वायस्वाम्मादभीशापात् सत्येन भव मेऽमृतम्॥ ११२
एवमुक्त्वा विषं शार्ङ्गं भचयेद्धिमशैलजम्।
यस्य वेगैर्विना जीर्णं तस्य शुद्धिं विनिर्दिशेत्॥ ११३
देवानुग्रान् समभ्यर्च्य तत्स्नानोदकमाहरेत्।
संश्राव्य पाययेत्तस्माज्जलन्तु प्रसृतित्रयम्॥ ११४
अर्वाक् चतुर्दशादह्नो यस्य नो राजदैविकम्।
व्यसनं जायते घोरं स शुद्धः स्यादसंशयः॥ ११५

इति दिव्यप्रकरणम्।

विभागञ्चेत् पिता कुर्य्यात् स्वेच्छया विभजेत् सुतान्।
ज्येष्ठं वा श्रेष्ठभागेन सर्वे वा स्युः समांशिनः॥ ११६
यदि कुर्य्यात् समानंशान् पत्न्यः कार्य्याः समांशिकाः।
न दत्तं स्त्रीधनं यासां भर्त्रा वा श्वशुरेण वा॥ ११७
शक्तस्यानीहमानस्य किञ्चिद्दत्त्वा पृथक् क्रिया।
न्यूनाधिकविभक्तानां धर्म्यः पितृकृतः स्मृतः॥ ११८
विभजेरन् सुताः पित्रोरूर्द्ध्वमृक्थमृणं समम्।
मातुर्दुहितरः शेषमृणात्ताभ्य ऋतेऽन्वयः॥ ११९

पितृद्रव्याविरोधेन यदन्यत् स्वयमर्ज्जितम् ।
मैत्रमौद्वाहिकञ्चैव दायादानां न तद्भवेत् ॥ १२०
क्रमादभ्यागतं द्रव्यं हृतमभ्युद्धरेत् तु यः ।
दायादेभ्यो न तद्दद्याद्विद्यया लब्धमेव च ॥ १२१
यत्किञ्चित् पितरि प्रेते धनं ज्येष्ठोऽधिगच्छति ।
भागो यवीयसां तत्र यदि विद्यानुपालिनः ॥ १२२*
सामान्यार्थसमुत्थाने विभागस्तु समः स्मृतः ।
अनेकपितृकाणान्तु पितृतो भागकल्पना ॥ १२३
भूर्य्या पितामहोपात्ता निवन्धो द्रव्यमेव वा ।
तत्र स्यात् सदृशं स्वाम्यं पितुः पुत्रस्य चोभयोः ॥ १२४
विभक्तेषु सुतो जातः सवर्णायां विभागभाक् ।
दृश्याद्वा तद्विभागः स्यादायव्ययविशोधितात् ॥ १२५
पितृभ्यां यस्य यद्दत्तं तत्तस्यैव धनं भवेत् ।
पितुरूर्द्ध्वं विभजतां मातााप्यंशं समं हरेत् ॥ १२६
असंस्कृतास्तु संस्कार्य्या भ्रातृभिः पूर्व्वसंस्कृतैः ।
भगिन्यश्च निजादंशाद्दत्त्वांशन्तु तुरीयकम् ॥ १२७
चतुस्त्रिद्व्येकभागाः स्युर्व्वर्णशो ब्राह्मणात्मजाः ।
क्षत्रजास्त्रिद्व्येकभागा विड्जास्तु द्व्येकभागिनः ॥ १२८
अन्योन्यापहृतं द्रव्यं विभक्ते यत्तु दृश्यते ।
तत् पुनस्ते समैरंशैर्विभजेरन्निति स्थितिः ॥ १२९
अपुत्रेण परक्षेत्रे नियोगोत्पादितः सुतः ।
उभयोरप्यसौ रिक्थी पिण्डदाता च धर्म्मतः ॥ १३०

* This sloka does not occur in the Bombay Edition.

औरसो धर्म्मपत्नीजस्तत्समः पुत्रिकासुतः ।
क्षेत्रजः क्षेत्रजातस्तु सगोत्रेणेतरेण वा ॥ १३१
गृहे प्रच्छन्न उत्पन्नो गूढजस्तु सुतो मतः ।
कानीनः कन्यकाजातो मातामहसुतो मतः ॥ १३२
अक्षतायां क्षतायां वा जातः पौनर्भवस्तथा ।
दद्यान्माता पिता वा यं स पुत्रो दत्तको भवेत् ॥ १३३
क्रीतस्तु ताभ्यां विक्रीतः कृत्रिमस्तु स्वयंकृतः ।
दत्तात्मा तु स्वयं दत्तो गर्भे विन्नः सहोढजः ॥ १३४
उत्सृष्टो गृह्यते यस्तु सोऽपविद्धो भवेत् सुतः ।
पिण्डदोंऽशहरश्चैषां पूर्व्वाभावे परः परः ॥ १३५
सजातीयेष्वयं प्रोक्तस्तनयेषु मया विधिः ।
जातोऽपि दास्यां शूद्रेण कामतोंऽशहरो भवेत् ॥ १३६
मृते पितरि कुर्य्युस्तं भ्रातरस्त्वर्द्धभागिकम् ।
अभ्रातृको हरेत् सर्व्वं दुहितॄणां सुतादृते ॥ १३७
पत्नी दुहितरश्चैव पितरौ भ्रातरस्तथा ।
तत्सुतो गोत्रजो बन्धुः शिष्यः सब्रह्मचारिणः । १३८
एषामभावे पूर्व्वस्य धनभागुत्तरोत्तरः ।
स्वर्य्यातस्य ह्यपुत्रस्य सर्व्ववर्णेष्वयं विधिः ॥ १३९
वानप्रस्थयतिब्रह्मचारिणामृक्थभागिनः ।
क्रमेणाचार्य्यसच्छिष्यधर्म्मभ्रात्रेकतीर्थिनः ॥ १४०
संसृष्टिनस्तु संसृष्टी सोदरस्य तु सोदरः ।
दद्यादपहरेदंशं जातस्य च मृतस्य च ॥ १४१
अन्योदर्य्यस्तु संसृष्टी नान्योदर्य्यो धनं हरेत् ।
असंसृष्ट्यपि चादद्यात् संसृष्टो नान्यमातृजः ॥ १४२

क्लीवोऽथ पतितस्तज्जः पङ्गुरुन्मत्तको जड़ः।
अन्धोऽचिकित्स्यरोगाद्या भर्त्तव्याः स्युर्निरंशकाः॥ १४१
औरसाः क्षेत्रजास्त्वेषां निर्दोषा भागहारिणः।
सुतास्चैषां प्रभर्त्तव्या यावद्वै भर्त्तृसात्कृताः॥ १४४
अपुत्रा योषितश्चैषां भर्त्तव्याः साधुवृत्तयः।
निर्व्वास्या व्यभिचारिण्यः प्रतिकूलास्तथैव च॥ १४५
पितृमातृपतिभ्रातृदत्तमध्यग्न्युपागतम्।
आधिवेदनिकञ्चैव स्त्रीधनं परिकीर्त्तितम्॥ १४६
बन्धुदत्तं तथा शुल्कमन्वाधेयकमेव वा।
अप्रजयामतीतायां बान्धवास्तदवाप्नुयुः॥ १४६
अप्रज स्त्रीधनं भर्त्तुर्ब्राह्म्यादिषु चतुर्ष्वपि।
दुहितॄणां प्रसूता चेत् शेषेषु पितृगामि तत्॥ १४८
दत्त्वा कन्यां हरन दण्ड्योव्ययं दद्याच्च सोदयम्।
मृतायां सर्व्वमादद्यात् परिशोध्योभयव्ययम्॥ १४९
दुर्भिक्षे धर्म्मकार्य्ये च व्याधौ सम्प्रतिरोधके।
गृहीतं स्त्रीधनं भर्त्ता न स्त्रियै दातुमर्हति॥ १५०
अधिविन्नस्त्रियै दद्यादाधिवेदनिकं समम्।
न दत्तं स्त्रीधनं यस्यै दत्ते त्वर्द्धं प्रकीर्त्तितम्॥ १५१
विभागनिह्नवे ज्ञातिबन्धुसाक्ष्यभिलेखितैः।
विभागभावना ज्ञेया गृहक्षेत्रैश्च यौतकैः॥ १५२

इति रिक्थभागप्रकरणम्।

सीम्नो विवादे क्षेत्रस्य सामन्ताः स्थविरादयः।
गोपा सीमाकृषाणा ये सर्व्वे च वनगोचराः॥ १५३

नयेयुरेते सीमानं स्थलाङ्गारतुषद्रुमैः।
सेतुवल्मीकनिम्नास्थिचैत्याद्यैरुपलक्षिताम् ॥ १५४
सामन्ता वा समग्रामाश्चत्वारोऽष्टौ दशापि वा।
रक्तस्रग्वसनाः सीमां नयेयुः क्षितिधारिणः ॥ १५५
अनृते च पृथग्दण्ड्या राज्ञा मध्यमसाहसम्।
अभावे ज्ञातचिह्नानां राजा सीम्नः प्रवर्त्तकः ॥ १५६
आरामायतनग्रामनिपानोद्यानवेश्मसु।
एष एव विधिर्ज्ञेयो वर्षाम्बुप्रवहादिषु ॥ १५७
मर्य्यादायाः प्रभेदे तु सीमातिक्रमणे तथा।
क्षेत्रस्य हरणे दण्डा अधमोत्तममध्यमाः ॥ १५८
न निषेध्योऽल्पबाधस्तु सेतुः कल्याणकारकः।
परभूमिं हरन् कूपः स्वल्पक्षेत्रो बहूदकः ॥ १५९
स्वामिने योऽनिवेद्यैव क्षेत्रे सेतुं प्रवर्त्तयेत्।
उत्पन्ने स्वामिनो भोगस्तदभावे महीपतेः ॥ १६०
फालाहतमपि क्षेत्रं यो न कुर्य्यान्न कारयेत्।
स प्रदाप्योऽकृष्टसदं क्षेत्रमन्येन कारयेत् ॥ १६१

इति सीमाविवादप्रकरणम्।

माषानष्टौ तु महिषी शस्यघातस्य कारिणी।
दण्डनीया तदर्द्धन्तु गौस्तदर्द्धमजाविकम् ॥ १६२
भक्षयित्वोपविष्टानां यथोक्ताद्द्विगुणो दमः।
सममेषां विवीतेऽपि खरोष्ट्रं महिषीसमम् ॥ १६३
यावच्छस्यं विनश्येत्तु तावत् स्यात् क्षेत्रिणः फलम्।
गोपस्ताड्यस्तु गोमी तु पूर्व्वोक्तं दण्डमर्हति ॥ १६४

पथि ग्रामविवीतान्ते क्षेत्रे दोषो न विद्यते।
अकामतः कामचारे चौरवद्दण्डमर्हति ॥ १६५
महोक्षोत्सृष्टपशवः सूतिकागन्तुकादयः।
पालो येषान्तु ते मोच्या दैवराजपरिप्लुताः ॥ १६६
यथार्पितान् पशून् गोपः सायं प्रत्यर्पयेत् तथा।
प्रमादमृतनष्टांश्च प्रदाप्यः कृतवेतनः ॥ १६७
पालदोषविनाशे च पाले दण्डो विधीयते।
अर्द्धत्रयोदशपणः स्वामिने द्रव्यमेव च ॥ १६८
ग्रामेच्छया गोप्रचारो भूमिराजवशेन वा।
द्विजस्तृणैध पुष्पाणि सर्व्वतः समुपाहरेत् ॥ १६९
धनुःशतं परीहारो ग्रामक्षेत्रान्तरं भवेत्।
द्वे शते खर्वटस्य स्यान्नगरस्य चतुःशतम् ॥ १७०

इति स्वामिपालविवादप्रकरणम्।

स्वं लभेतान्यविक्रीतं क्रेतुर्दोषोऽप्रकाशिते।
हीनाद्रहो हीनमूल्ये वेलाहीने च तस्करः ॥ १७१
नष्टापहृतमासाद्य हर्त्तारं ग्राहयेन्नरम्।
देशकालातिपत्तौ च गृहीत्वा स्वयमर्पयेत् ॥ १७२
विक्रेतुर्दर्शनाच्छुद्धिः स्वामी द्रव्यं नृपो दमम्।
क्रेता मूल्यमवाप्नोति तस्माद्यस्तस्य विक्रयी ॥ १७३
आगमेनोपभोगेन नष्टं भाव्यमतोऽन्यथा।
पञ्चबन्धो दमस्तत्र राज्ञे तेनाविभाविते ॥ १७४
हृतं प्रनष्टं यो द्रव्यं परहस्तादवाप्नुयात्।
अनिवेद्य नृपे दण्ड्यः स तु षण्णवतिं पणान् ॥ १७५

मौल्किकैः स्थानपालैर्वा नष्टापहृतमाहृतम्।
अर्व्वाक् संवत्सरात् स्वामी हरेत् परतो नृपः॥ १७६
पणानेकशफे दद्याच्चतुरः पञ्च मानुषे।
महिषोष्ट्रगवां द्वौ द्वौ पादं पादमजाविके॥ १७७

इत्यस्वामिविक्रयप्रकरणम्।

स्वं कुटुम्बाविरोधेन देयं दारसुतादृते।
नान्वये सति सर्व्वस्वं यच्चान्यस्मै प्रतिश्रुतम्॥ १७८
प्रतिग्रहः प्रकाशः स्यात् स्थावरस्य विशेषतः।
देयं प्रतिश्रुतञ्चैव दत्त्वा नापहरेत् पुनः॥ १७९

इति दत्ताप्रदानिकं प्रकरणम्।

दशैकपञ्चसप्ताहमासत्र्यहार्द्धमासिकम्।
वीजायोवाह्यरत्नस्त्रीदोह्यपुंसां परीक्षणम्॥ १८०
अग्नौ सुवर्णमक्षीणं रजते द्विपलं शते।
अष्टौ त्रपुणि सीसे च ताम्रे पञ्चदशायसि॥ १८१
शते दशपला वृद्धिरौर्णे कार्पाससौत्रिके।
मध्ये पञ्चपला सूक्ष्मे सूक्ष्मे तु त्रिपला मता॥ १८२
कार्म्मिके रोमबद्धे च त्रिंशद्भागक्षयो मतः।
न क्षयो न च वृद्धिः स्यात् कौषेये वल्कलेषु च॥ १८३
देशं कालञ्च भोगञ्च ज्ञात्वा नष्टे बलाबलम्।
द्रव्याणां कुशला ब्रूयुर्यत्तद्दाप्यमसंशयम्॥ १८४

इति क्रीतानुशयप्रकरणम्।

बलाद्दासीकृतश्चौरैर्विक्रीतश्चापि मुच्यते।
स्वामिप्राणप्रदो भक्तस्यागात्तन्निष्क्रयादपि॥ १८५

प्रव्रज्यावसितो राज्ञो दासयामरणान्तिकः।
वर्णानामानुलोम्येन दास्यं न प्रतिलोमतः॥ १८६
कृतशिल्पोऽपि निवसेत् कृतकालं गुरोर्गृहे।
अन्तेवासी गुरुप्राप्तभोजनस्तत्फलप्रदः॥ १८७

इत्यभ्युपेत्य शुश्रूषाप्रकरणम्।

राजा कृत्वा पुरे स्थानं ब्राह्मणान्न्यस्य तत्र तु।
त्रैविद्यं वृत्तिमद्ब्रूयात् स्वधर्मः पाल्यतामिति॥ १८८
निजधर्माविरोधेन यस्तु सामयिको भवेत्।
सोऽपि यत्नेन संरक्ष्यो धर्मो राजकृतश्च यः॥ १८९
गणद्रव्यं हरेद्यस्तु संविदं लङ्घयेच्च यः।
सर्व्वस्वहरणं कृत्वा तं राष्ट्राद्विप्रवासयेत्॥ १९०
कर्त्तव्यं वचनं सर्व्वैः समूहहितवादिनाम्।
यस्तत्र विपरीतः स्यात् स दाप्यः प्रथमं दमम्॥ १९१
समूहकार्य्य आयातान् कृतकार्य्यान् विसर्ज्जयेत्।
स दानमानसत्कारैः पूजयित्वा महीपतिः॥ १९२
समूहकार्य्यप्रहितो यल्लभेत तदर्पयेत्।
एकादशगुणं दाप्यो यद्यसौ नार्पयेत् स्वयम्॥ १९३
धर्मज्ञाः शुचयोऽलुब्धा भवेयुः कार्य्यचिन्तकाः।
कर्त्तव्यं वचनं तेषां समूहहितवादिनाम्॥ १९४
श्रेणिनैगमपाषण्डिगणानामप्ययं विधिः
भेदञ्चैषां नृपो रक्षेत् पूर्व्ववृत्तिञ्च पालयेत्॥ १९५

इति संविद्व्यतिक्रमप्रकरणम्।

गृहीतवेतनः कर्म्म त्यजन् द्विगुणमावहेत्।
अगृहीते समं दाप्यो भृत्यै रक्ष्य उपस्करः॥ १९६

टाप्यस्तु दशमं भागं वाणिज्यपशुसस्यतः ।
अनिश्चित्य भृतिं यस्तु कारयेत् स महीक्षिता ॥ १९७
देशं कालञ्च योऽतीयात् लाभं कुर्य्याच्च योऽन्यथा ।
तत्र स्यात् स्वामिनश्छन्दोऽधिकं देयं कृतेऽधिके ॥ १९८
यो यावत् कुरुते कर्म्म तावत्तस्य तु वेतनम् ।
उभयोरप्यसाध्यञ्चेत् साध्यं कुर्य्यादयथाश्रुतम् ॥ १९९
अराजदैविकान्नष्टं भाण्डं दाप्यस्तु वाहकः ।
प्रस्थानविघ्नकृच्चैव प्रदाप्यो द्विगुणां भृतिम् ॥ २००
प्रक्रान्ते सप्तमं भागं चतुर्थं पथि सन्त्यजन् ।
भृतिमर्द्धपथे सर्व्वां प्रदाप्यस्त्याजकोऽपि च ॥ २०१

इति वेतनादानप्रकरणम् ।

ग्लहे शतिकवृद्धेस्तु सभिकः पञ्चकं शतम् ।
गृह्णीयाद्धूर्त्तकितवादितराद्दशकं शतम् ॥ २०२
स सम्यक् पालितो दद्याद्राज्ञे भागं यथाकृतम् ।
जितमुद्ग्राहयेज्जेत्रे दद्यात् सत्यं वचः क्षमी ॥ २०३
प्राप्ते नृपतिना भागे प्रसिद्धे धूर्त्तमण्डले ।
जितं ससभिके स्थाने दापयेदन्यथा न तु ॥ २०४
द्रष्टारो व्यवहाराणां साक्षिणश्च त एव हि ।
राज्ञा सचिह्नं निर्व्वास्याः कूटाक्षोपधिदेविनः ॥ २०५
द्यूतमेकमुखं कार्य्यं तस्करज्ञानकारणात् ।
एष एव विधिर्ज्ञेयः प्राणिद्यूते समाह्वये ॥ २०६

इति द्यूतसमाह्वयाख्यप्रकरणम् ।

सत्यासत्यान्यथास्तोत्रैर्न्यूनाङ्गेन्द्रियरोगिणाम् ।
क्षेपं करोति चेद्दण्ड्यः पणानर्द्धत्रयोदशान् ॥ २०७

चैत्यश्मशानसीमासु पुण्यस्थाने सुरालये।
जातद्रुमाणां द्विगुणो दमो वृक्षेऽथ विश्रुते॥ २३१
गुल्मगुच्छक्षुपलतापतानौषधिवीरुधाम्।
पूर्वस्मृतादर्द्धदण्डः स्थानेषुक्तेषु कर्त्तने॥ २३२

इति दण्डपारुष्यप्रकरणम्।

सामान्यद्रव्यप्रसभहरणात् साहसं स्मृतम्।
तन्मूल्याद्द्विगुणो दण्डो निह्नवे तु चतुर्गुणः॥ २३३
यः साहसं कारयति स दाप्यो द्विगुणं दमम्।
यश्चैवमुक्त्वाहं दाता कारयेत् स चतुर्गुणम्॥ २३४
अर्घ्याक्रोशातिक्रमकृद्भ्रातृभार्य्या प्रहारकः।
सन्दिष्टस्याप्रदाता च समुद्रगृहभेदकृत्॥ २३५
सामन्तकुलिकादीनामपकारस्य कारकः।
पञ्चाशत्पणिको दण्ड एषामिति विनिश्चयः॥ २३६
स्वच्छन्दं विधवागामी विक्रुष्टे नाभिधावकः।
अकारणे च विक्रोष्टा चण्डालश्चोत्तमान् स्पृशन्॥ २३७
शूद्रः प्रव्रजितानाञ्च दैवे पित्र्ये च भोजकः।
अयुक्तं शपथं कुर्व्वन्नयोग्योयोग्यकर्म्मकृत्॥ २३८
वृषक्षुद्रपशूनाञ्च पुंस्त्वस्य प्रतिघातकृत्।
साधारणस्यापलापी दासीगर्भविनाशकृत्॥ २३९
पितृपुत्रस्वसृभ्रातृदम्पत्याचार्य्यशिष्यकाः।
एषामपतितान्योन्यत्यागी च शतदण्डभाक्॥ २४०

इति साहसप्रकरणम्।

वसानस्त्रीन् पणान् दण्ड्यो नेजकस्तु परांशुकम्।
विक्रयावक्रयाधानयाचितेषु पणान् दश॥ २४१

पितापुत्रविरोधे तु साक्षिणां त्रिपणो दम. ।
अन्तरे च तयोर्यः स्यात्तस्याप्यष्टगुणा दम ॥ २४२
तुलाशासनमानानां कूटकृन्नाणकस्य च ।
एभिश्च व्यवहर्त्ता य' स दाप्यो दण्डमुत्तमम् ॥ २४३
अकूटं कूटक ब्रूते कूटं यश्चापरकूटकम् ।
स नाणकपरोक्षी तु दाप्य उत्तममाहसम् ॥ २४४
भिषङ्मिथ्याचरन् दाप्यस्तिर्य्यक्षु प्रथमं दमम् ।
मानुषे मध्यम राजमानुषेषूत्तम दमम् ॥ २४५
अवन्ध्यं यश्च बध्नाति वन्ध्य यश्च प्रमुञ्चति ।
अप्राप्तव्यवहारञ्च स दाप्यो दण्डमुत्तमम् ॥ २४६
मानेन तुलया वापि योऽशमष्टमकं हरेत् ।
दण्डं स दाप्यो द्विशतं वृद्धौ हानौ च कल्पितम् ॥ २४७
भेषजस्नेहलवण गन्धधान्यगुड़ादिषु ।
पण्येषु प्रक्षिपन् हीनं पणान् दाप्यस्तु षोड़श ॥ २४८
मृच्चर्म्ममणिसूत्राय काष्ठवल्कलवाससाम् ।
अजातौ जातिकरणे विक्रेयाष्टगुणो दम ॥ २४९
समुद्गपरिवर्त्तञ्च सारभाण्डञ्च कृत्रिमम् ।
आधानं विक्रय वापि नयतो दण्डकल्पना ॥ २५०
भिन्ने पणे तु पञ्चाशत्पणे तु शतमुच्यते ।
द्विपणे द्विशतो दण्डो मूल्यवृद्धौ च वृद्धिमान् ॥ २५
सम्भूय कुर्व्वतामर्घं सबाधं कारुशिल्पिनाम् ।
अर्घस्य ह्रासं वृद्धिं वा जानतो दम उत्तम ॥ २५२
सम्भूयवणिजां पण्यमनर्घं रोपरुन्धताम् ।
विक्रीणतामभिहितो दण्ड उत्तमसाहस ॥ २५३

राजभिः स्थापते योऽर्घः प्रत्यहं तेन विक्रयः।
क्रयो वानिःस्रवस्तस्मादणिजां लाभकृत् स्मृतः॥ २५४
स्वदेशपण्ये तु शतं वणिग्गृह्णीत पञ्चकम्।
दशकं पारदेश्ये तु यः सद्य क्रयविक्रयी॥ २५५
पण्यस्योपरि संस्थाप्य व्ययं पण्यसमुद्भवम्।
अर्घोऽनुग्रहकृत् कार्य्यः क्रेतुर्विक्रेतुरेव च॥ २५६
गृहीतमूल्यं यः पण्यं क्रेतुर्नैव प्रयच्छति।
सोदयं तस्य दाप्योऽसौ दिग्लाभंवा दिगागते॥ २५७
विक्रीतमपि विक्रेयं पूर्व्वक्रेतर्य्यगृह्णति।
हानिश्चेत् क्रेतृदोषेण क्रेतुरेवहि सा भवेत्॥ २५८
राजदैवोपघातेन पण्यदोष उपागते।
हानिर्व्विक्रेतुरेवासौ याचितस्याप्रयच्छत.॥ २५९
अन्यहस्ते च विक्रीतं दुष्टं वा दुष्टवद्यदि।
विक्रीणीते दमस्तत्र मूल्यात् तु द्विगुणो भवेत्॥ २६०
चयं वृद्धिं च वणिजा पण्यानामविजानता।
क्रीत्वा नानुशयः कार्य्य. कुर्व्वन् षड्भागदण्डभाक्॥ २६१

इति विक्रीयासम्प्रदानप्रकरणम्।

समवायेन वणिजा लाभार्थं कर्म्म कुर्व्वताम्।
लाभालाभौ यथाद्रव्य यथा वा संविदा कृतौ॥ २६२
प्रतिषिद्धमनादिष्टं प्रमादात्यच्च नाशितम्।
स तद्दद्यादिप्लवाच्च रक्षिताद्दशमांशभाक्॥ २६३
अर्घप्रक्षेपणाद्विंशं भागं शुल्कं नृपो हरेत्।
व्यासिद्धं राजयोग्यञ्च विक्रीतं राजगामि तत्॥ २६४

मिथ्या वदन् परीमाणं शुल्कस्थानादपासरन्।
दाप्यस्त्वष्टगुणं यश्च सव्याजक्रयविक्रयी ॥ २६५
तरिकः स्थलजं शुल्कं गृह्णन् दाप्यः पणान् दश।
ब्राह्मणप्रतिवेश्यानामेतदेवानिमन्त्रणे ॥ २६६
देशान्तरगते प्रेते द्रव्यं दायादबान्धवाः।
ज्ञातयो वा हरेयुस्तदागतास्तैर्विना नृपः ॥ २६७
जिह्मं त्यजेयुर्निर्लाभमशक्तोऽन्येन कारयेत्।
अनेन विधिराख्यात ऋत्विक्कर्षककर्मिणाम् ॥ २६८

इतिसम्भूयसमुत्थानम्।

ग्राहकैर्गृह्यते चोरो लोप्त्रेणाथ पदेन वा।
पूर्व्वकर्मापराधी च तथा चाशुद्धवासकः ॥ २६९
अन्येऽपि शङ्कया ग्राह्या जातिनामादिनिह्नवैः।
द्यूतस्त्रीपानसक्ताश्च शुष्कभिन्नमुखस्वराः ॥ २७०
परद्रव्यगृहाणाञ्च प्रच्छ्नकागूढचारिणः।
निराया व्ययवन्तश्च विनष्टद्रव्यविक्रयाः ॥ २७१
गृहीतः शङ्कया चौर्य्ये नात्मानं चेद्विशोधयेत्।
दापयित्वा हृतं द्रव्यं चौरदण्डेन दण्डयेत् ॥ २७२
चौरं प्रदाप्यापहृतं घातयेद्विविधैर्व्वधैः।
सचिह्नं ब्राह्मणं कृत्वा स्वराष्ट्राद्विप्रवासयेत् ॥ २७३
घातितेऽपहृते दोषो ग्रामभर्त्तुरनिर्गते।
विवीतभर्त्तुस्तु पथि चौरोद्धर्त्तुरवीतके ॥ २७४
स्वसीम्नि दद्याद्ग्रामस्तु पदं वा यत्र गच्छति।
पञ्चग्रामी वहिःक्रोशाद्दशग्राम्यथवा पुनः ॥ २७५

बन्दिग्राहांस्तथा वाजिकुञ्जराणाञ्च हारिणः।
प्रसह्यघातिनश्चैव शूलमारोपयेन्नरान् ॥ २७६
उत्क्षेपकग्रन्थिभेदौ करसन्दंशहीनकौ।
कार्य्यौ द्वितीयापराधे करपादैकहीनकौ ॥ २७७
क्षुद्रमध्यमहाद्रव्यहरणे सारतो दमः।
देशकालवयःशक्ति सञ्चिन्त्य दण्डकर्मणि ॥ २७८
भक्तावकाशाग्न्युदकमन्त्रोपकरणव्ययान्।
दत्त्वा चौरस्य हन्तुर्वा जानतो दम उत्तमः ॥ २७९
शस्त्रावपाते गर्भस्य पातने चोत्तमो दमः।
उत्तमो वाधमो वापि पुरुषस्त्रीप्रमापणे ॥ २८०
विप्रदुष्टां स्त्रियञ्चैव पुरुषघ्नीमगर्भिणीम्।
सेतुभेदकरीञ्चाप्सु शिलां बद्धा प्रवेशयेत् ॥ २८१
विषाग्निदां पतिगुरुनिजापत्यप्रमापणीम्।
विकर्णकरनासौष्ठीं कृत्वा गोभिः प्रमापयेत् ॥ २८२
अविज्ञातहतस्याशु कलहं सुतबान्धवाः।
प्रष्टव्या योषितश्चास्य परपुंसि रताः पृथक् ॥ २८३
स्त्रीद्रव्यवृत्तिकामो वा केन वायं गतः सह।
मृत्युदेशसमासन्नं पृच्छेद्वापि जनं शनैः ॥ २८४
क्षेत्रवेश्मवनग्रामविवीतखलदाहकाः।
राजपत्न्यभिगामी च दग्धव्यास्तु कटाग्निना ॥ २८५
इति स्तेयप्रकरणम्।

पुमान् संग्रहणे ग्राह्यः केशाकेशि परस्त्रियाः।
सद्यो वा कामजैश्चिह्नैःप्रतिपत्तौ द्वयोस्तथा ॥ २८६
नीवीस्तनप्रावरणसक्थिकेशाभिमर्शनम्।

अदेशकालसम्भाष सहैकस्थानमेव च ॥ २८७
स्त्रीनिषेधे शतं दद्याद्द्विशतन्तु दमं पुमान्।
प्रतिषेधे द्वयोर्दण्डो यथा सग्रहणे तथा ॥ २८८
सजातावुत्तमो दण्ड आनुलोम्ये तु मध्यम।
प्रातिलोम्ये वधः पुंसः स्त्रीणां नासादिकर्त्तनम् ॥ २८९
अलङ्कृतां हरन् कन्यामुत्तममन्यथाधमम्।
दण्डं दद्यात् सवर्णासु प्रातिलोम्ये वधः स्मृत ॥ २९०
सकामास्वनुलोमासु न दोषस्त्वन्यथा दमः।
दूषणे तु करच्छेद उत्तमायां वधस्तथा ॥ २९१
शतं स्त्रीदूषणे दद्याद्द्वे तु मिथ्याभिशंसिता।
पशून् गच्छञ्छतं दाप्यो हीनास्त्रीं गाञ्च मध्यमम् ॥ २९२
अवरुद्धासु दासीषु भुजिष्यासु तथैव च।
गम्यास्वपि पुमान्दाप्यः पञ्चाशत्पणिकं दमम् ॥ २९३
प्रसह्य दास्यभिगमे दण्डो दशपणः स्मृतः।
बहूनां द्यकामासौ चतुर्व्विंशतिकः पृथक् ॥ २९४
गृहीतवेतना वेश्या नेच्छन्ती द्विगुणं वहेत्।
अगृहीते समं दाप्यः पुमानप्येवमेव च ॥ २९५
अयोनौ गच्छतो योषां पुरुषं चाभि मेहतः।
चतुर्व्विंशतिको दण्डस्तथा प्रव्रजितागमे ॥ २९६
अन्त्याभिगमने त्वाङ्क्य कबन्धेन प्रवासयेत्।
शूद्रस्तथाङ्क एव स्यादन्त्यस्यार्य्यागमे वधः ॥ २९७

इति स्त्रीसंग्रहप्रकरणम्।

ऊनं वाप्यधिकं वापि लिखेद्यो राजशासनम्।
पारदारिकचौरं वा मुञ्चतो दण्ड उत्तमः ॥ २९८

तपो वेदविदां चान्तिर्विदुषां वर्ष्मणो जलम्।
जपः प्रच्छन्नपापानां मनसः सत्यमुच्यते ॥ ३३
भूतात्मनस्तपोविद्ये बुद्धेर्ज्ञानं विशोधनम्।
क्षेत्रज्ञस्येश्वरज्ञानाद्विशुद्धिः परमा मता ॥ ३४

इत्यशौचप्रकरणम्।

क्षात्रेण कर्म्मणा जोवेद्विशां वाप्यापदि द्विजः।
निस्तीर्य्य तामथात्मानं पावयित्वा न्यसेत् पथि ॥ ३५
फलोपलक्षौमसोममनुष्यापूपवीरुधः।
तिलोदनरसक्षारान् दधि क्षीरं घृतं जलम् ॥ ३६
शस्त्रासवमधूच्छिष्टमधुलाक्षाश्च बर्हिषः।
मृच्चर्म्मपुष्पकुतपकेशतक्रविषक्षितीः ॥ ३७
कौशेयनीललवणमांसैकशफसीसकान्।
शाकार्द्रौषधिपिण्याक-पशुगन्धांस्तथैव च ॥ ३८
वैश्यवृत्त्यापि जीवन्नो विक्रीणीत कदाचन।
धर्म्मार्थं विक्रयं नेयास्तिला धान्येन तत्समाः ॥ ३९
लाक्षालवणमांसानि पतनीयानि विक्रये।
पयो दधि च मद्यञ्च हीनवर्णकराणि च ॥ ४०
आपद्गतः सम्प्रगृह्णन् भुञ्जानो वा यतस्ततः।
नालिप्येतैनसा विप्रो ज्वलनार्कसमो हि सः ॥ ४१
कृषिः शिल्पं भृतिर्विद्या कुसीदं शकटं गिरिः।
सेवाऽनूपो नृपो भैक्षमापत्तौ जीवनानि तु ॥ ४२
बुभुक्षितस्त्र्यहं स्थित्वा धान्यमब्राह्मणाद्धरेत्।
प्रतिगृह्य तदाख्येयमभियुक्तेन धर्म्मतः ॥ ४३

तेषां वृत्तं कुलं शीलं श्रुतमध्ययनं तपः ।
ज्ञात्वा राजा कुटुम्बञ्च धर्म्यां वृत्तिं प्रकल्पयेत् ॥ ४४

इत्यापद्धर्मप्रकरणम् ।

सुतविन्यस्तपत्नीकस्तया वानुगतो वनम् ।
वानप्रस्थो ब्रह्मचारी साग्निः सोपासनो व्रजेत् ॥ ४५
अफालकृष्टेनाग्नींश्च पितृदेवातिथींस्तथा ।
भृत्यांस्तु तर्पयेत् श्मश्रुजटालोमभृदात्मवान् ॥ ४६
अह्नो मासस्य षण्णां वा तथा संवत्सरस्य वा ।
अर्थस्य सञ्चयं कुर्यात् कृतमाश्वयुजे त्यजेत् ॥ ४७
दान्तस्त्रिषवणस्नायी निवृत्तश्च प्रतिग्रहात् ।
स्वाध्यायवान् दानशीलः सर्व्वसत्त्वहिते रतः ॥ ४८
दन्तोलूखलिकः कालपक्वाशी वाश्मकुट्टकः ।
श्रौतं स्मार्त्तं फलस्नेहैः कर्म्म कुर्य्यात् क्रियास्तथा ॥ ४९
चान्द्रायणैर्नयेत् कालं कृच्छ्रैर्वा वर्त्तयेत् सदा ।
पक्षे गते वाप्यश्नीयान्मासे वाऽहनि वा गते ॥ ५०
स्वप्याद्भूमौ शुची रात्रौ दिवा सम्प्रपदैर्नयेत् ।
स्थानासनविहारैर्व्वा योगाभ्यासेन वा तथा ॥ ५१
ग्रीष्मे पञ्चाग्निमध्यस्थो वर्षासु स्थण्डिलेशयः ।
आर्द्रवासास्तु हेमन्ते शक्त्या वापि तपश्चरेत् ॥ ५२
यः कण्टकैर्व्वितुदति चन्दनैर्यश्च लिम्पति ।
अक्रुद्धोऽपरितुष्टश्च समस्तस्य च तस्य च ॥ ५३
अग्नीन् वाप्यात्मसात् कृत्वा वृक्षावासो मिताशनः ।
वानप्रस्थगृहेष्वेव यात्रार्थं भैक्षमाचरेत् ॥ ५४

ग्रामादाहृत्य वा ग्रासानष्टौ भुञ्जीत वाग्यतः।
वायुभक्षः प्रागुदीचीं गच्छेद्वा वर्ष्मसंक्षयात्॥ ५५

इतिवानप्रस्थप्रकरणम्।

वनाद्गृहाद्वा कृत्वेष्टिं सार्व्ववेदसदक्षिणाम्।
प्राजापत्यां तदन्ते तानग्नीनारोप्य चात्मनि॥ ५६
अधीतवेदो जपकृत् पुत्रवानन्नदोऽग्निमान्।
शक्त्या च यज्ञकृन्मोक्षे मनः कुर्य्यात्तु नान्यथा॥ ५७
सर्व्वभूतहितः शान्तस्त्रिदण्डी सकमण्डलुः।
एकारामः परिव्रज्य भिक्षार्थी ग्राममाश्रयेत्॥ ५८
अप्रमत्तश्चरेद्भैक्षं सायाह्ने नाभिलक्षितः।
रहिते भिक्षुकैर्ग्रामे यात्रामात्रमलोलुपः॥ ५९
यतिपात्राणि मृद्वेणुदार्व्वलाबुमयानि च।
सलिलैः शुद्धिरेतेषां गोवालैश्चावघर्षणात्॥ ६०
सन्निरुध्येन्द्रियग्रामं रागद्वेषौ विहाय च।
भयं हृत्वा च भूतानाममृतो भवति द्विजः॥ ६१
कर्त्तव्याशयशुद्धिस्तु भिक्षुकेन विशेषतः।
ज्ञानोत्पत्तिनिमित्तत्वात् स्वातन्त्र्यकारणाय च॥ ६२
अवेक्ष्या गर्भवासश्च कर्म्मजा गतयस्तथा।
आधयो व्याधयः क्लेशा जरा रूपविपर्य्ययः॥ ६३
भवो जातिसहस्रेषु प्रियाप्रियविपर्य्ययः।
ध्यानयोगेन सम्पश्येत् सूक्ष्म आत्मात्मनि स्थितः॥ ६४
नाश्रमः कारणं धर्म्मे क्रियमाणो भवेद्धि सः।
अतो यदात्मनोऽपथ्यं परस्य न तदाचरेत्॥ ६५

सत्यमस्तेयमक्रोधो ह्री शौच धीर्धृतिर्दम ।
सयतेन्द्रियता विद्या धर्म्म सर्व्व उदाहृत ॥ ६६

इति यतिप्रकरणम् ।

नि सरन्ति यथा लोहपिण्डात्तप्तात् स्फुलिङ्गका ।
सकाशादात्मनस्तद्वदात्मान प्रभवन्ति हि ॥ ६७
तनात्मा हि स्वय किञ्चित् कर्म्म किञ्चित् स्वभावत ।
करोति किञ्चिदभ्यासाद्धर्म्माधर्म्मोभयात्मकम ॥ ६८
निमित्तमक्षर कर्त्ता बोद्धा ब्रह्म गुणी वशी ।
अज शरीरग्रहणात् स जात इति कीर्त्यते ॥ ६९
सर्गादौ स यथाकाश वायु ज्योतिर्जल महीम् ।
सृजत्येकोत्तरगुणास्तथादत्ते भवन्नपि ॥ ७०
आहुत्याप्यायते सूर्य्यस्तस्माद्वृष्टिरथौषधि ।
तदन्न रसरूपेण शुक्रत्वमुपगच्छति ॥ ७१
स्त्रीपु सयोस्तु सयोगे विशुद्धे शुक्रशोणिते ।
पञ्चधा तु स्वय षष्ठ आदत्ते युगपत प्रभु ॥ ७२
इन्द्रियाणि मन प्राणो ज्ञानमायु सुख धृति ।
धारणा प्रेरण दुख मिच्छाहङ्कार एव च ॥ ७३
प्रयत्न आकृतिर्व्वर्ण स्वरद्वेषौ भवाभवौ।
तस्येतदात्मज सर्व्वमनादेरादिमिच्छत ॥ ७४
प्रथमे मासि सङ्क्लेदभूतो धातुविमूर्च्छित ।
मास्यर्व्वुद द्वितीये तु तृतीयेऽङ्गेन्द्रियैर्युत ॥ ७५
आकाशाल्लाघव सौक्ष्म शब्द श्रोत्र बलादिकम् ।
वायोस्तु स्पर्शन चेष्टा व्यूहन रौक्ष्यमेव च ॥ ७६

पित्तात्तु दर्शनं पक्तिमौष्ण्यं रूपं प्रकाशिताम्।
रसात्तु रसनं शैत्यं स्नेहं क्लेदं समार्द्दवम्॥ ७७
भूमेर्गन्धं तथा घ्राणं गौरवं मूर्त्तिमेव च।
आत्मा गृह्णात्यजः सर्व्वं तृतीये स्पन्दते ततः॥ ७८
दोहदस्याप्रदानेन गर्भो दोषमवाप्नुयात्।
वैरूप्यं मरणं वापि तस्मात् कार्य्यं प्रियं स्त्रियाः॥ ७९
स्थैर्य्यं चतुर्थे त्वङ्गानां पञ्चमे शोणितोद्भवः।
षष्ठे वलस्य वर्णस्य नखरोम्नाञ्च सम्भवः॥ ८०
मनश्चैतन्ययुक्तोऽसौ नाड़ीस्नायुशिरायुतः।
सप्तमे चाष्टमे चैव त्वङ्मांसस्मृतिमानपि॥ ८१
पुनर्द्धात्रीं पुनर्गर्भमोजस्तस्य प्रधावति।
अष्टमे मास्यतो गर्भो जातः प्राणैर्वियुज्यते॥ ८२
नवमे दशमे वापि प्रवलैः सूतिमारुतैः।
निःसार्य्यते वाण इव यन्त्रच्छिद्रेण सज्वरः॥ ८३
तस्य षोढ़ा शरीराणि षट् त्वचो धारयन्ति च।
षड़ङ्गानि तथास्थाञ्च सह षष्ठ्या शतत्रयम्॥ ८४
स्थालैः सह चतुःषष्टिर्दन्ता वै विंशतिर्नखाः।
पाणिपादशलाकाश्च तासां स्थानचतुष्टयम्॥ ८५
षष्ट्यङ्गुलीनां द्वे पार्ष्ण्योर्गुल्फेषु च चतुष्टयम्।
चत्वार्य्यरत्निकास्थीनि जङ्घयोस्तावदेव तु॥ ८६
द्वे द्वे जानुकपोलोरुफलकांससमुद्भवे।
अक्षतालूषके श्रोणीफलके च विनिर्द्दिशेत्॥ ८७
भगास्थ्येकं तथा पृष्ठे चत्वारिंशच्च पञ्च च।
ग्रीवा पञ्चदशास्थिः स्याज्जत्र्वेकैकं तथा हनुः॥ ८८

तन्मूले द्वे ललाटास्थिगण्डे नासा घनास्थिका।
पार्श्विकाः स्थालकैः सार्द्धमर्बुदैश्च द्विसप्ततिः ॥ ८८
द्वौ शङ्कको कपालानि चत्वारि शिरसस्तथा।
उरः सप्तदशास्थीनि पुरुषस्यास्थिसंग्रहः ॥ ९०
गन्धरूपरसस्पर्शशब्दाश्च विषयाः स्मृताः।
नासिका लोचने जिह्वा त्वक्श्रोत्रञ्चेन्द्रियाणि च ॥
हस्तौ पायुरुपस्थश्च वाक् पादौ चेति पञ्च वै।
कर्म्मेन्द्रियाणि जानीयान्मनश्चैवोभयात्मकम् ॥ ९२
नाभिरोजो गुदं शुक्रं शोणितं शङ्खको तथा।
मूर्द्धांसकण्ठहृदयं प्राणस्यायतनानि तु ॥ ९३
वपावसावहननं नाभिः क्लोम यकृत् प्लिहा।
क्षुद्रान्त्रं वृक्कको वस्तिः पुरीषाधानमेव च ॥ ९४
आमाशयोऽथ हृदयं स्थूलान्त्रं गुदमेव च।
उदरञ्च गुदौकोष्ठौ विस्तारोऽयमुदाहृतः ॥ ९५
कनीनिके चाक्षिकूटे शष्कुली कर्णपुत्रकौ।
कर्णौ शङ्खौ भ्रुवौ दन्तवेष्टावोष्ठौ ककुन्दरे ॥ ९६
वङ्क्षणौ वृषणौ वृक्कौ श्लेष्मसङ्घातजौ स्तनौ।
उपजिह्वा स्फिजौ बाहू जङ्घोरुषु च पिण्डिकाः ॥ ९७
तालूदरं वस्ति शीर्षं चिबुके गलशुण्डिके।
अवटुश्चैवमेतानि स्थानान्यत्र शरीरके ॥ ९८
अक्षिकर्णचतुष्कञ्च पद्धस्तहृदयानि च।
नवच्छिद्राणि तान्येव प्राणस्यायतनानि तु ॥ ९९
शिराः शतानि सप्तैव नव स्नायुशतानि च।
धमनीनां शते द्वे च पेशी पञ्चशतानि च ॥ १००

एकोनत्रिंशल्लक्षाणि तथा नवशतानि च ।
षट्पञ्चाशच्च जानीत शिरा धमनिसंज्ञिताः ॥ १०१
त्रयोलक्षास्तु विज्ञेयाः श्मश्रुकेशाः शरीरिणाम् ।
सप्तोत्तरं मर्मशतं द्वे च सन्धिशते तथा ॥ १०२
रोम्णां कोट्यश्च पञ्चाशच्चतस्रः कोट्य एव च ।
सप्तषष्टिस्तथा लक्षाः सार्द्धाः स्वेदायनैः सह ॥ १०३
वायवीयैर्विगण्यन्ते विभक्ताः परमाणवः ।
यद्यप्येकोऽनुवेदैषां भावनाश्चैव संस्थितिम् ॥ १०४
रसस्य नव विज्ञेया जलस्याञ्जलयो दश ।
सप्तैव तु पुरीषस्य रक्तस्याष्टौ प्रकीर्त्तिताः ॥ १०५
षट् श्लेष्मा पञ्च पित्तस्य चत्वारो मूत्रमेव च ।
वसात्रयो द्वौ तु मेदो मज्जैकोऽर्द्धन्तु मस्तके ॥ १०६
श्लेष्मौजसस्तावदेव रेतसस्तावदेव तु ।
इत्येतदस्थिरं वर्ष्म यस्य मोक्षाय कृत्यसौ ॥ १०७
द्वासप्ततिसहस्राणि हृदयादभिनिःसृता ।
हिताहिता नाम नाड्यस्तासां मध्ये शशिप्रभम् ॥ १०८
मण्डलं तस्य मध्यस्थ आत्मा दीप इवाचलः ।
स ज्ञेयस्तं विदित्वेह पुनरायतने नतु ॥ १०९
ज्ञेयञ्चारण्यकमहं यदादित्यादवाप्तवान् ।
योगशास्त्रञ्च मत्प्रोक्तं ज्ञेयं योगमभीप्सता ॥ ११०
अनन्यविषयं कृत्वा मनोबुद्धिस्मृतीन्द्रियम् ।
ध्येय आत्मा स्थितो योऽसौहृदये दीपवत् प्रभुः ॥ १११
यथाविधानेन पठन् सामगायमविच्युतम् ।
सावधानस्तदभ्यासात् परं ब्रह्माधिगच्छति ॥ ११२

अपरान्तकमुल्लोप्यं मद्रकं प्रकरीन्तथा।
औवेणकं सराविन्दुमुत्तरं गीतकानि च॥ ११३
ऋग्गाथाः पाणिका दक्षविहिता ब्रह्मगीतिका।
ज्ञेयमेतत्तदभ्यासकरणान्मोक्षसंज्ञितम्॥ ११४
वीणावादनतत्त्वज्ञः श्रुतिजातिविशारदः।
तालज्ञश्चाप्रयासेन मोक्षमार्गं नियच्छति॥ ११५
गीतज्ञो यदि गीतेन नाप्नोति परमं पदम्।
रुद्रस्यानुचरो भूत्वा तेनैव सह मोदते॥ ११६
अनादिरात्मा कथितस्तस्यादिस्तु शरीरकम्।
आत्मनश्च जगत् सर्वं जगतश्चात्मसम्भवः॥ ११७
कथमेतद्विमुह्यामः सदेवासुरमानवम्।
जगदुद्भूतमात्मा च कथं तस्मिन् वदस्व नः॥ ११८
मोहजालमपास्येह पुरुषो दृश्यते हि यः।
सहस्रकरपन्नेत्रः सूर्यवर्चाः सहस्रकः॥ ११९
स आत्मा चैव यज्ञश्च विश्वरूपः प्रजापतिः।
विराजः सोऽन्नरूपेण यज्ञत्वमुपगच्छति॥ १२०
यो द्रव्यदेवतात्यागसम्भूतो रस उत्तमः।
देवान् सन्तर्प्य स रसो यजमानं फलेन च॥ १२१
संयोज्य वायुना सोमं नीयते रश्मिभिस्ततः।
ऋग्यजुःसामविहितं सौरं धामोपनीयते॥ १२२
खमण्डलादसौ सूर्यः सृजत्यमृतमुत्तमम्।
यज्जन्म सर्वभूतानामशनानशनात्मनाम्॥ १२३
तस्मादन्नात् पुनर्यज्ञः पुनरन्नं पुनः क्रतुः।
एवमेतदनाद्यन्तं चक्रं सम्परिवर्त्तते॥ १२४

अनादिरात्मा सम्भूतिर्व्विद्यते नान्तरात्मनः।
समवायो तु पुरुषो मोहेच्छाद्वेषकर्म्मजः॥ १२५
सहस्रात्मा मया यो व आदिदेव उदाहृतः।
मुखबाहूरुपज्जाः स्युस्तस्य वर्णा यथाक्रमम्॥ १२६
पृथिवी पादतस्तस्य शिरसो द्यौरजायत।
नस्तः प्राणा दिशः श्रोत्रात् स्पर्शाद्वायुर्मुखाच्छिखी। ...
मनसश्चन्द्रमा जातश्चक्षुषश्च दिवाकरः।
जघनादन्तरीक्षञ्च जगच्च सचराचरम्॥ १२८
यद्येवं तु कथं ब्रह्मन् पापयोनिषु जायते।
ईश्वरः स कथं भावैरनिष्टैः सम्प्रयुज्यते॥ १२९
करणैरन्वितस्यापि पूर्व्वज्ञानं कथञ्चन।
वेत्ति सर्व्वगतां कस्मात् सर्व्वगोऽपि न वेदनाम्॥ १३०
अन्त्यपक्षिस्थावरता मनोवाक्कायकर्म्मजैः।
दोषैः प्रयाति जीवोऽयं भवं योनिशतेषु च॥ १३१
अनन्ताश्च यथा भावाः शरीरेषु शरीरिणाम्।
रूपाण्यपि तथैवेह सर्व्वयोनिषु देहिनाम्॥ १३२
विपाकः कर्म्मणां प्रेत्य केषाञ्चिदिह जायते।
इह चामुत्र वै केषां भावस्तत्र प्रयोजनम्॥ २३३
परद्रव्याण्यभिध्यायंस्तथानिष्टानि चिन्तयन्।
वितथाभिनिवेशी च जायतेऽन्त्यासु योनिषु॥ १३४
पुरुषोऽनृतवादी च पिशुनः पुरुषस्तथा।
अनिबद्धप्रलापी च मृगपक्षिषु जायते॥ १३५
अदत्तादाननिरतः परदारोपसेवकः।
हिंसकश्चाविधानेन स्थावरेष्वभिजायते॥ १३६

आत्मज्ञ शौचवान् दान्तस्तपस्वी विजितेन्द्रियः।
धर्म्मकृद्वेदविद्यावित् सात्त्विको देवयोनिषु॥ १३७
असत्कार्य्यरतोऽधीर आरम्भी विषयी च यः।
स राजसोमनुष्येषु मृतो जन्माधिगच्छति॥ १३८
निद्रालुः क्रूरकृल्लुब्धो नास्तिको याचकस्तथा।
प्रमादवान् भिन्नवृत्तो भवेत्तिर्य्यक्षु तामसः॥ १३९
रजसा तमसा चैवं समाविष्टो भ्रमन्निह।
भावैरनिष्टैः संयुक्त संसारं प्रतिपद्यते॥ १४०
मलिनो हि यथादर्शो रूपालोकस्य न क्षमः।
तथाविपक्वकरण आत्मज्ञानस्य न क्षमः॥ १४१
कट्विर्व्वारौ यथापक्वे मधुरः सन् रसोऽपि न।
प्राप्यते ह्यात्मनि तथा नापक्वकरणे ज्ञता॥ १४२
सर्व्वाश्रया निजे देहे देही विन्दति वेदनाम्।
योगी मुक्तश्च सर्व्वासां यो न चाप्नोति वेदनाम्॥ १४
आकाशमेकं हि यथा घटादिषु पृथग्भवेत्।
तथात्मैकोऽप्यनेकस्तु जलाधारेष्विवांशुमान्॥ १४४
ब्रह्मखानिलतेजांसि जलं भूश्चेति धातवः।
इमे लोका एष चात्मा तस्माच्च सचराचरम्॥ १४५
मृद्दण्डचक्रसंयोगात् कुम्भकारो यथा घटम्।
करोति तृणमृत्काष्ठैर्गृहं वा गृहकारकः॥ १४६
हेममात्रमुपादाय रूपं वा हेमकारकः।
निजलालासमायोगात् कोशं वा कोशकारकः॥ १४७
कारणान्येवमादाय तासु तास्विह योनिषु।
सृजत्यात्मानमात्मा च सम्भूय करणानि च॥ १४८

महाभूतानि सत्यानि यथात्मापि तथैव हि ।
कोऽन्यथैकेन नेत्रेण दृष्टमन्येन पश्यति ॥ १४८
वाचं वा को विजानाति पुनः संश्रुत्य संश्रुताम् ।
अतीतार्थस्मृतिः कस्य को वा स्वप्नस्य कारकः ॥ १५०
जातिरूपवयोवृत्तिविद्यादिभिरहङ्कृतः ।
शब्दादिविषयोद्योगं कर्मणा मनसा गिरा ॥ १५१
स सन्दिग्धमतिः कर्मफलमस्ति न वेति वा ।
विप्लुतः सिद्धमात्मानमसिद्धोऽपि हि मन्यते ॥ १५२
मम दाराः सुतामात्या अहमेषामिति स्थितिः ।
हिताहितेषु भावेषु विपरीतमतिः सदा ॥ १५३
ज्ञेयज्ञे प्रकृतौ चैव विकारे चाविशेषवान् ।
अनाशकानलापातजलप्रपतनोद्यमी ॥ १५४
एवंवृत्तोऽविनीतात्मा वितथाभिनिवेशवान् ।
कर्मणा द्वेषमोहाभ्यामिच्छया चैव बध्यते ॥ १५५
आचार्य्योपासनं वेदशास्त्रार्थेषु विवेकिता ।
तत्कर्मणामनुष्ठानं सङ्गः सद्भिर्गिरः शुभाः ॥ १५६
स्त्र्यालोकालम्भविगमः सर्व्वभूतात्मदर्शनम् ।
त्यागः परिग्रहाणाञ्च जीर्णकाषायधारणम् ॥ १५७
विषयेन्द्रियसंरोधस्तन्द्रालस्यविवर्ज्जनम् ।
शरीरपरिसङ्ख्यानं प्रवृत्तिष्वघदर्शनम् ॥ १५८
नीरजस्तमता सत्त्वशुद्धिर्निःस्पृहता शमः ।
एतैरुपायैः संशुद्धः सत्त्वयुक्तोऽमृतो भवेत् ॥ १५९
तत्त्वस्मृतेरुपस्थानात् सत्त्वयोगात् परिक्षयात् ।
कर्म्मणा सन्निकर्षाच्च सतां योगः प्रवर्त्तते ॥ १६०

शरीरसङ्क्षये यस्य मनः सत्त्वस्थमीश्वरम्।
अविप्लुतमतिः सम्यक् स जातिस्मरतामियात्॥ १६१
यथा हि भरतो वर्णैर्वर्णयत्यात्मनस्तनुम्।
नानारूपाणि कुर्व्वाणस्तथात्मा कर्म्मजास्तनूः॥ १६२
कालकर्म्मात्मबीजानां दोषैर्म्मातुस्तथैव च।
गर्भस्य वैकृतं दृष्टमङ्गहीनादि जन्मतः॥ १६३
अहङ्कारेण मनसा गत्या कर्म्मफलेन च।
शरीरेण च नात्मायं मुक्तपूर्व्वः कथञ्चन॥ १६४
वर्त्त्याधारस्नेहयोगाद्यथा दीपस्य संस्थितिः।
विक्रियापि च दृष्टैवमकाले प्राणसङ्क्षयः॥ १६५
अनन्ता रश्मयस्तस्य दीपवद्यः स्थितो हृदि।
सितासिताः कद्रुनीलाः कपिलाः पीतलोहिताः॥ १६६
ऊर्द्धमेकः स्थितस्तेषां यो भित्त्वा सूर्य्यमण्डलम्।
ब्रह्मलोकमतिक्रम्य तेन याति परां गतिम्॥ १६७
यदस्यान्यद्रश्मिशतमूर्द्धमेव व्यवस्थितम्।
तेन देवशरीराणि सधामानि प्रपद्यते॥ १६८
येऽनेकरूपाश्चाधस्ताद्रश्मयोऽस्य मृदुप्रभाः।
इह कर्म्मोपभोगाय तैः संसरति सोऽवशः॥ १६९
वेदैः शास्त्रैः सविज्ञानैर्जन्मना मरणेन च।
आर्त्त्या गत्या तथागत्या सत्येन ह्यनृतेन च॥ १७०
श्रेयसा सुखदुःखाभ्यां कर्म्मभिश्च शुभाशुभैः।
निमित्तशकुनज्ञानग्रहसंयोगजैः फलैः॥ १७१
तारानक्षत्रसञ्चारैर्जागरैः स्वप्नजैरपि।
आकाशपवनज्योतिर्जलभूतिमिरैस्तथा॥ १७२

मन्वन्तरैर्युगप्राप्त्या मन्त्रौषधिफलैरपि ।
वित्तात्मानं विद्यमानं कारणं जगतस्तथा ॥ १७३
अहङ्कारः स्मृतिर्मेधा द्वेषो बुद्धिः सुखं धृतिः ।
इन्द्रियान्तरसञ्चार इच्छा धारणजीविते ॥ १७४
स्वर्गः स्वप्नश्च भावानां प्रेरणं मनसो गतिः ।
निमिषश्चेतना यत्न आदानं पाञ्चभौतिकम् ॥ १७५
यत एतानि दृश्यन्ते लिङ्गानि परमात्मनः ।
तस्मादस्ति परो देहादात्मा सर्व्वग ईश्वरः ॥ १७६
बुद्धीन्द्रियाणि सार्थानि मनः कर्म्मेन्द्रियाणि च ।
अहङ्कारश्च बुद्धिश्च पृथिव्यादीनि चैव हि ॥ १७७
अव्यक्तमात्मा चेवज्ञः चेवज्ञस्यास्य निगद्यते ।
ईश्वरः सर्व्वभूतस्थः सन्नसन् सदसच्च यः ॥ १७८
बुद्धेरुत्पत्तिरव्यक्तात्ततोऽहङ्कारसम्भवः ।
तन्मात्रादीन्यहङ्कारादेकोत्तरगुणानि च ॥ १७९
शब्दः स्पर्शश्च रूपञ्च रसो गन्धश्च तद्गुणाः ।
यो यस्मान्निःसृतश्चैषां स तस्मिन्नेव लीयते ॥ १८०
यथात्मानं सृजत्यात्मा तथा वः कथितो मया ।
विपाकात्त्रिप्रकाराणां कर्म्मणामीश्वरोऽपि सन् ॥ १८१
सत्त्वं रजस्तमश्चैव गुणास्तस्यैव कीर्त्तिताः ।
रजस्तमोभ्यामाविष्टश्चक्रवद्भ्राम्यते हि सः ॥ १८२
अनादिरादिमांश्चैव स एव पुरुषः परः ।
लिङ्गेन्द्रियग्राह्यरूपः सविकार उदाहृतः ॥ १८३
पितृयानोऽजवीथ्याश्च यदगस्त्यस्य चान्तरम् ।
तेनाग्निहोत्रिणो यान्ति स्वर्गकाम दिवम्प्रति ॥ १८४

ये च दानपराः सम्यगष्टाभिश्च गुणैर्युताः।
तेऽपि तेनैव मार्गेण सत्यव्रतपरायणाः॥ १८५
अष्टाशीतिसहस्राणि मुनयो गृहमेधिनः।
पुनरावर्त्तिनो वीजभूता धर्म्मप्रवर्त्तकाः॥ १८६
सप्तर्षिनागवीथ्यन्तर्देवलोकंसमाश्रिताः।
तावन्त एव मुनयः सर्व्वारम्भविवर्ज्जिताः॥ १८७
तपसा ब्रह्मचर्य्येण सङ्गत्यागेन मेधया।
तत्रैव तावत्तिष्ठन्ति यावदाभूतसंप्लवम्॥ १८८
यतो वेदाः पुराणञ्च विद्योपनिषदस्तथा।
श्लोकाः सूत्राणि भाष्याणि यच्च किञ्चन वाङ्मयम्॥ १८९
वेदानुवचनं यज्ञो ब्रह्मचर्य्यं तपो दमः।
श्रद्धोपवासः स्वातन्त्र्यमात्मनो ज्ञानहेतवः॥ १९०
स ह्याश्रमैर्व्विजिज्ञास्यः समस्तैरेवमेव तु।
द्रष्टव्यस्त्वथ मन्तव्यः श्रोतव्यश्च द्विजातिभिः॥ १९१
य एनमेवं विन्दन्ति ये चारण्यकमाश्रिताः।
उपासते द्विजा सत्यं श्रद्धया परया युताः॥ १९२
क्रमात्ते सम्भवन्त्यर्च्चिरहः शुक्लं तथोत्तरम्।
अयनं देवलोकञ्च सवितारं सविद्युतम्॥ १९३
ततस्तान् पुरुषोऽभ्येत्य मानसो ब्रह्मलौकिकान्।
करोति पुनरावृत्तिस्तेषामिह न विद्यते॥ १९४
यज्ञेन तपसा दानैर्ये हि स्वर्गजितो नराः।
धूमं निशां कृष्णपक्षं दक्षिणायनमेव च॥ १९५
पितृलोकं चन्द्रमसं वायुं वृष्टिं जलं महीम्।
क्रमात्ते सम्भवन्तीह पुनरेव व्रजन्ति च॥ १९६

एतद्द्वयो न विजानाति मार्गद्वितयमात्मवान्।
दन्दशूकः पतङ्गो वा भवेत् कीटोऽथवा कृमिः॥ १९७
ऊरुस्थोत्तानचरणः सव्ये न्यस्येतरं करम्।
उत्तानं किञ्चिदुन्नाम्य मुखं विष्टभ्य चोरसा॥ १९८
निमीलिताक्षः सत्त्वस्थो दन्तैर्दन्तानसंस्पृशन्।
तालुस्थाचलजिह्वश्च संवृतास्यः सुनिश्चलः॥ १९९
सन्निरुध्येन्द्रियग्रामं नातिनीचोच्छ्रितासनः।
द्विगुणं त्रिगुणं वापि प्राणायाममुपक्रमेत्॥ २००
ततो ध्येयः स्थितो योऽसौ हृदये दीपवत् प्रभुः।
धारयेत्तत्र चात्मानं धारणां धारयन् बुधः॥ २०१
अन्तर्द्धानं स्मृतिः कान्तिर्दृष्टिः श्रोत्रज्ञता तथा।
निजं शरीरमुत्सृज्य परकायप्रवेशनम्॥ २०२
अर्थानां छन्दतः सृष्टिर्योगसिद्धेस्तु लक्षणम्।
सिद्धे योगे त्यजन् देहममृतत्वाय कल्पते॥ २०३
अथवाप्यभ्यसन् वेदं न्यस्तकामो वने वसन्।
अयाचिताशी मितभुक् परां सिद्धिमवाप्नुयात्॥ २०४
न्यायागतधनस्तत्त्वज्ञाननिष्ठोऽतिथिप्रियः।
श्राद्धकृत् सत्यवादी च गृहस्थोऽपि हि मुच्यते॥ २०५

इत्यध्यात्मप्रकरणम्।

महापातकजान् घोरान् नरकान् प्राप्य गर्हितान्।
कर्मक्षयात् प्रजायन्ते महापातकिनस्त्विह॥ २०६
मृगश्वशूकरोष्ट्राणां ब्रह्महा योनिमृच्छति।
खरपुक्कसवेनानां सुरापो नात्र संशयः॥ २०७

कृमिकीटपतङ्गत्वं स्वर्णहारी समाप्नुयात् ।
द्रेमगुल्मलतात्वञ्च क्रमशो गुरुतल्पगः ॥ २०८
ब्रह्महा क्षयरोगी स्यात् सुरापः श्यावदन्तकः ।
हेमहारी तु कुनखी दुश्चर्मा गुरुतल्पगः ॥ २०९
यो येन संवसत्येषां स तल्लिङ्गोऽभिजायते ।
अन्नहर्त्तामयावी स्यान्मूको वागपहारकः ॥ २१०
धान्यमिश्रोऽतिरिक्ताङ्गः पिशुनः पूतिनासिकः ।
तैलहृत्तैलपायी स्यात् पूतिवक्त्रस्तु सूचकः ॥ २११
परस्य योषितं हृत्वा ब्रह्मस्वमपहृत्य च ।
अरण्ये निर्ज्जने घोरे भवति ब्रह्मराक्षसः ॥ २१२
हीनजातौ प्रजायेत पररत्नापहारकः ।
पत्रशाकं शिखी हृत्वा गन्धांश्छुच्छुन्दरिः शुभान् ॥ २१३
मूषिको धान्यहारी स्याद्यानमुष्ट्रः फलं कपिः ।
जलं प्लवः पयः काको गृहकारी ह्युपस्करम् ॥ २१४
मधु दंशः पलं गृध्रो गां गोधाग्निं बकस्तथा ।
श्वित्री वस्त्रं श्वा रसन्तु चीरो लवणहारक ॥ २१५
प्रदर्शनार्थमेतत्तु मयोक्तं स्तेयकर्म्मणि ।
द्रव्यप्रकारा हि यथा तथैव प्राणिजातयः ॥ २१६
यथा कर्म्मफलं प्राप्य तिर्य्यक्त्वं कालपर्य्ययात् ।
जायन्ते लक्षणभ्रष्टा दरिद्राः पुरुषाधमाः ॥ २१७
ततो निष्कल्मषीभूताः कुले महति योगिनः ।
जायन्ते विद्ययोपेता धनधान्यसमन्विताः ॥ २१८
विहितस्याननुष्ठानान्निन्दितस्य च सेवनात् ।
अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति ॥ २१९

तस्मात्तेनेह कर्त्तव्यं प्रायश्चित्त विशुद्धये।
एवमस्यान्तरात्मा च लोकश्चैव प्रसीदति ॥ २२०
प्रायश्चित्तमकुर्व्वाणाः पापेषु निरता नराः।
अपश्चात्तापिनः कष्टान्नरकान् यान्ति दारुणान् ॥ २२१
तामिस्रं लोहशङ्कुञ्च महानिरयशाल्मली।
रौरवं कुट्मलं पूतिमृत्तिकं कालसूत्रकम् ॥ २२२
सङ्घातं लोहितोदञ्च सविषं सम्प्रतापनम्।
महानरककाकोलं सञ्जीवनमहापथम् ॥ २२३
अवीचिमन्धतामिस्रं कुम्भीपाकं तथैव च।
असिपत्रवनञ्चैव तापनञ्चैकविंशकम् ॥ २२४
महापातकजैर्घोरैरुपपातकजैस्तथा।
अन्विता यान्त्यचरितप्रायश्चित्ता नराधमाः २२५
प्रायश्चित्तैरपैत्येनो यदज्ञानकृतं भवेत्।
कामतोऽव्यवहार्य्यस्तु वचनादिह जायते ॥ २२६
ब्रह्महा मद्यपः स्तेनो गुरुतल्पग एव च।
एते महापातकिनो यश्च तैः सह संवसेत् ॥ २२७
गुरूणामध्यधिक्षेपो वेदनिन्दा सुहृद्वधः।
ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥ २२८
निषिद्धभक्षणं जैह्म्यमुत्कर्षेच वचोऽनृतम्।
रजस्वलामुखास्वादः सुरापानसमानि तु ॥ २२९
अश्वरत्नमनुष्यस्त्रीभूधेनुहरणं तथा।
निक्षेपस्य च सर्व्वं हि सुवर्णस्तेयसम्मितम् ॥ २३०
सखिभार्य्याकुमारीषु स्वयोनिष्वन्त्यजासु च।
सगोत्रासु सुतस्त्रीषु गुरुतल्पसमं स्मृतम् ॥ २३१

पितु स्वसार मातुश्च मातुलानी सुषामपि।
मातु सपत्नी भगिनीमाचार्य्यतनया तथा। २३२
आचार्य्यपत्नीं स्वसुता गच्छंस्तु गुरुतल्पग।
छित्वा लिङ्ग वधस्तस्य सकामाया स्त्रिया अपि॥ २३३
गोवधो व्रात्यता स्तेयमृणानाञ्चानपक्रिया।
अनाहिताग्नितापण्यविक्रय परिवेदनम्॥ २३४
भृताद्ध्ययनादान भृतकाध्यापन तथा।
पारदार्य्यं पारिवित्त्य वार्द्धुष्य लवणक्रिया॥ २३५
स्त्रीशूद्रविट्चत्रवधो निन्दितार्थोपजीवनम्।
नास्तिक्य व्रतलोपश्च सुतानाञ्चैव विक्रय॥ २३६
धान्यकुप्यपशुस्तेयमयाज्यानाञ्च याजनम।
पितृमातृगुरुत्यागस्तडागारामविक्रय॥ २३७
कन्यासन्दूषणञ्चैव परिवेदकयाजनम।
कन्याप्रदान तस्यैव कौटिल्य व्रतलोपनम॥ २३८
आत्मार्थे च क्रियारम्भो मद्यपस्त्रीनिषेवणम।
स्वाध्यायाग्निसुतत्यागो वान्धवत्याग एव च॥ २३९
इन्धनार्थं द्रुमच्छेद स्त्रीहिंसौषधिजीवनम्।
हिंसायन्त्रविधानञ्च व्यसनान्यात्मविक्रय॥ २४०
शूद्रप्रेष्य हीनसख्य हीनयोनिनिषेवणम्।
तथैवानाश्रमे वास परान्न परिपुष्टता॥ २४१
असच्छास्त्राधिगमनमाकरेष्वधिकारिता।
भार्य्याया विक्रयश्चैषामेकैकमुपपातकम्॥ २४२
शिर कपाली ध्वजवान् भिक्षाशी कर्म वेदयन्।
ब्रह्महा द्वादशाब्दानि मितभुक शुद्धिमाप्नुयात्॥ २४३

ब्राह्मणस्य परित्राणाद्गवां द्वादशकस्य वा ।
तथाश्वमेधावभृथस्नानाद्वा शुद्धिमाप्नुयात् ॥ २४४
दीर्घतोव्रामययस्तं ब्राह्मनं गामथापि वा ।
दृष्ट्वा पथि निरातङ्कं कृत्वा वा ब्रह्महा शुचिः ॥ २४५
आनीय विप्रसर्व्वस्वं हृतं घातित एव वा ।
तन्निमित्तं क्षतः शस्त्रैर्जीवन्नपि विशुध्यति ॥ २४६
लोमभ्यः स्वाहेत्येवं हि लोमप्रभृति वै तनुम् ।
मज्जाना जुहुयाद्वापि मन्त्रैरभिर्यथाक्रमम् ॥ २४७
संग्रामे वा हतो लक्ष्यभूतः शुद्धिमवाप्नुयात् ।
मृतकल्पः प्रहारार्त्तो जीवन्नपि विशुध्यति ॥ २४८
अरण्ये नियतो जप्ता त्रिर्वै वेदस्य संहिताम् ।
मुच्यते वा मिताशोत्वा प्रतिस्रोतःसरस्वतीम् ॥ २४९
पात्रे धनं वा पर्य्याप्तं दत्त्वा शुद्धिमवाप्नुयात् ।
आदातुश्च विशुद्ध्यर्थमिष्टिर्वैश्वानरी स्मृता ॥ २५०
यागस्थक्षत्रविड्घाती चरेद्ब्रह्महणो व्रतम् ।
गर्भहा च यथावर्णं तथात्रे योनिसूदकः ॥ २५१
चरेद्व्रतमहत्वापि घातार्थञ्चे त् समागतः ।
द्विगुणं सवनस्थे तु ब्राह्मणे व्रतमादिशेत् ॥ २५२
सुराम्बुघृतगोमूत्रपयसामग्निसन्निभम् ।
सुरापोऽन्यतमं पीत्वा मरणाच्छुद्धिमृच्छति ॥ २५३
वालवासा जटी वापि ब्रह्महत्याव्रतञ्चरेत् ।
पिण्याकं वा कणा वापि भक्षयेत्त्रिसमा निशि ॥ २५४
अज्ञानात् तु सुरां पीत्वा रेतोविण्मूत्रमेव वा ।
पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥ २५५

पतिलोकं न सा याति ब्राह्मणी या सुरां पिवेत्।
इहैव तु शुनी गृध्री शूकरी चाभिजायते॥ २५६
ब्राह्मणस्वर्णहारी तु राज्ञे मुषलमर्पयेत्।
स्वकर्म ख्यापयंस्तेन हतो मुक्तोऽपि वा शुचिः॥ २५७
अनिवेद्य नृपे शुध्येत् सुरापव्रतमाचरन्।
आत्मतुल्यं सुवर्णं वा दद्याद्वा विप्रतुष्टिकृत्॥ २५८
तप्ते ऽयःशयने सार्द्धमायस्या योषिता स्वपेत्।
गृहीत्वोत्कृत्य वृषणौ नैर्ऋत्यां वोत्सृजेत्तनुम्॥ २५९
प्राजापत्यं चरेत् कृच्छ्रं समा वा गुरुतल्पगः।
चान्द्रायणं वा त्रीन्मासानभ्यस्यन् वेदसंहिताम्॥ २६०
एभिस्तु संवसेद्यो वै वत्सरं सोऽपि तत्समः।
कन्यां समूढ़हेदेषां सोपवासामकिञ्चनाम्॥ २६१
चान्द्रायणं चरेत् सर्व्वानवकृष्टान्निहत्य तु।
शूद्रोऽधिकारहीनोऽपि कालेनानेन शुध्यति॥ २६२
मिथ्याभिशंसिनो दोषो समोभूतवादिनः।
मिथ्याभिशस्तपापञ्च समादत्ते मृषा वदन्॥ २६३
पञ्चगव्यं पिवेद्गोघ्नो मासमासीत संयतः।
गोष्ठेशयो गोऽनुगामी गोप्रदानेन शुध्यति॥ २६४
कृच्छ्रञ्चैवातिकृच्छ्रञ्च चरेद्वापि समाहितः।
दद्यात्त्रिरात्रं वोपोष्य वृषभैकादशास्तु गाः॥ २६५
उपपातकशुद्धिः स्यादेवं चान्द्रायणेन वा।
पयसा वापि मासेन पराकेणाथवा पुनः॥ २६६
ऋषभैकसहस्रा गा दद्यात् चत्रवधे पुमान्।
ब्रह्महत्याव्रतं वापि वत्सरत्रितयं चरेत्॥ २६७

वैश्यहाब्दं चरेदेतद्दद्यादेकशतं गवाम्।
षण्मासान् शूद्रहा ह्येतद्दद्याद्धेनूर्दशापि वा ॥ २६८
दुर्वृत्ता ब्रह्मविट्क्षत्रशूद्रयोषाः प्रमाप्य तु।
दृतिं धनुर्बस्तमविं क्रमाद्दद्याद्विशुद्धये ॥ २६९
अप्रदुष्टां स्त्रियं हत्वा शूद्रहत्याव्रतं चरेत्।
अस्थिमतां सहस्रञ्च तथानस्थिमतामनः ॥ २७०
मार्ज्जारगोधानकुल-मण्डूकश्वपतत्रिणः।
हत्वा त्र्यहं पिबेत् क्षीरं कृच्छ्रं वा पादिकञ्चरेत् ॥ २७१
गजे नीलवृषाः पञ्च शुके वत्सो द्विहायनः।
खराजमेषेषु वृषो देयः क्रौञ्चे त्रिहायणः ॥ २७२
हंसश्येनकपिक्रव्याज्जलस्थलशिखण्डिनः।
भासञ्च हत्वा दद्याद्गामक्रव्यादस्तु वत्सिकाम् ॥ २७३
उरगेष्वायसो दण्डः षण्डके त्रपुसीसकम्।
कोले घृतघटो देय उष्ट्रे गुञ्जा हयेंऽशुकम् ॥ २७४
तित्तिरौ तु तिलद्रोणं गजादीनामशक्नुवन्।
दानं दातुञ्चरेत् कृच्छ्रमेकैकस्य विशुद्धये ॥ २७५
फलपुष्पान्नरसजसत्त्वघाते घृताशनम्।
किञ्चित् सास्थिवधे देयं प्रणायामस्त्वनस्थिके ॥ २७६
वृक्षगुल्मलतावीरुच्छेदने जप्यमृक्शतम्।
मादौषधिवृथाच्छेदे क्षीराशी गोऽनुगो दिनम् ॥ २७७
पुंश्चलीवानरखरैर्दष्टश्चोष्ट्रादिवायसैः।
प्रणायामं जले कृत्वा घृतं प्राश्य विशुध्यति ॥ २७८
यन्मेऽद्यरेतइत्याभ्यां स्कन्नं रेतोऽनुमन्त्रयेत्।
स्तनान्तरं भ्रुवोर्मध्यं तेनानामिकया स्पृशेत् ॥ २७९

मयि तेज इति च्छायां स्वां दृष्ट्वाम्बुगतां जपेत्।
सावित्रीमशुचौ दृष्टे चापस्ये चानृतेऽपि च॥ २८०
अवकीर्णी भवेद्गत्वा ब्रह्मचारी तु योषितम्।
गर्द्दभं पशुमालभ्य नैर्ऋत्यां स विशुध्यति॥ २८१
भैक्षाग्निकार्य्यं त्यक्त्वा तु सप्तरात्रमनातुरः।
कामावकीर्ण इत्याभ्यां जुहुयादाहुतिद्वयम्॥ २८२
उपस्थानं ततः कुर्य्यात् समासिञ्चत्वनेन तु।
मधुमांसाशने कार्य्यः कृच्छ्रः शेषव्रतानि च॥ २८३
प्रतिकूलं गुरोः कृत्वा प्रसाद्यैव विशुध्यति।
कृच्छ्रत्रयं गुरुः कुर्य्यान्म्रियेत प्रहितो यदि॥ २८४
क्रियमाणोपकारे तु मृते विप्रे न पातकम्।
विपाके गोवृषाणाञ्च भेषजाग्निक्रियासु च॥ २८५
महापापोपपापाभ्यां योऽभिशंसेन्मृषापरम्।
अब्भक्षो मासमासीत स जापी नियतेन्द्रियः॥ २८६
अभिशस्तो मृषा कृच्छ्रं चरेदाग्नेयमेव वा।
निर्व्वपेच्च पुरोडाशं वायव्यं पशुमेव व॥ २८७
अनियुक्तो भ्रातृजायां गच्छंश्चान्द्रायणञ्चरेत्।
त्रिरात्रान्ते घृतं प्राश्य गत्वोदक्यां विशुध्यति॥ २८८
त्रीन् कृच्छ्रानाचरेद्व्रात्ययाजकोऽभिचरन्नपि।
वेदप्लावी यवाश्यब्दं त्यक्त्वा च शरणागतम्॥ २८९
गोष्ठे वसन् ब्रह्मचारी मासमेकं पयोव्रतः।
गायत्रीजप्यनिरतो मुच्यतेऽसत्प्रतिग्रहात्॥ २९०
प्राणायामी जले स्नात्वा खरयानोष्ट्रयानगः।
नग्नः स्नात्वा च भुक्त्वा च गत्वा चैव दिवास्त्रियम्॥ २९१

गुरु त्वंकृत्य हुंकृत्य विप्रं निर्ज्जित्य वादतः।
बद्ध्वा वा वाससा चिप्रं प्रसाद्योपवसेद्दिनम्॥ २८२
विप्रो दण्डोद्यमे कृच्छ्रस्त्वतिकृच्छ्रो निपातने।
कृच्छ्रातिकृच्छ्रोऽसृक्पाते कृच्छ्रोऽभ्यन्तरशोणिते॥ २८३
देशं कालं वयः शक्तिं पापञ्चावेक्ष्य यत्नतः।
प्रायश्चित्तं प्रकल्प्यं स्याद्यत्र नोक्ता च निष्कृतिः॥ २८४
दासीकुम्भं वहिर्ग्रामान्निनयेयुः स्वबान्धवाः।
पतितस्य वहिः कुर्य्युः सर्व्वकार्य्येषु चैव तम्॥ २८५
चरितव्रत आयाते निनयेरन् नवं घटम्।
जुगुप्सेरन् न चाप्येनं संवसेयुश्च सर्व्वशः॥ २८६
पतितानामेष एव विधिः स्त्रीणां प्रकीर्त्तितः।
वासो गृहान्तिके देयमन्नं वासः सरक्षणम्॥ २८७
नीचाभिगमनं गर्भपातनं भर्तृहिंसनम्।
विशेषपतनीयानि स्त्रीणामेतान्यपि ध्रुवम्॥ २८८
शरणागतबालस्त्रीहिंसकान् संवसेन्न तु।
चीर्णव्रतानपि सदा कृतघ्नसहितानिमान्॥ २८९
घटेऽपवर्ज्जिते ज्ञातिमध्यस्थो यवसं गवाम्।
प्रदद्यात् प्रथमं गोभिः सत्कृतस्य हि सत्क्रिया॥ ३००
विख्यातदोषः कुर्व्वीत पर्षदोऽनुमतं व्रतम्।
अनभिख्यातदोषस्तु रहस्यं व्रतमाचरेत्॥ ३०१
त्रिरात्रोपोषितो जप्त्वा ब्रह्महा त्वघमर्षणम्।
अन्तर्जले विशुध्येत गां दत्त्वा च पयस्विनीम्॥ ३०२
लोमभ्यः स्वाहेत्यथवा दिवसं मारुताशनः।
जले स्थित्वाभिजुहुयाच्चत्वारिंशद्घृताहुतीः॥ ३०३

त्रिरात्रोपोषितो भूत्वा कूष्माण्डीभिर्घृतं शुचिः ।
सुरापः स्वर्णहारी तु रुद्रजापी जले स्थितः ॥ ३०४
सहस्रशीर्षाजापी तु मुच्यते गुरुतल्पगः ।
गौर्देया कर्मणोऽस्यान्ते पृथगेभिः पयस्विनी ॥ ३०५
प्राणायामशतं कार्य्यं सर्व्वपापापनुत्तये ।
उपपातकजातानामनादिष्टस्य चैव हि ॥ ३०६
ओङ्काराभिष्टुतं सोमसलिलं पावनं पिबेत् ।
कृत्वा तु रेतोविण्मूत्रप्राशनञ्च द्विजोत्तमः ॥ ३०७
निशायां वा दिवा वापि यदज्ञानकृतं भवेत् ।
त्रैकाल्यसन्ध्याकरणात्तत् सर्व्वं विप्रणश्यति ॥ ३०८
शुक्रियारण्यकजपो गायत्र्याश्च विशेषतः ।
सर्व्वपापहरा ह्येते रुद्रैकादशिनी तथा ॥ ३०९
यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः ।
तत्र तत्र तिलैर्होमो गायत्र्या वाचनं तथा ॥ ३१०
वेदाभ्यासरतं क्षान्तं महायज्ञक्रियारतम् ।
न स्पृशन्तीह पापानि महापातकजान्यपि ॥ ३११
वायुभक्षो दिवा तिष्ठन् रात्रिं नीत्वाप्सु सूर्य्यदृक् ।
जप्त्वा सहस्रं गायत्र्याः शुध्येद्ब्रह्मवधादृते ॥ ३१२
ब्रह्मचर्य्यं दया क्षान्तिर्दानं सत्यमकल्कता ।
अहिंसास्तेयमाधुर्य्यदमाश्चेति यमाः स्मृताः ॥ ३१३
स्नानमौनोपवासेज्या-स्वाध्यायोपस्थनिग्रहाः ।
नियमा गुरुशुश्रूषाशौचाक्रोधाप्रमादताः ॥ ३१४
गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
जग्ध्वा परेऽह्न्युपवसेत् कृच्छ्रं सान्तपनञ्चरेत् ॥ ३१५

पृथकसान्तपनद्रव्यैः षडहः सोपवासकः।
सप्ताहेन तु कृच्छ्रोऽयं महासान्तपनः स्मृतः ॥ २१६
पर्णोदुम्बरराजीव विल्वपत्रकुशोदकैः।
प्रत्येकं प्रत्यहं पीतैः पर्णकृच्छ्र उदाहृतः ॥ २१७
तप्तक्षीरघृताम्बु नामेकैकं प्रत्यहं पिबेत्।
एकरात्रोपवासश्च तप्तकृच्छ्र उदाहृतः ॥ २१८
एकभक्तेन नक्तेन तथैवायाचितेन च।
उपवासेन चैकेन पादकृच्छ्रः प्रकीर्त्तितः ॥ २१९
यथाकथञ्चित्त्रिगुणः प्राजापत्योऽयमुच्यते।
अयमेवातिकृच्छ्रः स्यात् पाणिपूरान्नभोजनः ॥ २२०
कृच्छ्रातिकृच्छ्रः पयसा दिवसानेकविंशतिम्।
द्वादशाहोपवासेन पराकः परिकीर्त्तितः ॥ २२१
पिण्याकाचामतक्राम्बुसक्तूना प्रतिवासरम्।
एकरात्रोपवासश्च कृच्छ्रः सौम्योऽयमुच्यते ॥ २२२
एषां त्रिरात्रमभ्यासादेकैकस्य यथाक्रमम्।
तुलापुरुष इत्येष ज्ञेयः पाञ्चदशाहिकः ॥ २२३
तिथिवृद्धया चरेत् पिण्डान् शुक्ले शिख्यण्डसम्मितान्।
एकैकं ह्रासयेत् कृष्टे पिण्डं चान्द्रायणं चरन्। २२४
यथाकथञ्चित् पिण्डानां चत्वारिंशच्छतद्वयम्।
मासेनैवोपभुञ्जीत चान्द्रायणमथापरम् ॥ २२५
कुर्य्यात्त्रिषवणस्नायी कृच्छ्रं चान्द्रायणं तथा।
पवित्राणि जपेत्पिण्डान् गायत्र्या चाभिमन्त्रयेत ॥ २२६
अनादिष्टेषु पापेषु शुद्धिश्चान्द्रायणेन तु।
धर्मार्थं यश्चरेदेतच्चन्द्रस्यैति सलोकताम् ॥ २२७

छत्रकृद्धर्म्मकामस्तु महतीं श्रियमाप्नुयात्। .
यथा गुरुक्रतुफलं प्राप्नोति च समाहितः॥ ३२८
श्रुत्वैतान्यृषयो धर्म्मान् याज्ञवल्क्येन भाषितान्।
इदमूचुर्म्महात्मानं योगीन्द्रममितौजसम्॥ ३२९
ये इद धारयिष्यन्ति धर्म्मशास्त्रमतन्द्रिताः।
इहलोके यशः प्राप्य ते यास्यन्ति त्रिविष्टपम्॥ ३३०
विद्यार्थी प्राप्नुयाद्विद्यां धनकामो धनं तथा।
आयुष्कामस्तथैवायुः श्रीकामो महतीं श्रियम्॥ ३
श्लोकत्रयमपि ह्यस्माद्. श्राद्धे श्रावयिष्यति।
पितॄणां तस्य तृप्तिः स्यादक्षया नात्र संशय.॥ ३३२
ब्राह्मण. पात्रता याति क्षत्रियो विजयी भवेत्।
वैश्यश्चापि धान्यधनवानस्य शास्त्रस्य धारणात्॥ ३३३
य इदं श्रावयेद्विप्रान् द्विजान् सर्व्वेषु पर्व्वसु।
अश्वमेधफलं तस्य तद्भवाननुमन्यताम्। ३३४
श्रुत्वैतद्याज्ञवल्क्योऽपि प्रीतात्मा मुनिभाषितम्।
एवमस्त्विति होवाच नमस्कृत्य स्वयम्भुवे। ३३५

इति श्रीयाज्ञवल्कीये धर्म्मशास्त्रे प्रायश्चित्तं
नाम तृतीयोऽध्यायः॥ ३॥

हारीतसंहिता ।

प्रथमोऽध्यायः ।

यै वर्णाश्रमधर्म्मस्थास्ते भक्ता केशवं प्रति ।
इति पूर्व्वं त्वया प्रोक्तं भूर्भुवःस्वर्द्विजोत्तमाः ॥ १
वर्णानामाश्रमाणाञ्च धर्म्मान् नो ब्रूहि सत्तम ।
येन सन्तुष्यते देवो नारसिंहः सनातनः ॥ २

मार्कण्डेयः ॥

अत्राहं कथयिष्यामि पुरावृत्तमनुत्तमम् ।
ऋषिभिः सह संवादं हारीतस्य महात्मनः ॥ ३
हारीतं सर्व्वधर्म्मज्ञमासीनमिव पावकम् ।
प्रणिपत्याब्रुवन् सर्व्वे मुनयो धर्म्मकाङ्क्षिणः ॥ ४
भगवन् सर्व्वधर्म्मज्ञ सर्व्वधर्म्मप्रवर्त्तक ।
वर्णानामाश्रमाणाञ्च धर्म्मान् नो ब्रूहि भार्गव ॥ ५
समासाद्योगशास्त्रञ्च विष्णुभक्तिकरं परम् ।
एतच्चान्यच्च भगवन् ब्रूहि नः परमो गुरुः ॥ ६
हारीतस्तानुवाचाथ तैरेव चोदितो मुनिः ।
शृण्वन्तु मुनयः सर्व्वे धर्म्मान् वक्ष्यामि शाश्वतान् ॥ ७
वर्णानामाश्रमाणाञ्च योगशास्त्रञ्च सत्तमाः ।
सन्ध्यार्य्य मुच्यते मर्त्त्यो जन्मसंसारबन्धनात् ॥ ८
पुरा देवो जगत्स्रष्टा परमात्मा जलोपरि ।
सुष्वाप भोगिपर्य्यङ्के शयने तु श्रिया सह ॥ ९

तस्य सुप्तस्य नाभौ तु महत् पद्ममभूत् किल ।
पद्ममध्येऽभवद्ब्रह्मा वेदवेदाङ्गभूषणः ॥ १०
स चोक्तो देवदेवेन जगत् सृज पुनःपुनः ।
सोऽपि सृष्ट्वा जगत् सर्व्वं सदेवासुरमानुषम् ॥ ११
यज्ञसिद्ध्यर्थमनघान् ब्राह्मणान् मुखतोऽसृजत् ।
असृजत् क्षत्रियान् बाह्वोर्वैश्यानप्यूरुदेशतः ॥ १२
शूद्रांश्च पादयोः सृष्ट्वा तेषाञ्चैवानुपूर्व्वशः ।
यथा प्रोवाच भगवान् ब्रह्मयोनिः पितामहः ॥ १३
तद्वचः सम्प्रवक्ष्यामि शृणुत द्विजसत्तमाः ।
धन्यं यशस्यमायुष्यं स्वर्ग्यं मोक्षफलप्रदम् ॥ १४
ब्राह्मण्यां ब्राह्मणेनैवमुत्पन्नो ब्राह्मणः स्मृतः ।
तस्य धर्म्मं प्रवक्ष्यामि तद्योग्यं देशमेव च ॥ १५
कृष्णसारो मृगो यत्र स्वभावेन प्रवर्त्तते ।
तस्मिन् देशे वसेद्धर्म्मः सिध्यन्ति द्विजसत्तमाः ॥ १६
षट्कर्म्माणि निजान्याहुर्ब्राह्मणस्य महात्मनः ।
तैरेव सततं यस्तु वर्त्तयेत् सुखमेधते ॥ १७
अध्यापनञ्चाध्ययनं याजनं यजनं तथा ।
दानं प्रतिग्रहश्चेति षट्कर्म्माणीति चोच्यते ॥ १८
अध्यापनञ्च त्रिविधं धर्म्मार्थमृक्थकारणात् ।
शुश्रूषाकरणञ्चेति त्रिविधं परिकीर्त्तितम् ॥ १९
एषामन्यतमाभावे वृथाचारो भवेद्द्विजः ।
तत्र विद्या न दातव्या पुरुषेण हितैषिणा ॥ २०
योग्यानध्यापयेच्छिष्यानयोग्यानपि वर्जयेत् ।
विदितात् प्रतिगृह्णीयाद्गृहे धर्म्मप्रसिद्धये ॥ २१

वेदश्चैवाभ्यसेन्नित्यं शुचौ देशे समाहितः।
धर्मशास्त्रं तथा पाठ्यं ब्राह्मणैः शुद्धमानसैः॥ २२
वेदवत् पठितव्यञ्च श्रोतव्यञ्च दिवा निशि।
स्मृतिहीनाय विप्राय श्रुतिहीने तथैव च॥ २३
दानं भोजनमन्यच्च दत्तं कुलविनाशनम्।
तस्मात् सर्व्वप्रयत्नेन धर्मशास्त्रं पठेद्द्विजः॥ २४
श्रुतिस्मृती च विप्राणां चक्षुषी देवनिर्म्मिते।
काणस्तत्रैकया हीनो द्वाभ्यामन्धः प्रकीर्त्तितः॥ २५
गुरुशुश्रूषणञ्चैव यथान्यायमतन्द्रितः।
सायं प्रातरुपासीत विवाहाग्निं द्विजोत्तमः॥ २६
सुस्नातस्तु प्रकुर्व्वीत वैश्वदेवं दिने दिने।
अतिथीनागतान् शक्त्या पूजयेदविचारतः॥ २७
अन्यानभ्यागतान् विप्रान् पूजयेच्छक्तितो गृही।
स्वदारनिरतो नित्यं परदारविवर्ज्जितः॥ २८
कृतहोमस्तु भुञ्जीत सायं प्रातरुदारधीः।
सत्यवादी जितक्रोधी नाधर्म्मे वर्त्तयेन्मतिम्॥ २९
स्वकर्म्मणि च सम्प्राप्ते प्रमादान्न निवर्त्तते।
सत्यां हितां वदेद्वाचं परलोकहितैषिणीम्॥ ३०
एष धर्म्मः समुद्दिष्टो ब्राह्मणस्य समासतः।
धर्म्ममेव हि यः कुर्य्यात् स याति ब्रह्मणः पदम्॥ ३१
इत्येष धर्म्मः कथित मयायं पृष्टो भवद्भिस्त्वखिलाघहारी।
वदामि राज्ञामपि चैव धर्म्मान् पृथक् पृथग्बोधत
विप्रवर्य्याः॥ ३२

इति हारीते धर्म्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः ।

यज्ञादीनां प्रवक्ष्यामि यथावदनुपूर्व्वशः ।
येषु प्रवृत्ता विधिना सर्व्वे यान्ति परां गतिम् ॥ १
राज्यस्थः क्षत्रियश्चापि प्रजा धर्म्मेण पालयन् ।
कुर्य्यादध्ययनं सम्यग्यजेद्यज्ञान् यथाविधि ॥ २
दद्याद्दानं द्विजातिभ्यो धर्म्मबुद्धिसमन्वितः ।
स्वभार्य्यानिरतो नित्यं षड्भागार्हः सदा नृपः ॥ ३
नीतिशास्त्रार्थकुशलः सन्धिविग्रहतत्त्ववित् ।
देवब्राह्मणभक्तश्च पितृकार्य्यपरस्तथा ॥ ४
धर्म्मेण यजनं कार्य्यमधर्म्मपरिवर्ज्जनम् ।
उत्तमां गतिमाप्नोति क्षत्रियोऽप्येवमाचरन् ॥ ५
गोरक्षां कृषिवाणिज्यं कुर्य्याद्वैश्यो यथाविधि ।
दानं देयं यथाशक्त्या ब्राह्मणानाञ्च भोजनम् ॥ ६
दम्भमोहविनिर्म्मुक्तस्तथा वागनसूयकः ।
स्वदारनिरतो दान्तः परदारविवर्ज्जितः ॥ ७
धनैर्विप्रान् भोजयित्वा यज्ञकाले तु याजकान् ।
अप्रभुत्वञ्च वर्त्तेत धर्म्मेष्वादेहपातनात् ॥ ८
यज्ञाध्ययनदानानि कुर्य्यान्नित्यमतन्द्रितः ।
पितृकार्य्यपरश्चैव नरसिंहार्चनापरः ॥ ९
एतद्वैश्यस्य धर्म्मोऽयं स्वधर्म्ममनुतिष्ठति ।
एतदाचरते यो हि स स्वर्गी नात्र संशयः ॥ १०
वर्णत्रयस्य शुश्रूषां कुर्य्याच्छूद्रः प्रयत्नतः ।
दासवद्‌ब्राह्मणानाञ्च विशेषेण समाचरेत् ॥ ११

अर्थेप्सितप्रदाता च कष्टं वृत्त्यार्थमाचरेत्।
पाकयज्ञविधानेन यजेद्देवमतन्द्रितः॥ १२
शूद्राणामधिकं कुर्य्यादर्च्चनं न्यायवर्त्तिनाम्।
धारणं जीर्णवस्त्रस्य विप्रस्योच्छिष्टभोजनम्।
स्वदारेषु रतिश्चैव परदारविवर्ज्जनम्॥ १३
इत्थं कुर्य्यात् सदा शूद्रो मनोवाक्कायकर्मभिः।
स्थानमैन्द्रमवाप्नोति नष्टपापः सुपुण्यकृत्॥ १४

वर्णेषु धर्मा विविधा मयोक्ता
यथा तथा ब्रह्ममुखेरिताः पुरा।
शृणुध्वमत्राश्रमधर्म्ममाद्यं
मयोच्यमानं क्रमशो मुनीन्द्राः॥ १५

इति हारीते धर्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

उपनीतो माणवको वसेद्गुरुकुलेषु च।
गुरोः कुले प्रियं कुर्य्यात् कर्मणा मनसा गिरा॥ १
ब्रह्मचर्य्यमधःशय्या तथा वह्नेरुपासना।
उदकुम्भान् गुरोर्दद्याद्गोग्रासञ्चेन्धनानि च॥ २
कुर्य्यादध्ययनञ्चैव ब्रह्मचारी यथाविधि।
विधिं त्यक्त्वा प्रकुर्व्वाणो न स्वाध्यायफलं लभेत्॥ ३
यः कश्चित् कुरुते धर्मं विधिं हित्वा दुरात्मवान्।
न तत्फलमवाप्नोति कुर्व्वाणोऽपि विधिच्युतः॥ ४

तस्माद्वेदव्रतानीह चरेत् स्वाध्यायसिद्धये।
शौचाचारमशेषन्तु शिक्षयेद्गुरुसन्निधौ॥ ५
अजिनं दण्डकाष्ठञ्च मेखलाञ्चोपवीतकम्।
धारयेदप्रमत्तश्च ब्रह्मचारी समाहितः॥ ६
सायं प्रातश्चरेद्भैक्षं भोज्यार्थं संयतेन्द्रियः।
आचम्य प्रयतो नित्यं न कुर्य्याद्दन्तधावनम्॥ ७
छत्रञ्चोपानहञ्चैव गन्धमाल्यादि वर्ज्जयेत्।
नृत्यगीतमथालापं मैथुनञ्च विवर्ज्जयेत्॥ ८
हस्त्यश्वारोहणञ्चैव सन्त्यजेत् संयतेन्द्रियः।
सन्ध्योपास्तिं प्रकुर्व्वीत ब्रह्मचारी व्रतस्थितः॥ ९
अभिवाद्य गुरोः पादौ सन्ध्याकर्म्मावसानतः।
तथा योगं प्रकुर्व्वीत मातापित्रोश्च भक्तितः॥ १०
एतेषु त्रिषु नष्टेषु नष्टाः स्युः सर्व्वदेवताः।
एतेषां शासने तिष्ठेद्ब्रह्मचारी विमत्सरः॥ ११
अधीत्य च गुरोर्व्वेदान् वेदौ वा वेदमेव वा।
गुरवे दक्षिणां दद्यात् संयमी ग्राममावसेत्॥ १२
यस्यैतानि सुगुप्तानि जिह्वोपस्थोदरं करः।
सन्न्यासमसमयं कृत्वा ब्राह्मणो ब्रह्मचर्य्यया॥ १३
तस्मिन्नेव नयेत् कालमाचार्य्ये यावदायुषम्।
तदभावे च तत्पुत्रे तच्छिष्ये वाथवा कुले॥
न विवाहो न सन्न्यासो नैष्ठिकस्य विधीयते॥ १४
इमं यो विधिमास्थाय त्यजेद्देहमतन्द्रितः।
नेह भूयोऽपि जायेत ब्रह्मचारी दृढव्रतः॥ १५

यो ब्रह्मचारी विधिना समाहित
श्चरेत् पृथिव्यां गुरुसेवने रतः।
सम्प्राप्य विद्यामतिदुर्लभां शिवां
फलञ्च तस्याः सुलभन्तु विन्दति ॥ १६
इति हारीते धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः।

अधीतवेदाध्ययनः श्रुतशास्त्रार्थतत्त्ववित्।
असमानार्षगोत्रां हि कन्यां सभ्रातृकां शुभाम् ॥ १
सर्व्वावयवसम्पूर्णां सुवृत्तामुद्वहेन्नरः।
ब्राह्मेण विधिना कुर्य्यात् प्रशस्तेन द्विजोत्तमः ॥ २
तथान्ये बहवः प्रोक्ता विवाहा वर्णधर्म्मतः।
औपासनञ्च विधिवदाहृत्य द्विजपुङ्गवाः ॥ ३
सायं प्रातश्च जुहुयात् सर्व्वकालमतन्द्रितः।
स्नानं कार्य्यं ततो नित्यं दन्तधावनपूर्व्वकम् ॥ ४
उषःकाले समुत्थाय कृतशौचो यथाविधि।
मुखे पर्य्युषिते नित्यं भवत्यप्रयतो नरः ॥ ५
तस्माच्छुष्कमथार्द्रं वा भक्षयेद्दन्तकाष्ठकम्।
करञ्जं खादिरं वापि कदम्बं कुरवं तथा ॥ ६
सप्तपर्णपृश्निपर्णीजम्बुनिम्बं तथैव च।
अपामार्गञ्च बिल्वञ्चार्कञ्चोडुम्बरमेव च ॥ ७
एते प्रशस्ताः कथिता दन्तधावनकर्म्मणि।
दन्तकाष्ठस्य भक्षस्य समासेन प्रकीर्त्तितः ॥ ८

सर्व्वे कण्टकिनः पुण्याः क्षीरिणश्च यशस्विनः ।
अष्टाङ्गुलेन मानेन दन्तकाष्ठमिहोच्यते ।
प्रादेशमात्रमथवा तेन दन्तान् विशोधयेत् ॥ ८
प्रतिपत्पर्व्वषष्ठीषु नवम्याञ्चैव सत्तमाः ।
दन्तानां काष्ठसंयोगाद्दहत्यासप्तमं कुलम् ॥ १०
अभावे दन्तकाष्ठानां प्रतिषिद्धदिनेषु च ।
अपां द्वादशगण्डूषैर्मुखशुद्धिं समाचरेत् ॥ ११
स्नात्वा मन्त्रवदाचम्य पुनराचमनं चरेत् ।
मन्त्रतः प्रोक्ष्य चात्मानं प्रक्षिपेदुदकाञ्जलिम् ॥ १२
आदित्येन सह प्रातर्मन्देहा नाम राक्षसाः ।
युध्यन्ति वरदानेन ब्रह्मणोऽव्यक्तजन्मनः ॥ १३
उदकाञ्जलिनिक्षेपा गायत्र्या चाभिमन्त्रिताः ।
निघ्नन्ति राक्षसान् सर्व्वान् मन्देहाख्यान् द्विजेरिताः ॥ १४
ततः प्रयाति सविता ब्राह्मणैरभिरक्षितः ।
मरीच्याद्यैर्महाभागैः सनकाद्यैश्च योगिभिः ॥ १५
तस्मान्न लङ्घयेत् सन्ध्यां सायं प्रातः समाहितः ।
उल्लङ्घयति यो मोहात् स याति नरकं ध्रुवम् ॥ १६
सायं मन्त्रवदाचम्य प्रोक्ष्य सूर्य्यस्य चाञ्जलिम् ।
दत्त्वा प्रदक्षिणं कुर्य्याज्जलं स्पृष्ट्वा विशुध्यति ॥ १७
पूर्व्वां सन्ध्यां सनक्षत्रामुपासीत यथाविधि ।
गायत्रीमभ्यसेत्तावद्यावदादित्यदर्शनात् ॥ १८
उपास्य पश्चिमां सन्ध्यां सादित्याञ्च यथाविधि ।
गायत्रीमभ्यसेत्तावद्यावत्तारा न पश्यति ॥ १९
ततश्चावसथं प्राप्य कृत्वा होमं स्वयं बुधः ।

सञ्चिन्त्य पोष्यवर्गस्य भरणार्थं विचक्षण ॥ २०
ततः शिष्यहितार्थाय स्वाध्याय किञ्चिदाचरेत्।
ईश्वरञ्चैव कार्य्यार्थमभिगच्छेद्‌द्विजोत्तम ॥ २१
कुशपुष्पेन्धनादीनि गत्वा दूरं समाहरेत्।
ततो माध्याह्निकं कुर्य्याच्छुचौ देशे मनोरमे ॥ २२
विधिं तस्य प्रवक्ष्यामि समासात् पापनाशनम्।
स्नात्वा येन विधानेन मुच्यते सर्व्वकिल्बिषात् ॥ २३
स्नानार्थं मृदमानीय शुद्धाक्षततिलैः सह।
सुमनाश्च ततो गच्छेन्नदीं शुद्धजलाधिकाम् ॥ २४
नदीषु विद्यमानासु न स्नायादन्यवारिणि।
न स्नायादल्पतोयेषु विद्यमाने बहूदके ॥ २५
सरिद्वरं नदीस्नानं प्रतिस्रोतःस्थितश्चरेत्।
तडागादिषु तोयेषु स्नायाच्च तदभावतः ॥ २६
शुचिदेशं समभ्युक्ष्य स्थापयेत् सकलाम्बरम्।
मृत्तोयेन स्वकं देहं लिम्पेत् प्रक्षाल्य यत्नतः ॥ २७
स्नानादिकञ्च सम्पाद्य कुर्य्यादाचमनं बुधः।
सोऽन्तर्जले प्रविश्याथ वाग्यतो नियमेन हि।
हरिं संस्मृत्य मनसा मज्जयेदूरुसम्भवे ॥ २८
ततस्तीरं समासाद्य चाचम्याप समन्ततः।
प्रोक्षयेद्वारुणैर्मन्त्रैः पावमानीभिरेव च ॥ २९
कुशाग्रपतितैस्तोयैः प्रोक्षयात्मानं प्रयत्नतः।
स्तोमापो हिष्ठेति मन्त्राभ्यां इदमापस्तथैव च ॥ ३०
ततो नारायणं देवं संस्मरेत् प्रतिमज्जनम्।
निमज्ज्यान्तर्जले सम्यक् क्रियते चाघमर्षणम् ॥ ३१

स्नात्वाचततिलैस्तद्वदेवर्षिपितृभिः सह।
तर्पयित्वा जलं तस्मान्निष्पीड्य च समाहितः॥ ३२
जलतीरं समासाद्य तत्र शुक्ले च वाससी।
परिधायोत्तरीयञ्च कुर्य्यात् केशान्न धूनयेत्॥ ३३
न रक्तामुल्वणं वासो न नीलाञ्च प्रशस्यते।
मलाक्तं गन्धहीनञ्च वर्ज्जयेदम्बरं बुधः॥ ३४
ततः प्रक्षालयेत् पादौ मृत्तोयेन विचक्षणः।
दक्षिणन्तु करं कृत्वा गोकर्णाकृतिवत् पुनः॥ ३५
त्रिः पिबेदीक्षितं तोयमास्यं द्विः परिमार्ज्जयेत्।
पादौ शिरस्ततोऽभ्युक्ष्य त्रिभिरास्यमुपस्पृशेत्॥ ३६
अङ्गुष्ठानामिकाभ्याञ्च चक्षुषी समुपस्पृशेत्।
तथैव पञ्चभिर्मूर्द्ध्नि स्पृशेदेवं समाहितः॥ ३७
अनेन विधिनाचम्य ब्राह्मणः शुद्धमानसः।
कुर्व्वीत दर्भपाणिस्तूदङ्मुखः प्राङ्मुखोऽपि वा॥ ३८
प्राणायामत्रयं धीमान् यथान्यायमतन्द्रितः।
जपयज्ञं ततः कुर्य्याद्गायत्रीं वेदमातरम्॥ ३९
त्रिविधो जपयज्ञः स्यात्तस्य तत्त्वं निबोधत।
वाचिकश्च उपांशुश्च मानसश्च त्रिधाकृतिः॥ ४०
त्रयाणामपि यज्ञानां श्रेष्ठः स्यादुत्तरोत्तरः॥ ४१
यदुच्चनीचोच्चरितैः शब्दैः स्पष्टपदाक्षरैः।
मन्त्रमुच्चारयन् वाचा जपयज्ञस्तु वाचिकः॥ ४२
शनैरुच्चारयन्मन्त्रं किञ्चिदोष्ठौ प्रचालयेत्।
किञ्चिच्छ्रवणयोग्यः स्यात् स उपांशुर्जपः स्मृतः॥ ४३

धिया पदाक्षरश्रेण्या अवर्णमपदाक्षरम्।
शब्दार्थचिन्तनाभ्यासु तदुक्तं मानसं स्मृतम्॥ ४४
जपेन देवता नित्यं स्तूयमाना प्रसीदति।
प्रसन्ने विपुलान् भोगान् प्राप्नुवन्ति मनीषिणः॥ ४५
राक्षसाश्च पिशाचाश्च महासर्पाश्च भीषणाः।
जपितान्नोपसर्पन्ति दूरादेव प्रयान्ति ते॥ ४६
छन्द ऋष्यादि विज्ञाय जपेन्मन्त्रमतन्द्रितः।
जपेदहरहर्ज्ञात्वा गायत्रीं मनसा द्विजः॥ ४७
सहस्रपरमां देवीं शतमध्यां दशावराम्।
गायत्रीं यो जपेन्नित्यं स न पापेन लिप्यते॥ ४८
अथ पुष्पाञ्जलिं कृत्वा भानवे चोर्द्धबाहुकः।
उदुत्यञ्च जपेत् सूक्तं तच्चक्षुरिति चापरम्॥ ४९
प्रदक्षिणमुपावृत्य नमस्कुर्य्याद्दिवाकरम्।
ततस्तीर्थेन देवादीनद्भिः सन्तर्पयेद्द्विजः॥ ५०
स्नानवस्त्रन्तु निष्पीड्य पुनराचमनं चरेत्।
तद्वद्भक्तजनस्येह स्नानं दानं प्रकीर्त्तितम्॥ ५१
दर्भासीनो दर्भपाणिं र्ब्रह्मयज्ञविधानतः।
प्राङ्मुखो ब्रह्मयज्ञन्तु कुर्य्याच्छ्रद्धासमन्वितः॥ ५२
ततोऽर्घं भानवे दद्यात्तिलपुष्पाक्षतान्वितम्।
उत्थाय मूर्द्धपर्य्यन्तं हंसः शुचिषदित्यृचा॥ ५३
ततो देवं नमस्कृत्य गृहं गच्छेत्ततः पुनः।
विधिना पुरुषसूक्तस्य गत्वा विष्णुं समर्चयेत्॥ ५४
वैश्वदेवं ततः कुर्य्याद्बलिकर्म्म विधानतः।
गोदोहमात्रमाकाङ्क्षेदतिथिं प्रति वै गृही॥ ५५

अदृष्टपूर्व्वमज्ञातमतिथिं प्राप्तमर्च्चयेत् ।
स्वागतासनदानेन प्रत्युत्थानेन चाम्बुना ॥ ५६
स्वागतेनाग्नयस्तुष्टा भवन्ति गृहमेधिनः ।
आसनेन तु दत्तेन प्रीतो भवति देवराट् ॥ ५७
पादशौचेन पितरः प्रीतिमायान्ति दुर्लभाम् ।
अन्नदानेन युक्तेन तृप्यते हि प्रजापतिः ॥ ५८
तस्मादतिथये कार्य्यं पूजनं गृहमेधिना ।
भक्त्या च शक्तितो नित्यं विष्णोरर्च्चादनन्तरम् ॥ ५९
भिक्षाञ्च भिक्षवे दद्यात् परिव्राड्ब्रह्मचारिणे ।
अकल्पितान्नमुद्धृत्य सव्यञ्जनसमन्वितम् ॥ ६०
अकृते वैश्वदेवेऽपि भिक्षौ च गृहमागते ।
उद्धृत्य वैश्वदेवार्थं भिक्षां दत्त्वा विसर्ज्जयेत् ॥ ६१
वैश्वदेवकृतान् दोषाञ्छक्तो भिक्षुर्व्यपोहितुम् ।
न हि भिक्षुकृतान् दोषान् वैश्वदेवो व्यपोहति ॥ ६२
तस्मात् प्राप्ताय यतये भिक्षां दद्यात् समाहितः ।
विष्णुरेव यतिच्छाय इति निश्चित्य भावयेत् ॥ ६३
सुवासिनीं कुमारीश्च भोजयित्वा नरानपि ।
बालवृद्धांस्ततः शेषं स्वयं भुञ्जीत वा गृही ॥ ६४
प्राङ्मुखोदङ्मुखो वापि मौनी च मितभाषकः ।
अन्नमादौ नमस्कृत्य प्रहृष्टेनान्तरात्मना ॥ ६५
एवं प्राणाहुतिं कुर्य्यान्मन्त्रेण च पृथक् पृथक् ।
ततः स्वादुकरान्नञ्च भुञ्जीत सुसमाहितः ॥ ६६
आचम्य देवतामिष्टां संस्मरन्नुदरं स्पृशेत् ।
इतिहासपुराणाभ्यां कञ्चित् कालं नयेद्बुधः ॥ ६७

ततः सन्ध्यामुपासीत वह्निं गत्वा विधानतः।
हुतहोमस्तु भुञ्जीत रात्रौ चातिथिभोजनम्॥ ६८
सायं प्रातर्द्विजातीनामशनं श्रुतिचोदितम्।
नान्तरा भोजनं कुर्य्यादग्निहोत्रसमो विधिः॥ ६९
शिष्यानध्यापयेच्चापि अनध्याये विसर्ज्जयेत्।
स्मृत्युक्तानखिलांश्चापि पुराणोक्तानपि द्विजः॥ ७०
महानवम्यां द्वादश्यां भरण्यामपि-पर्व्वसु।
तथाक्षयतृतीयायां शिष्यान् नाध्यापयेद्द्विजः॥ ७१
माघमासे तु सप्तम्यां रथ्याख्यायान्तु वर्ज्जयेत्।
अध्यापनं समभ्यञ्जन् स्नानकाले च वर्ज्जयेत्॥ ७२
नीयमानं शवं दृष्ट्वा महीस्थं वा द्विजोत्तमाः।
न पठेद्रुदितं श्रुत्वा सन्ध्यायान्तु द्विजोत्तमाः॥ ७३
दानानि च प्रदेयानि गृहस्थेन द्विजोत्तमाः।
हिरण्यदानं गोदानं पृथिवीदानमेव च॥ ७४
एवं धर्म्मो गृहस्थस्य सारभूत उदाहृतः।
य एवं श्रद्धया कुर्य्यात् स याति ब्रह्मणः पदम्॥ ७५
ज्ञानोत्कर्षञ्च तस्य स्याद्धारीतस्य प्रसादतः।
तस्मान्मुक्तिमवाप्नोति ब्राह्मणो द्विजसत्तमाः॥ ७६

एवं हि विप्राः कथितो मया वः
समासतः शाश्वतधर्म्मराशिः।
गृही गृहस्थस्य मतो हि धर्म्मं
कुर्व्वन् पथयाहरिमेति युक्तम्॥ ७७
इति हारीते धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः ।

अतः परं प्रवक्ष्यामि वानप्रस्थस्य सत्तमाः ।
धर्म्माश्रमं महाभागाः कथ्यमानं निबोधत ॥ १
गृहस्थः पुत्रपौत्रादीन् दृष्ट्वा पलितमात्मनः ।
भार्य्यां पुत्रेषु निक्षिप्य सह वा प्रविशेद्वनम् ॥ २
नखरोमाणि च तथा सितगात्रत्वगादि च ।
धारयन् जुहुयादग्निं वनस्थो विधिमाश्रितः ॥ ३
धान्यैश्च वनसम्भूतैर्नीवाराद्यैरनिन्दितैः ।
शाकमूलफलैर्व्वापि कुर्य्यान्नित्यं प्रयत्नतः ॥ ४
त्रिकालस्नानयुक्तस्तु कुर्य्यात्तीव्रं तपस्तदा ।
पक्षान्ते वा समश्नीयान्मासान्ते वा स्वपक्वभुक् ॥ ५
यथा चतुर्थकाले तु भुञ्जीयादष्टमेऽथवा ।
षष्ठे च कालेऽप्यथवा वायुभक्षोऽथवा भवेत् ॥ ६
घर्म्मे पञ्चाग्निमध्यस्थस्तथा वर्षे निराश्रयः ।
हेमन्ते च जले स्थित्वा नयेत् कालं तपश्चरन् ॥ ७
एवञ्च कुर्व्वता येन कृतबुद्धिर्यथाक्रमम् ।
अग्निं स्वात्मनि कृत्वा तु प्रव्रजेदुत्तरां दिशम् ॥ ८
आदेहपातं वनगो मौनमास्थाय तापसः ।
स्मरन्नतीन्द्रियं ब्रह्म ब्रह्मलोके महीयते ॥ ९
तपो हि यः सेवति वन्यवासः समाधियुक्तः प्रयतान्तरात्मा ।
विमुक्तपापो विमलः प्रशान्तः स याति दिव्यं पुरुषं पुराणम् ॥ १०
इति हारीते धर्म्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः।

अत:परं प्रवक्ष्यामि चतुर्थाश्रममुत्तमम्।
श्रद्धया तदनुष्ठाय तिष्ठन् मुच्येत बन्धनात्॥ १
एवं वनाश्रमे तिष्ठन् पातयन्नेव किल्विषम्।
चतुर्थमाश्रमं गच्छेत् सन्न्यासविधिना द्विज:॥ २
दत्त्वा पितृभ्यो देवेभ्यो मानुषेभ्यश्च यत्नत:।
दत्त्वा श्राद्धं पितृभ्यश्च मानुषेभ्यस्तथात्मन:॥ ३
इष्टिं वैश्वानरीं कृत्वा प्राङ्मुखोदङ्मुखोऽपि वा।
अग्निं स्वात्मनि संरोप्य मन्त्रवित् प्रव्रजेत् पुन:॥ ४
तत: प्रभृति पुत्रादौ स्नेहालापादि वर्ज्जयेत्।
बन्धूनामभयं दद्यात् सर्व्वभूताभयं तथा॥ ५
त्रिदण्डं वैणवं सम्यक् सन्ततं समपर्व्वकम्।
वेष्टितं कृष्णगोवालरज्जुमच्चतुरङ्गुलम्॥ ६
शौचार्थं मानसार्थञ्च मुनिभिः समुदाहृतम्।
कौपीनाच्छादनं वास: कन्था शीतनिवारिणीम्॥ ७
पादुके चापि गृह्णीयात् कुर्य्यान्नान्यस्य संग्रहम्।
एतानि तस्य लिङ्गानि यतेः प्रोक्तानि सर्व्वदा॥ ८
सगृह्य कृतसन्न्यासो गत्वा तीर्थमनुत्तमम्।
स्नात्वाचम्य च विधिवद्वस्त्रपूतेन वारिणा॥ ९
तर्पयित्वा तु देवान् मन्त्रवद्भास्करं नमेत्।
आसने प्राङ्मुखो मौनी प्राणायामत्रयं चरेत्॥ १०
गायत्रीञ्च यथाशक्ति जप्त्वा ध्यायेत् परं पदम्।
स्थित्यर्थमात्मनो नित्यं भिक्षाटनमथाचरेत्॥ ११

सायंकाले तु विप्राणां गृहाण्यभ्यवपद्य तु।
सम्यग् याचेच्च कवलं दक्षिणेन करेण वै ॥ १२
पात्रं वामकरे स्थाप्य दक्षिणेन तु शोधयेत्।
यावतान्नेन तृप्तिः स्यात्तावद्भैक्षं समाचरेत् ॥ १३
ततो निवृत्य तत्पात्रं संस्थाप्यान्यत्र संयमी।
चतुर्भिरङ्गुलैश्चाद्य ग्रासमात्रं समाहितः ॥ १४
सर्व्वव्यञ्जनसयुक्तं पृथक्पात्रे नियोजयेत्।
सूर्य्यादिभूतदेवेभ्यो दत्त्वा सम्प्रोक्ष्य वारिणा ॥ १५
भुञ्जीत पात्रपुटके पात्रे वाऽव्ययसो यतिः।
वटकाश्वत्थपर्णेषु कुम्भीतैन्दुकपात्रके ॥ १६
कोविदारकदम्बेषु न भुञ्जीयात् कदाचन।
मलाक्ताः सर्व्व उच्यन्ते यतयः कांस्यभोजिनः ॥ १७
कांस्यभाण्डेषु यत् पाको गृहस्थस्य तथैव च।
कांस्ये भोजयतः सर्व्वं किल्बिषं प्राप्नुयात्तयोः ॥ १८
भुक्त्वा पात्रे यतिर्नित्यं क्षालयेन्मन्त्रपूर्व्वकम्।
न दुष्यते च तत्पात्रं यज्ञेषु चमसा इव ॥ १९
अथाचम्य निदिध्यास्य उपतिष्ठेत भास्करम्।
जपध्यानेतिहासैश्च दिनशेषं नयेद्बुधः ॥ २०
कृतसन्ध्यस्ततो रात्रिं नयेद्देवगृहादिषु।
हृत्पुण्डरीकनिलये ध्यायेदात्मानमव्ययम् ॥ २१
यदि धर्म्मरतिः शान्तः सर्व्वभूतसमो वशी।
प्राप्नोति परमं स्थानं यत् प्राप्य न निवर्त्तते ॥ २२
दण्डभृद्यो हि पृथक् समाचरेच्छनैःशनैर्यस्तु

वहिर्मुखाश्चः।

समुत्थ संसारसमस्तबन्धनात् स याति विष्णोरमृतात्मनः पदम् ॥ २१

इति हारीते धर्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

वर्णानामाश्रमाणाञ्च कथितं धर्मलक्षणम् ।
येन स्वर्गापवर्गञ्च प्राप्नुवन्ति द्विजातयः ॥ १
योगशास्त्रं प्रवक्ष्यामि सङ्क्षेपात् सारमुत्तमम् ।
यस्य च श्रवणाद्यान्ति मोक्षञ्चैव मुमुक्षवः ॥ २
योगाभ्यासबलेनैव नश्येयुः पातकानि तु ।
तस्माद्योगपरो भूत्वा ध्यायेन्नित्यं क्रियापरः ॥ ३
प्राणायामेन वचनं प्रत्याहारेण चेन्द्रियम् ।
धारणाभिर्वशे कृत्वा पूर्वं दुर्धर्षणं मनः ॥ ४
एकाकारमनानन्दं बुद्धरूपमनामयम् ।
सूक्ष्मात् सूक्ष्मतरं ध्यायेज्जगदाधारमुच्यते ॥ ५
आत्मानं बहिरन्तःस्थं शुद्धचामीकरप्रभम् ।
रहस्येकान्तमासीनो ध्यायेदामरणान्तिकम् ॥ ६
यत् सर्वप्राणिहृदयं सर्वेषाञ्च हृदिस्थितम् ।
यच्च सर्वजनैर्ज्ञेयं सोऽहमस्मीति चिन्तयेत् ॥ ७
आत्मलाभसुखं यावत्तपोध्यानमुदीरितम् ।
श्रुतिस्मृत्युदितं धर्मं तद्विरुद्धं न चाचरेत् ॥ ८

यथा रथोऽश्वहीनस्तु यथाश्वो रथिहीनकः।
एवं तपश्च विद्या च संयुतं भेषजं भवेत् ॥ ९
यथान्नं मधुसंयुक्तं मधुरान्नेन संयुतम्।
उभाभ्यामपि पक्षाभ्यां यथा खे पक्षिणां गतिः ॥ १०
तथैव ज्ञानकर्मभ्यां प्राप्यते ब्रह्मशाश्वतम्।
विद्यातपोभ्यां सम्पन्नो ब्राह्मणो योगतत्परः ॥ ११
देहद्वयं विहायाशु मुक्तो भवति बन्धनात्।
न तथा क्षीणदेहस्य विनाशो विद्यते क्वचित् ॥ १२
मया ते कथितः सर्व्वो वर्णाश्रमविभागशः।
सङ्क्षेपेण द्विजश्रेष्ठा धर्मस्तेषां सनातनः ॥ १३
श्रुत्वैवं मुनयो धर्मं स्वर्गमोक्षफलप्रदम्।
प्रणम्य तमृषिं जग्मुर्मुदिताः स्वं स्वमाश्रमम् ॥ १४

मार्कण्डेयः।

धर्मशास्त्रमिदं सर्व्वं हारीतमुखनिःसृतम्।
अधीत्य कुरुते धर्मं स याति परमां गतिम् ॥ १५
ब्राह्मणस्य तु यत् कर्म्म कथितं बाहुजस्य च।
ऊरुजस्यापि यत् कर्म्म कथितं पादजस्य च ॥ १६
अन्यथा वर्त्तमानस्तु सद्यः पतति जातितः।
यो यस्याभिहितो धर्म्मः स तु तस्य तथैव च।
तस्मात् स्वधर्म्मं कुर्व्वीत द्विजो नित्यमनापदि ॥ १७
वर्णाश्चत्वारो राजेन्द्र चत्वारश्चापि चाश्रमाः।
स्वधर्म्मे ये तु तिष्ठन्ति ते यान्ति परमां गतिम् ॥ १८
स्वधर्म्मेण यथा नृणां नारसिंहः प्रसीदति।
न तुष्यति तथान्येन कर्म्मणा मधुसूदनः ॥ १९

अतः कुर्व्वन् निजं कर्म्म यथाकालमतन्द्रितः।
सहस्रानीकदेवेशं नारसिंहञ्च सालयम्॥ २०

उत्पन्नवैराग्यबलेन योगी
ध्यायेत् परं ब्रह्म सदाक्रियायाम्।
सत्यं सुखं रूपमनन्तमाद्यं
विहाय देहं पदमेति विष्णोः॥ २१

इति हारीते, धर्म्मशास्त्रे सप्तमोऽध्यायः। ७

उशनःसंहिता।

प्रथमोऽध्याय।

शौनकाद्यास मुनयः श्रौशनं भार्गवं मुनिम्।
मत्वा धर्मच्छुरखिलं धर्मशास्त्रविनिर्णयम्॥ १
ऋषीणां शृण्वतां पूर्वमुशना धर्मतत्त्ववित्।
धर्मार्थकाममोक्षाणां कारणं पापनाशनम्॥ २
सुसमाधिहृदो यूय शृणुध्वं गदतो मम।
भार्गवं पितरं नत्वा उशनं धर्ममब्रवीत्॥ ३
कृतोपनयनो वेदानधीयत द्विजोत्तमः।
गर्भाष्टमे वाष्टमे वा स्वसूत्रोक्तविधानतः॥ ४
दण्डी च मेखलासूत्रे कृष्णाजिनधरो मुनिः।
भिक्षाहारी गुरुहितैर्वीक्षमाणो गुरोर्मुखम्॥ ५
कार्पासमुपवीतं स्यन्निर्मितं ब्रह्मणा पुरा।
ब्राह्मणानां त्रिवृत् सूत्रं शौणमाविकमेव वा॥ ६
सदोपवीती चैव स्यात् सदा बद्धशिखो द्विजः।
अन्यथा यत्कृतं वासः कार्पासं वा कषायकम्।
तदेव परिधानीयं शुक्लमच्छिद्रमुत्तमम्॥ ७
उत्तरीयं समाख्यातं वासःकृष्णाजिनं शुभम्।
अभावे भव्यमजिने रौरवं वा विधीयते॥ ८
उपवीतं वामबाहुसव्यबाहुसमन्वितम्।
उपवीती भवेन्नित्यं निवीतं कण्ठलम्बनम्॥ ९
सव्यबाहुं समुद्धृत्य दक्षिणेन धृतां द्विजाः।
प्राचीनावीतमित्युक्तं पित्र्ये कर्माणि धारयेत्॥ १०

अग्न्यगारे गवांगोष्ठे होमे जप्ये तथैव च ।
स्वाध्यायभोजने नित्यं ब्राह्मणानाञ्च सन्निधौ ॥ ११
उपासने गुरुणाञ्च सन्ध्ययोरुभयोरपि ।
उपवीती भवेन्नित्यं विधिरेष सनातनः ॥ १२
मौञ्जी त्रिवृत्समा श्लक्ष्णा कार्य्या विप्रस्य मेखला ।
मुञ्जाभावे कुशानाहुर्ग्रन्थिनैकेन वा त्रिभिः ॥ १३
धारयेद्बिल्वपालाशं दण्डं केशान्तगं द्विजः ।
यज्ञार्हवृक्षज वाथ सौम्यं व्रणवर्ज्जमेवच ॥ १४
सायं प्रातर्द्विजः सन्ध्यामुपासीत समाहितः ।
कामाल्लोभाद्भयान्मोहात्त्यक्ता न पतितो भवेत् ॥ १५
अग्निकार्य्यं ततः कुर्य्यात् सायं प्रातः प्रसन्नधीः ।
स्नात्वा सन्तर्पयेद्देवान्हर्षीन् पितृगणांस्तथा ॥ १६
देवाभ्यर्च्चां ततः कुर्य्यात् पुष्पैः पत्रैश्च चाम्बुभिः ।
अभिवादनशीलः स्यान्नित्यं वृद्धेषु धर्मतः ॥ १७
असावहम्भो नामेति सम्यक् प्रणतिपूर्व्वकम् ।
आयुरारोग्यवान् वित्तं द्रव्याद्यपरिवर्ज्जितः ॥ १८
आयुष्मान् भव सौम्येति वाच्यो विप्राभिवादने ।
अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्व्वाक्षरस्ततः ॥ १८
यो न वेत्त्यभिवादस्य द्विजः प्रत्यभिवादनम् ।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥ २०
सव्येन पाणिना कार्य्यमुपसंग्रहणं गुरोः ।
सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन तु दक्षिणम् ॥ २१
लौकिकं वैदिकं वापि तथाध्यात्मिकमेव वा ।
आददीत यतो ज्ञानं तत्पूर्व्वमभिवादयेत् ॥ २२

नोदकं धारयेद्भैक्षं पुष्पाणि समिधस्तथा।
एवं विधानि चान्यानि न देवार्थेषु किञ्चन॥ २३
ब्राह्मणं कुशलं पृच्छेत् चत्रियाद्याप्यनामयम्।
वैश्य क्षेमं समागम्य शूद्रमारोग्यमेव च॥ २४
उपाध्यायः पिता ज्येष्ठो भ्राता चैव महीपतिः।
मातुलश्वशुरस्त्राह्मातामहपितामहौ।
वर्णकाद्य पितृव्यश्च सप्तैते पितरः स्मृताः॥ २५
माता मातामही गुर्व्वी पितृमातृष्वसादयः।[1]
श्वश्रूः पितामही ज्येष्ठा ज्ञातव्या गुरवः स्त्रियः॥ २
इत्युक्ता गुरवः सर्व्वे मातृतः पितृतस्तथा।
अनुवर्त्तनमेतेषां मनोवाक्कायकर्म्मभिः॥ २७
गुरुं दृष्ट्वा समुत्तिष्ठेदभिवाद्य कृताञ्जलिः।
न तैरुपविशेत् सार्द्धं विवदेन्नार्थकारणात्॥ २८
जीवितार्थमपि द्वेषं गुरुभिर्नैव भाषणम्।
उदितोऽपि गुणैरन्यैर्गुरुद्वेषी पतत्यधः॥ २९
गुरूणामपि सर्व्वेषां पूज्याः पञ्च विशेषतः।
तेषामाद्यास्त्रयः श्रेष्ठास्तेषां माता सुपूजिता॥ ३
यो हि वासयति दिवा येन मयोपदिश्यते।
ज्येष्ठो भ्राता च भर्त्ता च पञ्च ते गुरवस्तथा॥ ३
आत्मनः सर्व्वयत्नेन प्राणत्यागेन वा पुनः।
पूजनीयाः प्रयत्नेन पञ्चैते भूतिमिच्छता॥ ३२
यावत् पिता च माता च द्वावेतौ निर्व्विकारणम्
तावत्सर्व्वं परित्यज्य पुत्रः स्यात्तत्परायणः॥ ३३

समाहृत्य तु तद्भैक्ष यावदर्थमिहाज्ञया।
भुञ्जीत प्रयतो नित्य वागयतो नान्यमानस ॥ ५८
भैक्षेण वर्त्तयेन्नित्य कामनाश्योर्भवेद्व्रती।
भैक्षेण व्रतिनो वृत्तिरुपवाससमा स्मृता ॥ ५९
पूजयेदशन नित्यमद्यादन्नमकुत्सयन्।
दृष्ट्वा हृष्येत् प्रसीदेच्च प्रतिनन्देच्च सर्व्वत ॥ ६०
अनारोग्यमनायुष्यमस्वर्ग्य कुत्सभोजनम।
अपुण्य लोकविद्विष्टं तस्मात् तत् परिवर्ज्जयेत् ॥ ६१
प्राङ्मुखोऽन्नानि भुञ्जीत दक्षिणमुख एव वा।
नाद्यादुदङ्मुखो नित्य विधिपूर्व्व सनातनं ॥ ६२
प्रक्षाल्य पाणिपादौ च भुञ्जानो द्विरूपस्पृशेत्।
शुचौ देशे समासीनोभुक्त्वान्ते द्विरूपस्पृशेत् ॥ ६३
मण्डल पूर्व्वत कृत्वा तत्र स्थाप्याथ भोजयेत्।
स्वप्राणाहुतिपर्य्यन्त मौनमेव विधीयते ॥ ६४
इत्यौशनसस्मृतौ प्रथमोऽध्याय ॥ १ ॥

द्वितीयोऽध्यायः।

भुक्त्वा पीत्वा च स्नात्वा च तथा रथ्योपसर्पणे।
ओष्ठावलोमको स्पृष्ट्वा वासो विपरिधाय च ॥ १
रेतोमूत्रपुरीषाणामुत्सर्गेणान्त्यभाषणे।
तथा चाध्ययनारम्भे कासश्वासागमे तथा ॥ २
चत्वर वा श्मशान वा समागम्य द्विजोत्तम।
सन्ध्ययोरुभयोस्तद्वदाचान्त चाचमेत् पुन ॥ ३

चण्डालम्लेच्छसम्भाषे स्त्रीशूद्रोच्छिष्टभाषणे।
उच्छिष्टं पुरुषं स्पृष्ट्वा भोज्यं वापि तथाविधम् ॥ ४
अश्रुपाते तथाचामेत् अनृतस्य तथैव च।
भोजनान्ते सन्ध्ययोः स्नात्वा पीत्वा मूत्रपुरीषयोः ॥ ५
आचान्तोऽप्याचमेत् स्पृष्ट्वा सकृत् सकृदथान्यतः।
अग्नेर्गवामथालम्भे स्पृष्ट्वा प्रयत एव वा ॥ ६
नृणामथात्मनः स्पर्शे नीवीं विपरिधाय च।
उपस्पृशेज्जलं शुष्कं तृणं वा भूमिमेव वा।
केशानाञ्चात्मनः स्पर्शे वाससा चालितस्य च ॥ ७
अनुष्णाभिरफेनाभिरदुष्टाभिश्च सर्व्वशः।
शौचेप्सुः सुखमासीनः प्राङ्मुखो वाप्युदङ्मुखः ॥ ८
शिरः प्रावृत्य कण्ठं वा मुक्तकच्छशिखोऽपि वा।
अकृत्वा पादयोः शौचमाचान्तोऽप्यशुचिर्भवेत् ॥ ९
सोपानत्को जलस्थो वा नोष्णीषी वाचमेद्बुधः।
न चैव वर्षधाराभिर्न तिष्ठन् न धृतोदकैः ॥ १०
नैकहस्तार्पितजलैर्विना शूद्रेण वा पुनः।
न पादुकासनस्थो वा बहिर्जानुरथापि वा ॥ ११
न जल्पन् न हसन् प्रेक्षमाणश्च प्रह्व एव वा।
नावीक्षमाणाद्भिर्नोष्णाद्भिश्चफेनादथापि वा ॥ १२
शूद्राशुचिकरैर्मुक्तैर्नक्षाराभिस्तथैव च।
न चैवाङ्गुलिभिः शब्दमकुर्व्वन् नान्यमानसः ॥ १३
न वर्णरसदुष्टाभिर्नचैव प्रदरोदकैः।
न पाणिक्षुभिताभिर्वा न बहिः कालमेव वा ॥ १४

समाहृत्य तु तद्भैक्षं यावदर्थमिहाद्यया।
भुञ्जीत प्रयतो नित्यं वाग्यतो नान्यमानसः॥ ५८
भैक्षेण वर्त्तयेन्नित्यं कामनाशोभवेद्व्रती।
भैक्षेण व्रतिनो वृत्तिरुपवाससमा स्मृता॥ ५९
पूजयेदशनं नित्यमद्यादन्नमकुत्सयन्।
दृष्ट्वा हृष्येत् प्रमोदेच्च प्रतिनन्देच्च सर्व्वतः॥ ६०
अनारोग्यमनायुष्यमस्वर्ग्यं कुत्सभोजनम्।
अपुण्यं लोकविद्विष्टं तस्मात् तत् परिवर्ज्जयेत्॥ ६१
प्राङ्मुखोऽन्नानि भुञ्जीत दक्षिणमुख एव वा।
नाद्यादुदङ्मुखो नित्यं विधिपूर्व्वं सनातनं॥ ६२
प्रक्षाल्य पाणिपादौ च भुञ्जानो द्विरुपस्पृशेत्।
शुचौ देशे समासीनोभुक्त्वान्ते द्विरुपस्पृशेत्॥ ६३
मण्डलं पूर्व्वतः कृत्वा तत्र स्थाप्याथ भोजयेत्।
स्वप्राणाहुतिपर्य्यन्तं मौनमेव विधीयते॥ ६४

इत्यौशनसस्मृतौ प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

भुक्त्वा पीत्वा च स्नात्वा च तथा रथ्योपसर्पणे।
ओष्ठावलोमकौ स्पृष्ट्वा वासो विपरिधाय च॥ १
रेतोमूत्रपुरीषाणामुत्सर्गेणान्त्यभाषणे।
तथा चाध्ययनारम्भे कासश्वासागमे तथा॥ २
चत्वरं वा श्मशानं वा समागम्य द्विजोत्तमः।
सन्ध्ययोरुभयोस्तद्वदाचान्तो चाचमेत् पुनः॥ ३

चण्डालम्ले च्छसम्भाषे स्त्रीशूद्रोच्छिष्टभाषणे।
उच्छिष्टं पुरुषं स्पृष्ट्वा भोज्यं चापि तथाविधम् ॥ ४
अश्रुपाते तथाचामे अनृतस्य तथैव च।
भोजनान्ते सन्ध्ययोः स्नात्वा पीत्वा मूत्रपुरीषयोः ॥ ५
आचान्तोऽप्याचमेत् स्पृष्ट्वा सकृत् सकृदथान्यतः।
अग्नेर्गवामथालम्भे स्पृष्ट्वा प्रयत एव वा ॥ ६
नृणामथात्मनः स्पर्शे नीवीं विपरिधाय च।
उपस्पृशेज्जलं शुद्धं तृणं वा भूमिमेव वा।
केशानाञ्चात्मनः स्पर्शे वाससां चालितस्य च ॥ ७
अनुष्णाभिरफेनाभिरदुष्टाभिश्च सर्व्वशः।
शौचेप्सुः सुखमासीनः प्राङ्मुखो वाप्युदङ्मुखः ॥ ८
शिरः प्रावृत्य कण्ठं वा मुक्तकच्छशिखोऽपि वा।
अकृत्वा पादयाः शौचमाचान्तोऽप्यशुचिर्भवेत् ॥ ९
सोपानत्को जलस्थो वा नोष्णीषोवाचमेद्बुधः।
न चैव वर्षधाराभिर्न तिष्ठन् न धृतोदकैः ॥ १०
नैकहस्तार्पितजलैर्विना शूद्रेण वा पुनः।
न पादुकासनस्थो वा बहिर्जानुरथापि वा ॥ ११
न जल्पन् न हसन् प्रेक्षमाणश्च प्रह्व एव वा।
नावीक्षमाणाभिश्चोष्णाभिश्चफेनादयापि वा ॥ १२
शूद्राशुचिकरैर्मुक्तैर्नचाराभिस्तथैव च।
न चैवाङ्गुलिभिः शब्दमकुर्व्वन् नान्यमानसः ॥ १३
न वर्णरसदुष्टाभिर्नचैव प्रदरोदकैः।
न प्राणिजनिताभिर्वा न बहिः कालमेव वा ॥ १४

हृद्‌गाभिः पूयते विप्रः कण्ठाभिः चत्रियः शुचिः
प्राशिताभिस्तथा वैश्यः स्त्री शूद्रः स्पर्शनन्ततः ॥ १५
अङ्गुष्ठमूलान्तरतो रेखायां ब्रह्म उच्यते।
अन्तराङ्गुष्ठदेशिन्योः पितॄणां तीर्थमुत्तमम् ॥ १६
कनिष्ठो मूलतः पश्चात्प्राजापत्यं प्रचक्षते।
अङ्गुल्यग्रे स्मृतं दैवं तद्वैवार्षं प्रकीर्त्तितम् ॥ १७
मूले स्याद्दैवमार्षं स्यादाग्नेयं मध्यतः स्मृतम्।
तदेव सौमिकं तीर्थमेतत्ज्ञात्वा न मुह्यति ॥ १८
ब्राह्मेणैव तु तीर्थेन द्विजो नित्यमुपस्पृशेत्।
कायेन वा दैवतेन न तु पित्र्येण वा द्विजाः ॥ १८
त्रिः प्राश्नीयादपः पूर्व्वं ब्राह्मणः प्रयतः स्मृतः।
संहृत्याङ्गुष्ठमूलेन मुखं वै समुपस्पृशेत् ॥ २०
अङ्गुष्ठानामिकाभ्यान्तु स्पृशेन्नेत्रद्वयं ततः।
तर्ज्जन्यङ्गुष्ठयोगेन स्पृशेन्नासापुटं ततः ॥ २१
कनिष्ठाङ्गुष्ठयोगेन श्रवणे समुपस्पृशेत्।
सर्व्वासामथ योगेन हृदयन्तु तलेन वा ॥ २२
संस्पृशेद्दै शिरस्तद्वदङ्गुष्ठेनाथवा द्वयम्।
त्रिः प्राश्नीयाद्देवमेव प्रीतास्तेनास्य देवताः ॥ २३
ब्रह्माविष्णुमहेशाय भवन्त्यनुशुश्रुमः।
गङ्गा च यमुना चैव प्रीयते परिमार्ज्जनात् ॥ २४
प्रसंस्पर्शाल्लोचनयोः प्रीयते शशिभास्करौ।
नासत्यौ चैव प्रीयेते स्पृष्टे नासापुटद्वये ॥ २५
कर्णयोः स्पृष्टयोस्तद्वत् प्रीयेते चानलानिलौ।
संस्पृष्टे हृदये चास्यः प्रीयन्ते सर्व्वदेवताः ॥ २६

मूर्द्धि संस्पर्शनादेव प्रोतस्तु पुरुषो भवेत् ।
गोच्छिष्टं कुर्वते मुख्या विप्रुषोऽङ्गं नयन्ति याः ॥ २७
दन्तवद्दन्तसंलिप्तास्त्रिह्वास्पर्शोऽशुचिर्भवेत् ।
स्पृशन्ति बिन्दवः पादौ य आचामयतः परम् ॥ २८
भूमिकास्तु समा ज्ञेयाः न तैरप्रयतो भवेत् ।
मधुपर्के च सोमे च ताम्बूलस्य च भक्षणे ॥ २९
फलमूलेक्षुदण्डे च न दोषः उशनाब्रवीत् ।
प्रचरंश्चान्नपानेषु यदुच्छिष्टो भवेद्द्विजः ॥ ३०
भूमौ निक्षिप्य तद्द्रव्यमाचम्य प्रोक्षयेत्तु यत् ।
तैजसं वै समादाय भवेदुच्छेषणात्ततः । ३१
अनिधाय च तद्द्रव्यमाचान्तः शुचितामियात् ।
वस्त्रादीनां विकल्पस्त्वात् स्पृष्ट्वा चैदेवमेव हि ॥ ३२
आरण्यामुदके रात्रौ चौरे व्याघ्राकुले पथि ।
कृत्वा मूत्रपुरीषं वा द्रव्यहस्तेन दुष्यति ॥ ३३
निधाय दक्षिणे कर्णे ब्रह्मसूत्रमुदङ्मुखः ।
अह्नि कुर्यात् शकृन्मूत्रं रात्रौ चेद्दक्षिणामुखः ॥ ३४
अन्तर्धाय महीं काष्ठैः पर्णैर्लोष्ठतृणेन वा ।
प्रतिस्रोनशिराः कुर्यात् शकृन्मूत्रविसर्जने ॥ ३५
छायाकूपनदीगोष्ठे चैत्याम्भः पथि भस्मसु ।
अग्नौ चैव श्मशाने च विण्मूत्रे न समाचरेत् ॥ ३६
न गोमये न कृष्टे वा न गोष्ठे नैव शाड्वले ।
न तिष्ठन् वा न निर्वासा न च पर्वतमस्तके ॥ ३७
न जीर्णदेवायतने न वल्मीके कदाचन ।
न ससत्त्वेषु गर्त्तेषु न च गच्छन् समाचरेत् ॥ ३८

तुषाङ्गारकपालेषु राजमार्गे तथैव च ।
न चैत्रे न विले चापि न तीर्थे च चतुष्पथे ॥ ३९
नोद्यानोपसमीपे वा नोषरे न पराशुचौ ।
न सोपानत्कपादश्च छत्री वान्तरीक्षके ॥ ४०
न चैवाभिमुखे स्त्रीणां गुरुब्राह्मणयोर्गवाम् ।
न देवदेवालययोर्नापामपि कदाचन ॥ ४१
नदीज्योतींषि वीक्षित्वा तद्वाद्याभिमुखोऽपि वा ।
प्रत्यादित्यं प्रत्यनिलं प्रतिसोमं तथैव च ॥ ४२
आहृत्य मृत्तिकां कुर्य्याल्लेपगन्धापकर्षणम् ।
कुर्य्यादतन्द्रितः शौचं विशुद्धैरुद्धृतोदकैः ॥ ४३
नाहरेन्मृत्तिकां विप्रः पांशुला न च कर्द्दमात् ।
न मार्गान्नोषराद्देशाच्छौचशिष्टां परस्य च ॥ ४४
न देवायतनात् कूपाद्ग्रामान्न तु कदाचन ।
उपस्पृशेत्ततो नित्यं पूर्व्वोक्तेन विधानतः ॥ ४५
भारव्याहृतिगायत्र्या वर्णनामैरणैः क्रमात् ।
तन्मन्त्रितं पिबेद्यस्तु मन्त्राचमनमीरितम् ॥ ४६
गायत्र्याचमनेनाथ श्रुत्याचमनमीरितम् ॥ ४७

इत्यौशनसस्मृतौ द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

एवं देहादिभिर्युक्तः शौचाचारसमन्वितः ।
आहूत्याध्ययनं कुर्य्याद्वीक्षमाणो गुरोर्मुखम् ॥ १

नित्यमुद्यतपाणिश्च सभ्याचारसमन्वितः।
आस्यतामिति चोक्तः सन्नासीताभिमुख गुरोः
प्रतिश्रवणसम्भापि शयानो न समाचरेत्।
आसीनो न च भुञ्जानो न तिष्ठन् पराङ्मुख ॥ ३
नीचं शय्यासनञ्चास्य सर्व्वदा गुरुसन्निधौ।
गुरोस्तु चक्षुर्विषये न यथेच्छासनो भवेत् ॥ ४
नोदाहरेदस्य नाम परोक्षमपि केवलम्।
न चैवास्यानुकुर्व्वीत गतिभाषणचेष्टितम् ॥ ५
गुरोर्यत्र परीवादो निन्दा वापि प्रवर्त्तते।
कर्णौ तत्र पिधातव्यौ गन्तव्य परितोऽन्यतः ॥ ६
दूरस्थो नार्च्चयेदेनं न क्रुद्धो नान्तिके स्त्रिया.।
न चैवास्योत्तरं ब्रूयात् स्थितेनासीत सन्निधौ ॥ ७
उदकुम्भं कुशान् पुष्पं समिधोऽस्याहरेत् सदा।
मार्ज्जनं लेपनं नित्यमङ्गानां वै समाचरेत् ॥ ८
नास्य निर्म्माल्यशयनं पादुकोपानहावपि।
आक्रमेदासन तस्य च्छायामपि कदाचन ॥ ९
दन्तकाष्ठादिका लब्धा न चास्य विनिवेदयेत्।
अनापृच्छ्य न गन्तव्य न त्वप्रियहिते रतः ॥ १०
न पादौ स्थापयेदस्य सन्निधाने कदाचन।
जृम्भितं हसितञ्चैव चयकं प्रावर तथा ॥ ११
वर्ज्जयेत् सन्निधौ नित्यं नखस्फोटनमेव च।
यथाकालमधीयोत यावन्न विमना गुरुः ॥ १२
आसने शयने याने न च तिष्ठेत् कदाचन।
धावन्तमनुधावेत गच्छन्तमनुगच्छति ॥ १३

उत्सादनं वै गात्राणां स्नानश्चोच्छिष्टभोजने।
न कुर्य्याद्‌गुरुपुत्रस्य पादयोः शौचमेव च॥ २६
गुरुवत् प्रतिपूज्यास्तु सवर्णा गुरुयोषितः।
असवर्णास्तु सम्पूज्याः प्रत्युत्थानाभिवादनैः॥ २७
अभ्यञ्जनं स्नापनञ्च गात्रोत्सादनमेव च।
गुरुपत्न्या न कार्य्याणि केशानाञ्च प्रसाधनम्॥ २८
गुरुपत्नी च युवती नाभिवाद्येह पादयोः।
कुर्व्वीत वन्दनं भूम्यामसावहमिति ब्रुवन्॥ २९
विप्रस्य पादग्रहणमन्वहञ्चाभिवादनम्।
गुरुदारेषु कुर्व्वीत सदा धर्म्ममनुस्मरन्॥ ३०
मातृष्वसा मातुलानी श्वश्रूश्चापि पितृष्वसा।
सम्पूज्या गुरुपत्नी च समस्ता गुरुभार्य्या च॥ ३१
भ्रातृभार्य्योपसंग्राह्या ज्ञातिसम्बन्धियोषितः।
पितुर्भगिन्या मातुश्च जायायाश्च स्वसर्य्यपि॥ ३२
मातृवद्‌वृत्तिमातिष्ठेन्माता तेभ्यो गरीयसी।
एवमाचारसम्पन्नमात्मवन्तं सदाहितम्॥ ३३
वेद धर्म्मं पुराणञ्च तथा तत्त्वानि नित्यशः।
संवत्सरोषिते शिष्ये गुरुर्ज्ञानं विनिर्द्दिशेत्॥ ३४
हरति दुष्कृतं तस्य शिष्यस्य वत्सरे गुरुः।
आचार्य्यपुत्रः शुश्रूषुर्ज्ञानदो धार्म्मिकः शुचिः॥ ३५
आप्तः शक्तोऽर्थदः साधुः सोऽध्याप्या दश धर्मतः।
कृतज्ञश्च तथाद्रोही मेधावी शुभकृन्नरः॥ ३६
प्राप्य विप्रोऽप्यविधिवत् षड़ध्याप्या द्विजोत्तमैः।
एतेषु ब्रह्मणो दानमन्यत्र न यथोदितम्॥ ३७

निर्घाते वातचलने ज्योतिषाञ्चोपसर्पणे ।
एतानाकालिकान् विद्यादनध्यायानृतावपि ॥ ६२
प्रादुष्कृतेष्वग्निषु च विद्युत्स्तनितनिस्वने ।
सद्या हि स्यादनध्यायमनृतौ मुनिरब्रवीत् ॥ ६३
नित्यानध्याय एव स्याद्ग्रामेषु नगरेषु च ।
कर्म्मनैपुण्यकामानां पूतिगन्धे च नित्यशः ॥ ६४
अन्त्यानां सङ्गते ग्रामे वृषलस्य च सन्निधौ ।
अनध्यायो रुद्यमाने समवाये जनस्य च ॥ ६५
उदके मध्यरात्रौ च विण्मूत्रे च विसर्जयेत् ।
उच्छिष्टश्चाद्धभुक् चैव मनसा न विचिन्तयेत् ॥ ६६
प्रतिगृह्य द्विजो विद्वानेकोद्दिष्टस्य केतनम् ।
त्र्यहं न कीर्त्तयेद् ब्रह्म राज्ञो राहोश्च सूतके ॥ ६७
यावदेकानुदिष्टस्य लेपो गन्धश्च तिष्ठति ।
विप्रस्य विदुषो देहे तावद् ब्रह्म न कीर्त्तयेत् ॥ ६८
शयानः प्रौढ़पादश्च कृत्वा वै वावसक्थिकाम् ।
नाधीयीतामिषं जग्ध्वा सूतकाद्यादमेव च ॥ ६९
नीहारैर्व्वाणशब्देश्च सन्ध्ययोरुभयोरपि ।
अमावस्यां चतुर्द्दश्यां पौर्णमास्यष्टमीषु च ॥ ७०
उपाकर्म्मणि चोत्सर्गे त्रिरात्रं क्षपणं स्मृतम् ।
अष्टकासु न कुर्व्वीत ऋत्वन्तासु न रात्रिषु ॥ ७१
मार्गशीर्षे तथा पौषे माघे मासि तथैव च ।
तिस्रोऽष्टकाः समाख्याताः कृष्णपक्षे च सूरिभिः ॥ ७२
श्लेषातकस्य च्छायायां शाल्मलेर्मधुकस्य च ।
कदाचिदपि नाध्येयं कोविदारकपित्थयोः ॥ ७३

समानविद्योऽनुमते तथा सब्रह्मचारिणि।
आचार्य्ये संस्थिते वापि त्रिरात्रं चपणं स्मृतम्॥ ७४
छिद्रेष्वेतेषु विप्राणामनध्यायाः प्रकीर्त्तिताः।
हिंसन्ति राचसास्ता च तस्मादेतान् विवर्जयेत्॥ ७५
नैत्यके नास्त्यनध्यायः सन्ध्योपासने एव च।
उपाकर्म्मणि कर्म्मान्ते होमत्रमन्त्रेषु चैव हि॥ ७६
एकामृचमथवैकं वा यजुः सामाथवा पुनः।
अष्टकाद्या स्वधीयीत मारुते चापि वायति॥ ७७
अनध्यायो नचाङ्गेषु नेतिहासपुराणयो।
न धर्मशास्त्रेष्वन्येषु पर्व्वण्येतानि वर्ज्जयेत्। ७८
एष धर्म्मः समासेन कीर्त्तितो ब्रह्मचारिणः।
ब्राह्मणाभिहितं पूर्व्वमृषीणां भावितात्मनाम्॥ ७९
योऽन्यत्र कुरुते यत्नमनधीत्य श्रुतिं द्विजः।
स वै मूढो न सम्भाष्यो वेदवाह्यो द्विजातिभिः॥ ८०
न वेदपाठमात्रेण सन्तुष्टो वै द्विजोत्तमः।
पाठमात्रावसायस्तु पङ्के गौरिव सीदति॥ ८१
योऽधीत्य विधिवद्वेदं वेदार्थं न विचारयेत्।
स सान्वयः शूद्रकल्पः स पात्र न प्रपद्यते॥ ८२
यदि वात्यन्तिकं वासं कर्त्तुमिच्छति वै गुरोः।
युक्तः परिचरेदेनमा शरीरविमोचणात्॥ ८३
गत्वा वनं वा विधिवज्जुहुयाज्जातवेदसम्।
अधीयीत सदा नित्यं ब्रह्मविद्यां समाहितः॥ ८४
सावित्रीं शतरुद्रीयं वेदानाञ्च विशेषतः।
अभ्यसेत् सततं वेदं भस्मस्नानपरायणः॥ ८५

वेदं वेदौ तथा वेदान् वेदान् वै चतुरो द्विजः।
अधीत्य विधिवद्वाथे ततः स्नायाद्द्विजोत्तमः॥ ८६
वेदोदितं स्वकं कर्म्म नित्यं कुर्य्यादतन्द्रितः।
अकुर्व्वाणः पतत्याशु निरयानतिभीषणान्। ८७
अभ्यसेत् प्रयतो वेदं महायज्ञान् न हापयेत्।
कुर्य्याद् गृह्याणि कर्म्माणि सन्ध्योपासनमेव च॥ ८८
नित्यं स्वाध्यायशील: स्यान्नित्यं यज्ञोपवीतकः।
सत्यवादी जितक्रोधो ब्रह्मभूयाय कल्पते॥ ८८
सन्ध्यास्नानरतो नित्यं ब्रह्मयज्ञपरायणः।
अनसूयो मृदुर्दान्तो गृहस्थोऽप्यतिवर्त्तते॥ ९०
यः स्वयं नियतो भूत्वा धर्म्मपाठं पठेद्द्विजः।
अध्यापयेच्छ्रावयेद्वा ब्रह्मलोके महीयते॥ ९१
प्रातःकृत्यं समाप्याथ वैश्वदेवपुरःसरम्।
मध्याह्ने भोजयेद्विप्रान् सम्यग्भूतात्मभावनः॥ ९२
प्राङ्मुखोऽन्नानि भुञ्जीत सूर्य्याभिमुख एव वा।
आसीनस्त्वासने शुद्धे भूमौ पादौ निधापयेत्॥ ९३
आयुष्यं प्राङ्मुखो भुङ्क्ते यशस्यं दक्षिणामुखः।
श्रियं प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्ते उदङ्मुखः॥ ९४
पद्यात् स भोजनं कुर्य्याद्भूमौ वा तन्निधापयेत्।
उपवासेन तत्तुल्यमित्येवमुशनाब्रवीत्॥ ९५
उपलिप्य शुचौ देशे पादौ प्रक्षाल्य वै करौ।
आचान्तोऽक्रोधनो भक्तं पद्यात्तु भोजनञ्चरेत्॥ ९६
इह व्याहृतिभिस्त्वन्न परिधायोदकेन तु।
परिषेचनमन्त्रेण परिषिच्य ततः परम्॥ ९७

पित्र्यमुपवलिं दत्त्वा तदन्नं परिषिच्य च।
अमृतोपस्तरणमसीत्यापोशनक्रिया चरेत् ॥ ९८
स्वाहाप्रणवसंयुक्तं प्राणायेत्याहुतिं ततः।
अपानायाहुतिं हुत्वा व्यानाय तदनन्तरम् ॥ ९९
उदानाय ततः कुर्य्यात् समानायेति पञ्चमम्।
विज्ञाय तत्त्वमेतेषां जुहुयादात्मनि द्विजः ॥ १००
शेषमन्नं यथाकामं भुञ्जीत व्यञ्जनैर्युतम्।
ध्यात्वा तन्मनसे देवमात्मानं वै प्रजापतिम् ॥ १०१
अमृतापिधानमसीत्युपरिष्टादपः पिवेत्।
आचान्तः पुनराचामेदयं गौरिति मन्त्रतः ॥ १०२
द्रुपदां वा त्रिरावर्त्य सर्वपापप्रणाशनीम्।
प्राणानां ग्रन्थिरसीत्यालभेद्धृदयं ततः ॥ १०३
आचम्याङ्गुष्ठमात्रेति पादाङ्गुष्ठेन दक्षिणम्।
निःस्रावयेद्धस्तजलमूर्द्ध्वहस्तः समाहितः ॥ १०४
हुत्वानुमन्त्रणं कुर्य्यात् स्वधायामिति मन्त्रतः।
प्रोक्षयेत् स्वमात्मानं यो जपेद्ब्रह्मणीति च ॥ १०५
सर्व्वेषामेव यागानामात्मयागः परः स्मृतः।
अथ श्राद्धममावस्यामासं कार्य्यं द्विजोत्तमैः ॥ १०६
पिण्डान्वाहार्य्यकं श्राद्धं क्षीणे राजनि शस्यते। ९९
अपराह्णे द्विजातीनां प्रशस्तेनामिषेण च ॥ १०७
प्रतिपत्प्रभृतिष्वन्यास्तिथयः कृष्णपक्षके।
चतुर्दशीं वर्ज्जयित्वा पञ्चमीं ह्युत्तरोत्तराम् ॥ १०८
अमावस्याष्टकास्तिस्रः पौर्णमास्यादिषु त्रिषु।
तिस्रश्चाप्यष्टकाः पुण्या माघि पञ्चदशी तथा ॥ १०९

त्रयोदशो मघा कृष्णा वर्षासु च विशेषतः ।
नैमित्तिकन्तु कर्त्तव्यं दिवसे चन्द्रसूर्य्ययोः ॥ ११०
बालकानाञ्च मरणे नारकी स्यात्ततोऽन्यथा ।
काम्यानि चैव श्राद्धानि शस्यन्ते ग्रहणादिषु ॥ १११
अयने विषुवे चैव व्यतीपाते त्वनन्तकम् ।
सङ्क्रान्त्यामक्षयं श्राद्धं तथा जन्मदिनेष्वपि ॥ ११२
नक्षत्रतिथिवारेषु कार्य्यं काम्यं विशेषतः ।
स्वर्गन्तु लभते कृत्वा कृत्तिकासु द्विजोत्तमाः ॥ ११३
द्रव्यब्राह्मणसम्पत्तौ न कालं नियमं ततः ।
कर्म्मारम्भेषु सर्व्वेषु कुर्य्यादभ्युदयं ततः ॥ ११४
पुत्रजन्मादिषु श्राद्धं पार्व्वणं पार्व्वणं स्मृतम् ।
अहन्यहनि नित्यं स्यात् काम्यं नैमित्तिकं पुनः ॥ ११५
सन्निकृष्टमतिक्रम्य श्रोत्रियं यः प्रयच्छति ।
स तेन कर्म्मणा पापो दहत्यासप्तमं कुलम् ॥ ११६
यदि स्यादधिको विप्रः शीलविद्यादिभिः स्वयम् ।
तस्मै यत्नेन दातव्यमतिक्रम्यापि सन्निधिम् ॥ ११७
अपूपञ्च हिरण्यञ्च गामश्वं पृथिवीं तिलान् ।
अविद्वान् प्रतिगृह्णानो भस्मीभवति काष्ठवत् ॥ ११८
या समारोहणं कुर्य्यात् भर्त्तृचित्यां पतिव्रता ।
तन्मृताहनि सम्प्राप्ते पृथक् पिण्डं नियोजयेत् ॥ ११९
धर्म्मपिण्डोदकं श्राद्धं पार्व्वणं नग्नसंज्ञकम् ।
अस्थिसञ्चयनं कर्म्म दशाहभवनं तथा ॥ १२०
शौद्धं दशाहमुत्कर्षं शेषस्य यदि वा भवेत् ।
पिण्डोदकं नवश्राद्धं पुनः कार्य्यं यथाविधि ॥ १२१

यद्यस्मिन्नक्षय्यं कर्म्म दद्याद्‌दक्षिणभाग् भवेत्।
नष्ट वापद्यतेऽस्योनि द्वाहयेद्‌यदि वा पुनः ॥ १२२
कुर्य्यादहरहः श्राद्धं प्रमीतपितृको द्विजः।
साग्निकोऽनग्निको वापि तीर्थेष्वेवं विशेषत ॥ १२३
उत्तानं वा विवृत्तं वा पितृपात्रं यदा भवेत्।
अभोज्यं तद्भवदन्नं कव्यैः पितृगणैश्च तैः ॥ १२४
मन्त्रहीनं क्रियाहीनं मन्त्रहीनन्तु यद्भवेत्।
सर्व्वमच्छिद्रमित्युक्त्वा ततो यत्न न भोजयेत् ॥ १२५
एकोद्दिष्टन्तु विज्ञेयं वृद्धियाद्दन्तु पार्व्वणम्।
एतत् पञ्चविधं श्राद्धं भृगुपुत्रेण सूचितम् ॥ १२६
यात्रायां षष्ठमाख्यातं तत् प्रयत्नेन पावनम्।
शुद्धये सप्तमं श्राद्धं ब्रह्मणा परिकीर्त्तितम् ॥ १२७
दैविकञ्चाष्टमं श्राद्धं यत् कृत्वा मुच्यते भयात्।
सन्ध्यारात्रौ न कर्त्तव्यमह्नोराश्चमदर्शनात् ॥ १२८
देशानान्तु विशेषेण भवेत् पुण्यमनन्तकम् ॥ १२९
गयायामक्षयं श्राद्धं प्रयागे मरणादिषु।
गायन्ति गाथा ते सर्व्वे कीर्त्तयन्ति मनीषिणः ॥ १३०
एष्टव्या बहवः पुत्राः शीलवन्तो गुणान्विताः।
तेषान्तु समवेतानां यद्यकोऽपि गया व्रजेत् ॥ १३१
गयां प्राप्यानुषङ्गेण यदि श्राद्धं समाचरेत्।
तारिताः पितरस्तेन स याति परमां गतिम् ॥ १३२
वाराहपर्व्वते चैव गयायाञ्चैव विशेषत।
एवमादिषु तीर्थेषु तृप्यन्ति पितरस्तदा ॥ १३३

व्रीहिभिश्च यवैर्माषैरद्भिर्मूलफलेन वा ।
श्यामाकैश्च तु वै शाकैर्नीवारैश्च प्रियङ्गुभिः ॥ १३४
गोधूमैश्च तिलैर्मुद्गैर्माषैः प्रीणयते पितॄन् ।
मृष्टान् फलरसानिक्षून् मृदुकान् शस्यदाड़िमान् ॥ १३५
विदार्य्याश्च करण्डाश्च श्राद्धकाले प्रदापयेत् ।
लाजान् मधुयुतान् दद्याद्दध्ना शर्करया सह ॥ १३६
दद्याच्छ्राद्धे प्रयत्नेन शृङ्गाटकजमूलकैर्षफान् ।
द्वौ मासौ मत्स्यमांसेन त्रिमासान् हारिणेन च ॥ १३७
औरभ्रेणाथ चतुरः शाकुनेनेह पञ्च तु ।
षण्मासांश्छागमांसेन गौरवेण नवैव तु ॥ १३८
दशमासांस्तु तृप्यन्ति वराह महिषामिषैः ।
शशोर्णेष्टकयोर्मांसैर्मासानेकादशैव तु ॥ १३९
संवत्सरन्तु गव्येन पयसा पायसेन च ।
वार्द्ध्रीणसस्य मांसेन तृप्तिर्द्वादशवार्षिकी ॥ १४०
कालशाकं महाशल्कां खड्गलोहामिषं मधु ।
अनन्तान्येव दत्तानि मूलान्यन्यानि सर्व्वशः ॥ १४१
क्रीत्वा लब्ध्वा स्वयं वाथ मृतानाहृत्य वै द्विजः ।
दद्याच्छ्राद्धे प्रयत्नेन दत्तस्याक्षयमुच्यते ॥ १४२
पिप्पलीक्रमुकांश्चैव तथा चैव मसूरकम् ।
कुष्माण्डालाबुवार्त्ताकान् भल्लूणं सारसं तथा ॥ १४३
कुसुम्भ भद्रमूलञ्च तण्डुलीयकमेव च ।
राजमाषांस्तथा क्षीरं माहिषञ्च विवर्ज्जयेत् ॥ १४४

कोद्रवान् कोविदारांश्च स्थलपाक्यामरीस्तथा।
वर्जयेत् सर्व्वयत्नेन श्राद्धकाले द्विजोत्तमः॥ १४५

इत्यौशनसस्मृतौ तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः।

स्नात्वा यथोक्तं सन्तर्प्य पितृदेवान्दृषींस्तथा।
पिण्डान्वाहार्य्यकं श्राद्धं कुर्य्यात् सौम्यमनाः शुचि.॥ १
पूर्व्वमेव निरीक्षेत ब्राह्मणान् वेदपारगान्।
तीर्थं तद्धव्यकव्यानां प्रदाने चातिथिः स्मृतः॥ २
ये सोमपाननिरता धर्मज्ञाः सत्यवादिनः।
व्रतिनो नियमस्थाय ऋतुकालाभिगामिनः॥ ३
पञ्चाग्निरप्यधीयानो यजुर्व्वेदविदोऽपि च।
वह्वृचस्तु सुपर्णाय त्रिमधुर्व्वाथ वा भवेत्॥ ४
त्रिणाचिकेतच्छन्दो वै ज्येष्ठसामगणोऽपि वा।
अथर्व्वशिरसोऽध्येत रुद्राध्यायी विशेषतः॥ ५
अग्निहोत्रपरो विद्वान् पापविच्च षडङ्गवित्।
गुरुदेवाग्निपूजासु प्रसक्तो ज्ञानतत्परः॥ ६
अहिंसोपरता नित्यमप्रतिग्राहिणस्तथा।
सत्त्रिणो दाननिरता ब्राह्मणाः पङ्क्तिपावनाः॥ ७
असमानप्रवरका असगोत्रास्तथैव च।
असम्बन्धश्च विज्ञेयो ब्राह्मणः पङ्क्तिपावनः॥ ८
भोजयेद्योगिनं पूर्व्वं तत्त्वज्ञानरतं परम्।
अलाभे नैष्ठिकं दान्तमुपकुर्व्वाणकन्तु वा॥ ९

तदलाभे गृहस्थन्तु मुमुक्षुं सङ्गवर्ज्जितं।
सर्व्वालाभसाधकं वा गृहस्थं न विभोजयेत्॥ १०
प्रकृतेर्गुणतत्त्वज्ञ योऽश्नाति यति भवेत्।
फल वेदविदां तस्य सहस्रादतिरिच्यते॥ ११
तस्माद्यत्न न योगिन्द्रांश्चरज्ञानतत्परम्।
भोजयेद्धव्यकव्येषु अलाभादिह च द्विजान्॥ १२
एष वै प्रथमः कल्प प्रदाने हव्यकव्ययो.।
अनुकल्पस्त्वयं ज्ञेयस्तदा सद्भिरनुष्ठितः॥ १३
मातामहं मातुलञ्च स्वस्रेयं श्वशुरं गुरुम्।
दौहित्रं विवुधं सर्व्वमृत्विकल्पाद्य भोजयेत्॥ १४
न श्राद्धे भोजयेन्मित्रं धनैः कार्य्योऽस्य संग्रहः।
पैशाचदचिणाहीनैर्व्वामुत्र फलसम्पदः॥ १५
काम्यं श्राद्धेऽर्घयेन्मित्रं नाभिरूपमपित्वरिम्।
द्विषतां हि हविर्भुक्तं भवति प्रेत्य निष्फलम्॥ १६
तथानु चेहविद्दस्वा न दाता लभते फलम्।
यावतो ग्रसते पिण्डान् हव्यकव्यष्व मन्त्रवित्॥ १७
ततो हि ग्रसते प्रेत्य दीमान् शूलानधोमुखान्।
अथ विद्यानुकूले हि युक्ताय स हताथवा॥ १८
यचैते भूञ्जते हव्यं तद्वेदासुरं द्विजाः।
यश्च वेदश्च वेदी च विच्छिद्येत त्रिपूरुषम्॥ १९
स वै दुर्व्राह्मणो ज्ञेयः श्राद्धादौ न कदाचन।
शूद्रप्रेष्योहतो राज्ञो वृषलो ग्रामयाजकः॥ २०
वधवन्धोपजीवो च षडेते ब्रह्मबन्धवः।
दत्त्वा तु वेदानत्यथ पतितान्मनुरब्रवीत्॥ २१

वेदविक्रयिणश्चैते श्राद्धादिषु विगर्हिता ।
श्रुतिविक्रयिणो यत्र परपूर्व्वा समुद्रगा ॥ २२
असमानान याजयन्ति पतितास्ते प्रकीर्त्तिता ।
असस्तुताध्यापका ये भृतकान् पाठयन्ति ये । २३
अधीयीत तथा वेदान भृतकास्त प्रकीर्त्तिता ।
वृद्धश्रावकनिर्ग्रन्था पञ्चरात्रविदोजिना ॥ २४
कापालिका पाशुपता पाषण्डाश्चैव तद्विधा ।
यस्याश्नन्ति हवींष ते दुरात्मानस्तु तामसा ॥ २५
न तस्य मद्यविच्छ्राद्ध प्रत्यापि हि अफलप्रदा ।
अनाश्रमी यो द्विज स्यादाश्रमी स्यान्निरर्थक ॥ २६
मिथ्याश्रम्या च विप्रेन्द्रा विज्ञया पङ्क्तिदूषका ।
दुश्चर्म्मी कुनखी कुष्ठी श्वित्री च श्यावदन्तक ॥ २७
क्रूरो वाणिजकश्चैव स्तेन क्लीवोऽथ नास्तिक ।
मद्यपो वृषलीसक्तो वीरहा दिधिषूपति ॥ २८
आगारदाही कुण्डाशी सोमविक्रयिणो द्विजा ।
परिवेत्ता तथा हिस्र परिवित्तिर्निराकृति ॥ २९
पौनर्भव कुसीदी च तथा नक्षत्रदर्शक ।
गीतवादित्रशीलश्च व्याधित काण एव च ॥ ३०
हीनाङ्गश्चातिरिक्ताङ्गो ह्यवकीर्णी तथैव च ।
कन्यादूषी कुण्डगोलौ अभिशस्तोऽथ देवल ॥ ३१
मित्रध्रुक् पिशुनश्चैव नित्य भार्य्या निकृन्तन ।
मातापितृगुरुत्यागी दारत्यागी तथैव च ॥ ३२
अनपत्य कूटसाक्षी याचको रोगजीवक ।
समुद्रयायी कृतहा रथ्यासमयभेदक ॥ ३३

वेदनिन्दारतश्चैव देवनिन्दारतस्तथा।
द्विजनिन्दारतश्चैव ते वर्ज्याः श्राद्धकर्मसु ॥ ३४
कृतघ्नः पिशुनः क्रूरो नास्तिको वेदनिन्दकः।
मित्रघ्न पारदार्य्यश्च मिथ्यापण्डितदूषकः ॥ ३५
बहुनात्र किमुक्तेन विहितान्येव कुर्व्वते।
निन्दितान्याचरन्ते ते वर्ज्याः श्राद्धे प्रयत्नतः ॥ ३६
इत्यौशनसस्मृतौ चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः।

गोमयेनोदकैः पूर्व्वं शोधयित्वा समाहितः।
सन्निपात्य द्विजान् सर्व्वान् साधुभिः सन्निमन्त्रयेत् ॥ १
श्वो भविष्यति मे श्राद्धं पूर्व्वेद्युरभिवक्ष्यति।
असम्भवे परेद्युर्व्वा यथोक्तैर्लक्षणैर्युतम् ॥ २
तस्य ते पितरः श्रुत्वा श्राद्धकाले उपस्थिते।
अन्योन्यमनसा ध्यात्वा सम्पतन्ति मनोजवाः ॥ ३
ब्राह्मणान्ते समायान्ति पितरो ह्यन्तरिचगाः।
वायुभूताश्च तिष्ठन्ति भुक्त्वा यान्ति परां गतिम् ॥ ४
आमन्त्रिताश्च ये विप्राः श्राद्धकाले उपस्थिते।
वसेरन् नियताः सर्व्वे ब्रह्मचर्य्यपरायणाः ॥ ५
अक्रोधनोऽत्वरो यत्र सत्यवादी समाहितः।
भयमैथुनमध्वानं श्राद्धभुग्वर्ज्जयेज्जपम् ॥ ६

आमन्त्रितो ब्राह्मणो वै योऽन्यस्मै कुरुते क्षणम्।
आमन्त्रयित्वा यो मोहादन्यं वा मन्त्रयेद् द्विजः।
स तस्मादधिकः पापी विष्ठाकीटो हि जायते॥ ७
श्राद्धे निमन्त्रितो विप्रो मैथुनं योऽधिगच्छति।
ब्रह्महत्यामवाप्नोति तिर्य्यग्योनिषु जायते॥ ८
निमन्त्रितश्च यो विप्रो ह्यध्वानं याति दुर्म्मतिः।
भवन्ति पितरस्तस्य तन्मासं पांशुभोजनाः॥ ९
निमन्त्रितश्च यः श्राद्धे प्रकुर्य्यात् कलहं द्विजः।
भवन्ति तस्य तन्मासं पितरो मलभोजनाः॥ १०
तस्मान्निमन्त्रितः श्राद्धे नियतात्मा भवेद् द्विजः।
अक्रोधनः शौचपरः कर्त्ता चैव जितेन्द्रियः॥ ११
शोभते दक्षिणां गत्वा दिशं दर्भान् समाहितः।
समूलानाहरेद्वारि दक्षिणाग्रान् सुनिर्म्मलान्॥ १२
दक्षिणाप्रवणं स्निग्धं विभक्तशुभलक्षणम्।
शुचिदेशं विविक्तञ्च गोमयेनोपलेपयेत्॥ १३
नदीतीरेषु तीर्थेषु स्वभूमौ गिरिसानुषु।
विविक्तेषु च तुष्यन्ति दत्तेन पितरस्तथा॥ १४
परस्य भूमिभागे तु पितॄणां वै न निर्व्वपेत्।
स्वामित्वात् स विहन्येत मोहाद्यत् क्रियते नरैः॥ १५
अटव्यः पर्व्वताः पुण्यास्तीर्थान्यायतनानि च।
सर्व्वाण्यस्वामिकान्याहुर्नहि तेषु परिग्रहः॥ १६
तिलांश्चावकिरेत्तत्र सर्व्वतो बन्धयेद् द्विजः।
असुरोपहतं सर्व्वं तिलैः शुध्यत्यजेन वा॥ १७

ततोऽन्नं बहुसंस्कारं नैकव्यञ्जनमव्ययम् ।
चोष्यं पेयं समृद्धञ्च यथाशक्त्यप्रकल्पयेत् ॥ १८
ततो निवृत्ते मध्याह्ने लुप्तलोमनखान् द्विजान् ।
अभिगम्य यथामार्गं प्रयच्छेद्दन्तधावनम् ॥ १९
तैलमभ्यञ्जनं स्नानं स्नानीयञ्च पृथग्विधम् ।
पात्रैरौदुम्बरैर्दद्याद्वैश्वदेवन्तु पूर्व्वकम् ॥ २०
तत्र स्नात्वा निवृत्तेभ्यः प्रत्युत्थानकृताञ्जलिः ।
पाद्यमाचमनीयञ्च सम्प्रयच्छेद्यथाक्रमम् ॥ २१
ये चात्र विवसेरन् वै विप्राः पूर्व्वं निमन्त्रिताः ।
प्राङ्मुखान्यासनान्येषां सदर्भोपहितानि च ॥ २२
दक्षिणाग्रैकदर्भाणि प्रोक्षितानि तिलोदकैः ।
तेषूपवेशयेदेतान् ब्राह्मणान् देवकल्पकान् ।
आस्यतामिति सङ्कल्प्य त्वासीरंस्ते पृथक् पृथक् ॥ २३
द्वौ दैवे प्राङ्मुखौ पित्र्ये त्रयश्चोदङ्मुखास्तथा ।
एकैक वा भवेत्तत्र एवं मातामहेष्वपि ॥ २४
सत्क्रियां देशकालौ च शौचं ब्राह्मणसम्पदम् ।
पञ्चैतान् विस्तरोऽन्ति तस्मान्नेहेत विस्तरम् ॥ २५
अथवा भोजयेदेकं ब्राह्मणं वेदपारगम् ।
श्रुतिशीलादिसम्पन्नमलक्षणविवर्जितम् ॥ २६
प्रशस्तपात्रे चान्नन्तु सर्व्वस्मात् प्रयतात्मनः ।
देवतायतने चास्मै त्रिलोकात् सम्प्रवर्त्तते ॥ २७
प्रास्येदग्नौ तदन्नन्तु दद्याच्च ब्रह्मचारिणे ।
भिक्षुको ब्रह्मचारी वा भोजनार्थमुपस्थितः ॥ २८

प्राचीनावीतकं पित्र्य वैश्वदेवन्तु होमयेत्।
दक्षिणं पातयेज्जानुं देवान् परिचरंस्तदा ॥ ४१
सोमाय वै पितृमते स्वधा नम इति ब्रुवन्।
अग्नये कव्यवाहनाय स्वधेति जुहुयात्ततः ॥ ४२
अग्न्यभावे तु विप्रस्य पाणावेवोपपादयेत्।
महादेवान्तिके वाथ गोष्ठे वा सुसमाहितः ॥ ४३
ततस्तैरभ्यनुज्ञातः कृत्वा देवमदक्षिणम्।
गोमयेनोपलिप्योर्व्वीं कुर्य्यात् स्वस्य च दैवतम् ॥ ४४
मण्डलं चतुरस्रं वा दक्षिणञ्चोन्नतं शुभम्।
त्रिरुल्लिखेत् तस्य मध्यं दर्भेणैकेन चैव हि ॥ ४५
ततः संस्तीर्य्य तत्स्थाने दर्भान् वै दक्षिणाग्रकान्।
त्रीन् पिण्डान्निर्व्वपेत्तत्र हविःशेषान् समाहितः ॥ ४६
दत्त्वा पिण्डांस्ततस्तत्र निमृज्याल्लेपभागिनाम्।
तेषु दर्भेष्वथाचम्य त्रिराचम्य शनैरसून् ॥ ४७
उदकं निनयेच्छेषं शनैः पिण्डान्तिके पुनः।
अवजिघ्रेच्च तान् पिण्डान् यथा समाहितः ॥ ४८
अथ पिण्डावशिष्टान्नं विधिना भोजयेद्द्विजान्।
मांसान्यन्नं नमस्कुर्य्यात् पितॄन् देवांश्च धर्म्मवित् ॥ ४९
श्राद्धभोजनकाले तु दीपो यदि विनश्यति।
पुनरन्नं न भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत् ॥ ५०
माषानपूपान् विविधान् दद्यात् सरसपायसम्।
सूपशाकफलानिष्टान् पयो दधि घृतं मधु ॥ ५१
अन्नञ्चैव यथाकामं विविधं भक्ष्यपेयकम्।
यद्यदिष्टं द्विजेन्द्राणां तत्तत् सर्व्वं निवेदयेत् ॥ ५२

धान्याश्तिलाश्च विविधाः शर्करा विविधास्तथा।
उष्णमन्नं द्विजातिभ्यो दातव्यं श्रेय इच्छता॥ ५३
अन्यत्र फलमूलेभ्यः पानकेभ्यस्तथैव च।
नाङ्गुणि पातयेज्जातु न कुप्याद्वानृतं वदेत्॥ ५४
न पादेन स्पृशेदन्नं न चैनमवधूनयेत्।
क्रोधेनैव च यद्दत्तं यद् दत्तं त्वरया पुनः॥ ५५
यातुधाना विलुम्पन्ति यच्च पापोपपादितम्।
स्विन्नगात्रो न तिष्ठेत सन्निधौ तु द्विजन्मनाम्॥ ५६
न च पश्येत काकादीन् पक्षिणस्तु न वारयेत्।
तद्रूपाः पितरस्तत्र समायान्ति बुभुक्षवः॥ ५७
न दद्यात्तत्र हस्तेन प्रत्यक्षलवणं तथा।
न चायसेन पात्रेण न चैवाश्रद्धया पुनः॥ ५८
काञ्चनेन तु पात्रेण तथा त्वौदुम्बरेण च।
उत्तमाधिपतां याति खड्गेन तु विशेषतः॥ ५९
पात्रे तु मृण्मये यो वै श्राद्धे भोजयते पितॄन्।
स याति नरकं घोरं भोक्ता चैव पुरोधसः॥ ६०
न पङ्क्त्या विषमं दद्यान्न याचेत न वादयेत्।
याचितादपि चात्मानं नरकं याति भीषणम्॥ ६१
भुञ्जीत वाग्यतः हृष्टो न ब्रूयात् प्रकृतान् गुणान्।
तावद्धि पितरोऽश्नन्ति यावन्नोक्ता हविर्गुणाः॥ ६२
नाग्रासनोपविष्टस्तु भुञ्जीत प्रथमं द्विजः।
बहूनां पश्यतां सोऽज्ञः पङ्क्त्या हरति किल्बिषम्॥ ६३
न किञ्चिद्वर्जयेच्छ्राद्धे नियुक्तस्तु द्विजोत्तमः।
न मांसं प्रतिषेधेत न चान्यस्यान्नमीक्षयेत्॥ ६४

यो नाश्नाति द्विजो मांसं नियुक्तः पितृकर्म्मणि।
स प्रेत्य पशुतां याति सम्भवानेकविंशतिम्॥ ६५
स्वाध्यायं श्रावयेदेषां धर्मशास्त्राणि चैव हि।
इतिहासपुराणानि श्राद्धकल्पान् सुशोभनान्॥ ६६
ततोऽन्यमुत्सृजेद्भुक्तेष्वग्रतो विकिरेद्भुवि।
पृष्ट्वा स्वदितमित्येव तृप्तानाचामयेत्ततः॥ ६७
आचान्ताननुजानीयादभि भो रम्यतामिति।
स्वधास्त्विति च ते ब्रूयुर्ब्राह्मणास्तदनन्तरम्॥ ६८
ततो भुक्तवतां तेषामन्नशेषन्तु वेदयेत्।
यथा ब्रूयात्तथा कुर्यादनुज्ञातस्तु तैर्द्विजैः॥ ६९
पित्रे स्वदितमित्येव वाच्यं गोष्ठेषु सूनृतम्।
सम्पन्नमित्याभ्युदये दैवे रूचितमित्यपि॥ ७०
विसृज्य ब्राह्मणास्तान् वै दैवपूर्वन्तु वाग्यतः।
दक्षिणां दिशमाकाङ्क्षन् याचतेऽदो वरान् पितॄन्॥ ७१
दातारो नोऽभिवर्द्धन्ति वेदाः सन्ततिरेव च।
श्रद्धा च नो मा व्यगमद्बहुदेयञ्च नोऽस्त्विति॥ ७२
पिण्डांस्तु भोज्य विप्रेभ्यो दद्यादग्नौ जलेऽपि वा।
प्रक्षिपेत् सत्सु विप्रेषु द्विजोच्छिष्टं न मार्ज्जयेत्॥ ७३
मध्यमं तु ततः पिण्डं दद्यात् पत्न्यै सुतार्थकः।
प्रक्षाल्य हस्तावाचम्य ज्ञातिशेषेण भोजयेत्॥ ७४
ज्ञातिष्वपि च तुष्टेषु स्वान् भृत्यान् भोजयेत्ततः।
पश्चात् स्वयञ्च पत्नीभिः शेषमन्नं समाचरेत्॥ ७५
नोद्वीक्षेत तदुच्छिष्टं यावन्नास्तं गतो रविः।
ब्रह्मचर्य्यं चरेत्तान्तु दम्पती रजनीन्तु ताम्॥ ७६

दत्त्वा श्राद्धं ततो भुक्त्वा सेवते यस्तु मैथुनम्।
महारौरवमासाद्य कीटयोनिं व्रजेत् पुनः॥ ७७
शुचिरक्रोधनः शान्तः सत्यवादी समाहितः।
स्वाध्यायश्च तथा ध्यानं कर्त्ता भोक्ता विवर्ज्जयेत्॥ ७८
श्राद्धं दत्त्वा परं श्राद्धं भुञ्जते ये द्विजातयः।
महापातकिना तुल्या यान्ति ते नरकान् बहून्॥ ७९
एष वोऽभिहितः सम्यक् श्राद्धकल्पः सनातन।
आमं निवर्त्तयन्नित्यमुदासीनो न तत्त्वतः॥ ८०
अनग्निरध्वगो वापि तथैव व्यसनान्वितः।
आमश्राद्धं द्विजः कुर्य्याद्वृषलस्तु सदैव हि॥ ८१
आमश्राद्धं द्विजः कुर्य्याद्विधिज्ञः श्रद्धयान्वितः।
तेनाग्नौकरणं कुर्य्यात् पिण्डांस्तैरेव निर्व्वपेत्॥ ८२
यो हि तद्विधिना कुर्य्याच्छ्राद्धं संयतमानसः।
व्यपेतकलुषो नित्यं यात्यसौ वैष्णवं पदम्॥ ८३
तस्मात् सर्व्वं प्रयत्नेन श्राद्धं कुर्य्याद्विजोत्तमः।
आराधितो भवेदीशस्तेन सम्यक् सनातनः॥ ८४
अपि मूलफलैर्व्वापि प्रकुर्य्यान्निर्द्धनो द्विजः।
तिलोदकैस्तर्पयित्वा पितॄन स्नात्वा द्विजोत्तमः॥ ८५
न जीवत्पितृको दद्याद्धोमान्तं वा विधीयते।
येषाञ्चापि समादद्यात्तेषाञ्चैके प्रचक्षते॥ ८६
पिता पितामहश्चैव तथैव प्रपितामहः।
यो यस्य म्रियते तस्मै देयं नान्यस्य तेन तु॥ ८७
भोजयेद्वापि जीवन्तं यथाकाममनु भक्तितः।
न जीवन्तमतिक्रम्य ददाति श्रूयते श्रुतिः॥ ८८

इरासुयायणको दयाद्दीजहेतुस्तथाहि सः।
रिक्ताया भार्य्यया दयान्नियोगोत्पादितो यदि ॥ ८८
अनियुक्तः सुतो यस्तु शुक्रतो जायते त्विह।
प्रदद्याद्दीजिने पिण्डं चेत्रिणे तु तदन्यथा ॥ ८०
द्वौ पिण्डौ निर्व्वपेत्ताभ्यां चेत्रिणे वोजिने तथा।
कोर्त्तयेदथवैकस्मिन् वीजिनं चेत्रिणे ततः ॥ ८१
मृतेऽहनि तु कर्त्तव्यमेकोद्दिष्टविधानतः।
अशौचत्वनिरोधाणः काम्यं कामयते पुनः ॥ ८२
पूर्व्वाह्णे चैव कर्त्तव्यं श्राद्धमभ्युदयार्थिना।
दैवं तत् सर्व्वमेवं स्याद्वै कार्य्या बहिः क्रिया ॥ ८३
दर्भाय परितः स्थाप्यास्तदा स भोजयेद्द्विजान्।
नान्दीमुखाय पितरः प्रीयन्तामिति वाचयेत् ॥ ८३
मातृश्राद्धन्तु पूर्व्वं स्यात् पितॄणां तदनन्तरम्।
ततो मातामहानाञ्च वृद्धौ श्राद्धत्रय स्मृतम् ॥ ८४
दैवपूर्व्वं प्रदद्याद्वै न कुर्य्यादप्रदक्षिणम् ॥ ९५
प्राङ्मुखो निर्व्वपेत् पिण्डानुपवीती समाहितः।
स्थण्डिलेषु विचित्रेषु प्रतिमासु द्विजातिषु ॥ ८६
पुष्पैर्धूपैश्च नैवेद्यैर्भूषणैरपि पूज्य च।
पूजयित्वा मातृगणं कुर्य्याच्छ्राद्धत्रयं बुधः ॥ ८७
अकृत्वा मातृयागश्च यः श्राद्धं परिवेषयेत्।
तस्य क्रोधसमाविष्टा हिंसामिच्छन्ति मातरः ॥ ८८

इत्यौशनसस्मृतौ पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

दशाहं प्राहुराशौचं सपिण्डेषु विपश्चितः ।
मृतेऽथवाथ जातेषु ब्राह्मणानां द्विजोत्तमाः ॥ १
नित्यानि नैव कर्म्माणि काम्यानि च विशेषतः ।
न कुर्य्याद्विहितं किञ्चित् स्वाध्यायं मनसापि च ॥ २
शुचिरक्रोधनस्त्वन्यान् कालेऽग्नौ भोजयेद्द्विजान् ।
शुष्कान्नेन फलैर्व्वापि वितानं जुहुयात्तथा ॥ ३
न स्पृशेयुरिमानन्ये न भूतेभ्यः समाचरेत् ।
सूतके तु सपिण्डानां संस्पर्शो नैव दुष्यति ।
सूतके सूतिकाञ्चैव वर्ज्जयित्वा नृणां पुनः ॥ ४
अधीयानस्तथा यज्वा वेदविच्चापि यो भवेत् ।
चतुर्थे पञ्चमे चाह्नि संस्पर्शः कथितो बुधैः ॥ ५
स्पृश्यास्तु सर्व्व एवैते स्नानात्तु दशमेऽहनि ।
दशाहं निर्गुणे प्रोक्तमशौचं चातिनिर्गुणे ॥ ६
एकद्वित्रिगुणैर्युक्तश्चतुस्त्र्येकदिनैः शुचिः ॥ ७
दशाहात्तु परं सम्यगधीयीत जुहोति च ।
चतुर्थे तस्य संस्पर्शं मनुराह प्रजापतिः ॥ ८
क्रियाहीनस्य मूर्खस्य महारोगिण एव च ।
ये एषां मरणस्याहुर्मरणान्तमशौचकम् ॥ ९
त्रिरात्रं दशरात्रं वा ब्राह्मणानामशौचकम् ।
प्राक्संस्कारात्त्रिरात्रं स्याद्दशरात्रमतः परम् ॥ १०
ऊनद्विवर्षे प्रेते मातापित्रोस्तदिष्यते ।
त्रिरात्रेण शुचिस्त्वन्यो यदि ह्यत्यन्तनिर्गुणः ॥ ११

अदन्तजातमरणे मातापित्रोस्तदिष्यते।
जातदन्ते त्रिरात्रं स्याद्दन्तः स्याद् यत्र निर्णयः॥ १२
आ दन्तजन्मनः सद्य आ चोलादेकरात्रकम्।
त्रिरात्रमोपनयनाद्दशरात्रमुदाहृतम्॥ १३
जातमात्रस्य वा तस्य यदि स्यान्मरणं पितुः।
मातुश्च सूतकं तत् स्यात् पितास्यास्पृश्य एव हि॥ १४
सद्यःशौचं सपिण्डानां कर्त्तव्यं सोदरस्य तु।
ऊर्द्धं दशाहादेकाहं सोदरो यदि निर्गुणः॥ १५
अथोर्द्धं दन्तजन्म स्यात् सपिण्डानामशौचकम्।
एकरात्रं निर्गुणानाञ्चौलादूर्द्धं त्रिरात्रकम्॥ १६
आदन्तजातमरणं सम्भवेद्यदि सत्तमाः।
एकरात्रं सपिण्डानां यदि चात्यन्तनिर्गुणः॥ १७
व्रतादेशात् सपिण्डानां गर्भस्रावाच्च पाततः।
गर्भच्युतावहोरात्रं सपिण्डेऽत्यन्तनिर्गुणे॥ १८
यथेष्टाचरणाज् ज्ञातौ त्रिरात्रादिति निर्णयः।
सूतके यदि सूतिश्च मरणे वा गतिर्भवेत्॥ १९
शेषेणैव भवेच्छुद्धिरहःशेषे द्विरात्रकम्।
मरणोत्पत्तियोगे तु मरणेन समाप्यते॥ २०
अघवृद्धिमदाशौचमूर्द्धं चेत् तेन शुध्यति।
देशान्तरगतः श्रुत्वा सूतकं शावमेव वा॥ २१
तावदप्रयतोऽस्त्येव यावच्छेषः समाप्यते।
अतीते सूतके प्रोक्तं सपिण्डानां त्रिरात्रकम्॥ २२
तथैव मरणे स्नानमूर्द्धं संवत्सराद्व्रती।
वेदान्तं यस्त्वधीयानो न भवेद्वृत्तिकर्शितः॥ २३

सद्य शौच भवेत्तस्य सर्व्वावस्थासु सर्व्वदा।
स्त्रीणामसंस्कृतानान्तु प्रदानात परत पितु ॥ २४
सपिण्डाना त्रिरात्र स्यात् संस्कारो भर्त्तुरेव च।
अहस्त्वदत्तकन्यानामशौच मरणे स्मृतम् ॥ २५
द्विवर्षजन्ममरणे सद्य शौचमुदाहृतम्।
आदन्तात सोदर सद्य आ चौलादेकरात्रकम ॥ २६
आप्रदानात् त्रिरात्र स्याद्दशमन्तु तत परम् ॥
मातामहाना मरणे त्रिरात्र स्यादशौचकम् ॥ २७
एकोदराणा विज्ञेय सूतके चैतदेव हि।
पक्षिणी योनिसम्बन्धे बान्धवेषु तथैव च ॥ २८
एकरात्र समुद्दिष्ट गुरौ सब्रह्मचारिणि।
प्रेते राजनि सद्यस्तु यस्य स्याद्विषये स्थित ॥ २९
गृहे मृतासु दत्तासु कन्यकासु त्र्यह पितु।
परपूर्व्वासु भार्य्यासु पुत्रेषु कृतजेषु च ॥ ३०
त्रिरात्र स्यात्तथाचार्य्य भार्य्यासु प्रत्यगासु च।
आचार्य्यपुत्रपत्न्योश्च अहोरात्रमुदाहृतम् ॥ ३१
एकरात्रमुपाध्याये तथैव श्रोत्रियेषु च।
एकरात्र सपिण्डेषु स्वगृहे संस्थितेषु च ॥ ३२
त्रिरात्र श्वश्रूमरणे श्वशुरे च तथैव च।
सद्य शौच समुद्दिष्ट सगोत्र संस्थिते सति ॥ ३३
शुध्येद्विजो दशाहेन द्वादशाहेन भूपति।
वैश्य पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ ३४
क्षत्रविट्शूद्रदायादा ये स्युर्विप्रस्य सेवका।
तेषामशौच विप्रस्य दशाहाच्छुद्धिरिष्यते ॥ ३५

अदन्तजातमरणे मातापित्रोस्तदिष्यते।
जातदन्ते त्रिरात्र स्याद्दन्त स्याद् यत्र निर्णय ॥ १२
आ दन्तजन्मन सद्य आ चौलादेकरात्रकम्।
त्रिरात्रमोपनयनाद्दशरात्रमुदाहृतम् ॥ १३
जातमात्रस्य वा तस्य यदि स्यान्मरण पितु ।
मातुश्च सूतक तत् स्यात् पितास्यास्पृश्य एव हि ॥ १४
सद्य शौच सपिण्डानां कर्त्तव्य सोदरस्य तु।
ऊर्द्ध दशाहादेकाह सोदरो यदि निर्गुण ॥ १५
अथोर्द्ध दन्तजन्म स्यात् सपिण्डानामशौचकम।
एकरात्र निर्गुणानाञ्चौलादूर्द्ध त्रिरात्रकम ॥ १६
आदन्तजातमरण सम्भवेद्यदि सत्तमा ।
एकरात्र सपिण्डाना यदि चात्यन्तनिर्गुण ॥ १७
व्रतादेशा सपिण्डाना गर्भस्रावाच्च पातत ।
गर्भच्युतावहोरात्र सपिण्डऽत्यन्तनिर्गुणे ॥ १८
यथेष्टाचरणाज् ज्ञातौ त्रिरात्रादिति निर्णय ।
सूतके यदि सूतिश्च मरणे वा गतिर्भवेत ॥ १९
शेषेणैव भवेच्छुद्धिरह शेषे द्विरात्रकम्।
मरणोत्पत्तियागे तु मरणेन समाप्यते ॥ २०
अथवृद्धिमदाशौचमुद्ध चेत् तेन शुध्यति।
देशान्तरगत श्रुत्वा सूतक शावमेव वा ॥ २१
तावदप्रयतोऽस्त्येव यावच्छेष समाप्यते।
अतीते सूतके प्रोक्त सपिण्डानां त्रिरात्रकम् ॥ २२
तथैव मरणे स्नानमूर्द्ध सवत्सरादव्रतो।
वेदाद्य यस्तु शेयानो न भवेद्वृत्तिकर्शित ॥ २३

सद्यःशौचं भवेत्तस्य सर्व्वावस्थासु सर्व्वदा।
स्त्रीणाममस्कृतानान्तु प्रदानात् परतः पितुः॥ २४
सपिण्डानां त्रिरात्रं स्यात् संस्कारो भर्त्तुरेव च।
अहस्त्वदत्तकन्यानामशौचं मरणे स्मृतम्॥ २५
द्विवर्षजन्ममरणे सद्य शौचमुदाहृतम्।
आदन्तात् सोदर सद्य आ चौलादेकरात्रकम्॥ २६
आप्रदानात् त्रिरात्र स्याद्दशमन्तु ततः परम्॥
मातामहानां मरणे त्रिरात्रं स्यादशौचकम्॥ २७
एकोदराणां विज्ञेयं सूतके चैतदेव हि।
पक्षिणी योनिसम्बन्धे वान्धवेषु तथैव च॥ २८
एकरात्रं समुद्दिष्टं गुरौ सब्रह्मचारिणि।
प्रेते राजनि सद्यस्तु यस्य स्याद्विषये स्थितः॥ २९
गृहे मृतासु दत्तासु कन्यकासु त्र्यहं पितुः।
परपूर्व्वासु भार्य्यासु पुत्रेषु कुलजेषु च॥ ३०
त्रिरात्रं स्यात्तथाचार्य्ये भार्य्यासु प्रत्यगासु च।
आचार्य्यपुत्रपत्न्योश्च अहोरात्रमुदाहृतम्॥ ३१
एकरात्रमुपाध्याये तथैव श्रोत्रियेषु च।
एकरात्र सपिण्डेषु स्वगृहे संस्थितेषु च॥ ३२
त्रिरात्र श्वश्रूमरणे श्वशुरे च तथैव च।
सद्य शौचं समुद्दिष्टं सगोत्रे संस्थिते सति॥ ३३
शुध्येद्द्विजो दशाहेन द्वादशाहेन भूपतिः।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति॥ ३४
क्षत्रविट्शूद्रदायादा ये स्युर्व्विप्रस्य सेवकाः।
तेषामशौचं विप्रस्य दशाहाच्छुद्धिरिष्यते॥ ३५

राजन्यवैश्यावप्येवं हीनवर्णासु योनिषु।
षडरात्रं वा त्रिरात्रं वाप्येकरात्रक्रमेण हि॥ ३६
वैश्यक्षत्रियविप्राणां शूद्रेष्वाशौचमेव तु।
अर्द्धमासोऽथ षड्रात्रं त्रिरात्रं द्विजपुङ्गवाः॥ ३७
शूद्रक्षत्रियविप्राणां वैश्येष्वाशौचमिष्यते।
षड्रात्रं द्वादशाहश्च विप्राणां वैश्यशूद्रयोः।
अशौचं क्षत्रिये प्रोक्तं क्रमेण द्विजपुङ्गवाः॥ ३८
शूद्रविट्‌क्षत्रियाणान्तु ब्राह्मणे संस्थिते यदि।
एकरात्रेण शुद्धिः स्यादित्याह कमलोद्भवः॥ ३९
असपिण्डं द्विजमेतं विप्रो निःसृत्य बन्धुवत्।
अशित्वा च सहोषित्वा दशरात्रेण शुध्यति॥ ४०
यदि निर्हरति क्षिप्रं प्रलोभाक्रान्तमानसः।
दशाहेन द्विजः शुध्येद् द्वादशाहेन भूमिपः॥ ४१
अर्द्धमासेन वैश्यस्तु शूद्रो मासेन शुध्यति।
षड्रात्रेणाथवा सप्तत्रिरात्रेणाथवा पुनः॥ ४२
अनाथञ्चैव निर्व्वस्तु ब्राह्मणं धनवर्ज्जितम्।
स्नात्वा सम्प्राश्य तु घृतं शुध्यन्ति ब्राह्मणादयः॥ ४३
अपरश्चेत् परं वर्णमपरश्चापरो यदि।
अशौचे संस्पृशेत् स्नेहात् तदाशुचेन शुध्यति।
एकाहात् क्षत्रिये शुद्धिर्व्वैश्येतु स्यद्द्वहे सति॥ ४४
शूद्रेषु च त्र्यहं प्रोक्ता प्राणायामशतं पुनः।
अनस्थिसञ्चिते शूद्रे रौति चेद् ब्राह्मणः स्वकैः॥ ४५
त्रिरात्रं स्यात्तथाशौचमेकाहं क्षत्रवैश्ययोः।
अन्यथा चैव सज्योतिर्ब्राह्मणे स्नानमेव च॥ ४६

अनाश्रिसस्थिते विप्रे ब्राह्मणो रौति चेत्तदा।
स्नानेनैव भवेच्छुद्धिः सचैलेन न संशयः॥ ४७
यस्तैः सहासनं कुर्य्याच्छयनादीनि तु चैव हि।
बान्धवे वापरे वापि दशाहेन विशुध्यति॥ ४८
यस्तेषामन्नमश्नाति स तु देवोऽपि कामतः।
तदाशौचनिवृत्तेषु स्नानं कृत्वा विशुध्यति॥ ४९
यावत्तदन्नमश्नाति दुर्भिक्षाभिहतो नरः।
तावन्त्यहान्यशुद्धिः स्यात् प्रायश्चित्तं ततश्चरेत्॥ ५०
दाहाद्यशौचं कर्त्तव्यं द्विजानामग्निहोत्रिणाम्।
सपिण्डानान्तु मरणे मरणादितरेषु च॥ ५१
सपिण्डता च पुरुषे सप्तमे विनिवर्त्तते।
समानोदकभावस्तु जन्मनाम्नोरवेदने॥ ५२
पिता पितामहश्चैव तथैव प्रपितामहः।
लेपभाजस्तु यश्चात्मा सापिण्ड्यं साप्तपौरुषम्॥ ५३
कन्यानाञ्च सापिण्ड्यमाह देवः प्रजापतिः।
ये चैकजाता बहवो भिन्नयोनय एव च॥ ५४
भिन्नवर्णास्तु सापिण्ड्यं भवेत्तेषां त्रिपुरुषम्।
कारवः शिल्पिनो वैद्यदासीदासास्तथैव च॥ ५५
राजानो राजभृत्याश्च सद्यःशौचाः प्रकीर्त्तिताः।
दातारो नियमी चैव ब्रह्मविद् ब्रह्मचारिणौ॥ ५६
सत्रिणो व्रतिनस्तावत् सद्यःशौचमुदाहृतम्।
राजा चैवाभिषिक्तश्च प्राणसत्रिण एव च॥ ५७
यज्ञे विवाहकाले च देवयागे तथैव च।
सद्यः शौचं समाख्यातं दुर्भिक्षे वाप्युपद्रवे॥ ५८

विषाद्युपहतानाञ्च विद्युता पार्थिवैर्द्विजैः ।
सद्यःशौचं समाख्यातं सर्पादिमरणेऽपि च ॥ ५८
अग्निमेरुप्रपतने विषोघाम्रपराशने ।
गोब्राह्मणान्ते सन्न्यस्ते सद्यःशौचं विधीयते ॥ ६०
नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम् ।
नाशौचं विद्यते सद्भिः पतिते च तथाम्रते ॥ ६१
इत्यौशनससंहितायां षष्ठोऽध्यायः ॥ ६

सप्तमोऽध्यायः ।

पतितानां न दाहः स्यान्नान्त्येष्टिर्नास्थिसञ्चयः ।
न चाश्रुपातपिण्डे च कार्य्यं श्राद्धादिकं क्वचित् ॥ १
व्यापादयेत्तथात्मानं स्वयं योऽग्निविषादिभिः ।
दहितं तस्य नाशौचं न च स्यादुदकादिकम् ॥ २
अथ कश्चित् प्रमादेन म्रियतेऽग्निविषादिभिः ।
तस्याशौचं विधातव्य कार्य्यञ्चैवोदकादिकम् ॥ ३
जाते कुमारे तदहः आम कुर्य्यात् प्रतिग्रहम् ।
सुवर्णधान्यगोवासस्तिलान्न गुडसर्पिषः ॥ ४
फलानीक्षुञ्च शाकञ्च लवणं काष्ठमेव च ।
तोयं दधि घृतं तैलमौषधं चोरमेव च ॥ ५
आशौचिनो गृहाद् ग्राह्यं शुष्कान्नञ्चैव नित्यशः ।
आहिताग्निर्यथान्यायं दग्धव्य स्त्रिभिरग्निभिः ॥ ६
अनाहिताग्निर्गृह्येण लौकिकेनेतरैर्द्विजैः ।
देहाभावात् पलाशेन कृत्वा प्रतिकृति पुनः ॥ ७

दाहः कार्यो यथान्यायं सपिण्डैः श्रद्धयान्वितैः।
सकृत् प्रसिञ्चेदुदकं नामगोत्रेण वाग्यतः॥ ८
दशाहं बान्धवैः सार्द्धं सर्व्वे चैवार्द्रवाससः।
पिण्डं प्रतिदिनं दद्युः सायं प्रातर्यथाविधि॥ ९
प्रेताय च गृहद्वारि चतुरो भोजयेद्द्विजान्।
द्वितीयेऽहनि कर्त्तव्यं क्षुरकर्म्म सबान्धवैः॥ १०
सर्व्वैरस्थीं सञ्चयनं ज्ञातिरेव भवेत्तया।
त्रिपूर्व्वं भोजयेद्विप्रानयुग्मान् श्रद्धया शुचीन्॥ ११
पञ्चमे नवमे चैव तथैवैकादशेऽहनि।
अयुग्मान् भोजयेद्विप्रान् नवश्राद्धन्तु तद्विदुः॥ १२
एकादशेऽह्नि कुर्व्वीत प्रेतमुद्दिश्य भावतः।
द्वादशे वाथ कर्त्तव्यमग्निदेऽस्त्वथवाहनि॥ १३
एकं पवित्रमेकं वा पिण्डमात्रं तथैव च।
एवं मृतेऽह्नि कर्त्तव्यं प्रतिमासन्तु वत्सरम्॥ १४
सपिण्डीकरणं प्रोक्तं पूर्णे संवत्सरे पुनः।
कुर्य्याच्चत्वारि पात्राणि प्रेतादीनां द्विजोत्तमाः॥ १५
प्रेतार्थं पितृपात्रेषु पात्रमासेचयेत् ततः।
ये समाना इति द्वाभ्यां पिण्डानप्येवमेव हि॥ १६
सपिण्डीकरणश्राद्धं देवपूर्व्वं विधीयते।
पितॄनावाहयेत् तत्र पुनः प्रेतञ्च निर्द्दिशेत्॥ १७
ये सपिण्डीकृता. प्रेता न तेषास्यात् पृथक्क्रिया।
यस्तु कुर्य्यात्पृथक्पिण्डं पितृहा त्वभिजायते॥ १८
मृते पितरि वै पुत्र. पिण्डमब्दं समाचरेत्।
दद्याच्चान्नं सोदकुम्भं प्रत्यहं प्रेतधर्मतः॥ १९

पार्व्वणेन विधानेन सांवत्सरिकमिष्यते ।
प्रतिसंवत्सरं कार्य्यं विधिरेष सनातनः ॥ २०
मातापित्रोः सुतैः कार्य्यं पिण्डदानादि किञ्चन ।
पत्नी कुर्य्यात् सुताभावे पत्न्यभावे तु सोदरः ॥ २१
एष वः कथितः सम्यग्गृहस्थानां यथाविधि ।
स्त्रीणाञ्च भर्त्तृशुश्रूषा धर्म्मो नान्य इहेष्यते ॥ २२
यः स्वधर्म्मपरो नित्यमीश्वरार्पितमानसः ।
प्राप्नोति परमं स्थानं यदुक्तं वेदसम्मितम् ॥ २३

इत्यौशनसस्मृतौ सप्तमोऽध्यायः ॥ १ ॥

अष्टमोऽध्यायः ।

ब्रह्महा मद्यपः स्तेनो गुरुतल्पग एव च ।
महापातकिनस्त्वेते यः स तैः सह संवसेत् ॥ १
संवत्सरेण पतति संसर्गं कुरुते तु यः ।
यो हि शय्यासने नित्यं वसन् वै पतितो भवेत् ॥ २
याजनं योनिसम्बन्धं तथैवाध्ययनं द्विजः ।
कृत्वा सद्यः पतेज्ज्ञानात् सहभोजनमेव च ॥ ३
अविज्ञायापि यो मोहात् कुर्य्यादध्ययनं द्विजः ।
संवत्सरेण पतति सहाध्ययनमेव च ॥ ४
ब्रह्महा द्वादशाब्दानि कुटीं कृत्वा वने वसेत् ।
भैक्ष्यमात्मविशुद्ध्यर्थं कृत्वा शवशिरोध्वजम् ॥ ५
ब्राह्मणावसथान् सर्व्वान् देवागाराणि वर्ज्जयेत् ।
विनिन्द्य च स्वमात्मानं ब्राह्मणञ्च स्वयं स्मरेत् ॥ ६

असंकराणि योग्यानि सप्तागाराणि संविशेत्।
विधूमे शनकैर्नित्य व्याहारे भुक्तवर्ज्जिते ॥ ७
कुर्य्यादनशनं वाद्यं भृगोः पतनमेव च।
ज्वलन्तं वा विशेदग्निं जलं वा प्रविशेत् स्वयम् ॥ ८
ब्राह्मणार्थे गवार्थे वा सम्यक् प्राणान् परित्यजेत्।
दीर्घमामयिनं विप्रं कृत्वानामयिनं तथा ॥ ९
दत्त्वा चान्नं स विदुषे ब्रह्महत्या व्यपोहति।
अश्वमेधावभृथके स्नात्वा यः शुध्यति द्विज ॥ १०
सर्व्वस्वं वा वेदविदे ब्राह्मणाय प्रदापयेत्।
ब्रह्महा मुच्यते पापैर्दृष्ट्वा वा सेतुदर्शनम् ॥ ११
सुरापस्तु सुरां तप्तामग्निवर्णां पिबेत् तदा।
निर्द्दग्धकायः स तया मुच्यते च द्विजोत्तमः ॥ १२
गोमूत्रमग्निवर्णं वा गोशकृद्द्रवमेव वा।
पयो घृतं जलं वाथ मुच्यते पातकात् ततः ॥ १३
जलार्द्रवासाः प्रयतो ध्यात्वा नारायणं हरिम्।
ब्रह्महत्याव्रतञ्चाथ चरेत् त..पापशान्तये ॥ १४
सुवर्णस्तेयी सकृद्विप्रो राजानमधिगम्य तु।
स्वकर्म्म ख्यापयन् ब्रूयान्मां भवाननुशास्त्विति ॥ १५
गृहीत्वा मुसलं राजा सकृद्धन्यात्तु तं स्वयम्।
स वै पापात्ततः स्तेनो ब्राह्मणस्तपसाथवा ॥ १६
करेणादाय मुषलं लगुडं वाथ घातिनम्।
सञ्चिन्त्योभयतस्तीक्ष्णमायसं दण्डमेव च ॥ १७
राजा च स्तेनमर्हति मुक्तकेशेन धावता।
आचक्षाणश्च तत्पापमेवं कर्म्मास्मि शाधि माम् ॥ १८

शासनाद्वापि मोचाद्वा ततः स्तेयाद्विमुच्यते ।
अशासित्वा च तं राजा स्तेयस्याप्नोति किल्बिषम् ॥ १९

तपसा द्रुतमन्यस्य सुवर्णस्तेयजं फलम् ।
चीरवासा द्विजोऽरण्ये मञ्चरेद्ब्रह्मणो व्रतम् ॥ २०

स्नाताश्वमेधावभृथे पूतः स्यादथवा द्विजः ।
प्रदद्याद्वाथ विप्रेभ्यः स्वात्मतुल्य हिरण्यकम् ॥ २१

चरेद्वा वत्सरं कृत्स्नं ब्रह्मचर्य्यपरायणः ।
ब्राह्मणः स्वर्णहारी च तत्पापस्यापनुत्तये ॥ २२

गुरुभार्य्यां समारुह्य ब्राह्मणः काममोहितः ।
उपगूहेत् स्त्रियं तप्तां कार्ष्णायसीं कृताम् ॥ २३

स्वयं वा शिश्नवृषणे उत्कृत्याध्याय वाञ्जलौ ।
आतिष्ठेद्दक्षिणामाशामानिपातमजिह्मतः ॥ २४

गुर्व्वर्थं वा हतः शुद्धेत् चरेद्वा ब्रह्मणो व्रतम् ।
शाखां कर्कटकोपेतां परिष्वज्याथ वत्सरे ॥ २५

अधःशयीत नियतो मुच्यते गुरुतल्पगः ।
कृच्छ्रं चाब्द चरेद्विप्रश्चीरवासाः समाहितः ॥ २६

अश्वमेधावभृथके स्नात्वा मुच्येद्द्विजोत्तम. ।
कालेऽष्टमे वा भुञ्जानो ब्रह्मचारी सदाव्रतः ॥ २७

स्थानासनाभ्यां विचरेदधनोऽप्युपयव्रतः ।
अधःशायी त्रिभिर्व्वर्षैस्तत. शुध्येत पातकात् ॥ २८
चान्द्रायणानि वा कुर्य्यात् पञ्चचत्वारि वा पुनः ॥ २९
पतितैः सम्प्रयुक्तानामथं गच्छति निष्कृतिम् ।
पतितेन तु संस्पर्शं लोभेन कुरुते द्विजः ॥ ३०

मङ्गल पापापनोदार्थं तस्यैव व्रतमाचरेत्।
तप्तकृच्छ्रं चरेद्वाथ संवत्सरमतन्द्रित ॥ ३१
यास्मासिकेऽथ संसर्गे प्रायश्चित्तार्द्धमाचरेत्।
एभि पूतैरथो हन्ति महापातकिनो मलम ॥ ३२
पुण्यतीर्थाभिगमनात् पृथिव्यामथ निष्कृति।
ब्रह्महत्या सुरापान स्तेय गुर्व्वङ्गनागमम ॥ ३३
कृत्वा चैव महापाप ब्राह्मण काममोहित।
कुर्य्यादनशन विप्रा पुण्यतीर्थे समाहित ॥ ३४
जले वा प्रविशेदग्नो ध्यात्वा देव कपर्द्दिनम्।
न ह्यन्या निष्कृतिर्दृष्टा मुनिभि कर्म्मवेदिभि ॥ ३५

इत्यौशनसंहितायामष्टमोऽध्याय ॥ ८ ॥

नवमोऽध्याय.।

गत्वा दुहितर विप्र स्वसार वा स्नुषामपि।
प्रविशेज्ज्वलन दीप्त मतिपूर्व्वमिति स्थिति। १
मातृष्वसा मातुलानी तथैव च पितृष्वसाम।
भागिनेयी समारुह्य कु[illegible]म् कृच्छ्रादिपूर्व्वकम ॥ २
चान्द्रायणानि चत्वारि पञ्च वा सुसमाहित।
पैतृष्वसेयी गत्वा तु स्वस्त्रिया मातुरेव च ॥ ३
मातुलस्य सुता वापि गत्वा चान्द्रायण चरेत।
भार्य्यासखी समारुह्य गत्वा श्यालीं तथैव च ॥ ४
अहोरात्रोषितो भूत्वा तप्तकृच्छ्र समाचरेत्।
उदक्यागमने विप्रस्त्रिरात्रेण विशुध्यति। ५

पत्नीमैथुनमासाद्य चरेच्चान्द्रायणव्रतम् ।
पराकेणाथवा शुद्धिरित्याह भगवानजः ॥ ६
मण्डूकं नकुलं काकं विड्वराहञ्च मूषिकम् ।
श्वानं हत्वा द्विजः कुर्य्यात् षोड़शाख्यमहाव्रतम् ।
पयः पिबेत् त्रिरात्रन्तु श्वानं हत्वा त्वतन्द्रितः ॥ ७
मार्ज्जारञ्चाथ नकुलं योजनं वाध्वनो व्रजेत् ।
कृच्छ्रं द्वादशमात्रन्तु कुर्य्यादश्ववधे द्विजः ॥ ८
अथ कृष्णायसीं दद्यात् सर्पं हत्वा द्विजोत्तमः ।
वलाकं रङ्कवञ्चैव मुषिकं कृतलम्भकम् । ९
वराहन्तु तिलद्रोणं तिलाढ्यञ्चैव तित्तिरिम् ।
शुकं द्विहायनं वत्सं क्रौञ्चं हत्वा त्रिहायणम् । १०
हत्वा हंसं वलाकञ्च वकटिट्टिभमेव च ।
वानरञ्चैव भासञ्च स्पृशेद् वा ब्राह्मणाय गाम् ॥ ११
क्रव्यादांस्तु मृगान् हत्वा धेनुं दद्यात् पयस्विनीम् ।
अक्रव्यादं वत्सतरमुष्ट्रं हत्वा तु कृष्णलम् ॥ १२
किञ्चिद्देयं तु विप्राय दद्यादस्थिमतां वधे ।
अनस्थ्नाञ्चैव हिंसायां प्राणायामेन शुध्यति ॥ १३
फलदानान्तु वृक्षाणां छेदनादाह्निकं शतम् ।
गुल्मवल्लीलतानाञ्च वीरुधां फलमेव च ॥ १४
पुष्पागमानाञ्च तथा घृतप्राशो विशोधनम् ।
चान्द्रायणं पराकञ्च कुर्य्याद् हत्वा प्रमादतः ॥ १५
मतिपूर्व्वे वधे चास्याः प्रायश्चित्तं न विद्यते ।
मनुष्याणाञ्च हरणं स्त्रीणां कृत्वा गृहस्य च ॥ १६

वापीकूपजलानाञ्च शुध्येच्चान्द्रायणेन तु।
द्रव्याणामल्पसाराणां स्तेयं कृत्वाऽन्यवेश्मनः॥ १७
चरेत् सान्तपनं कृच्छ्रं चरित्वात्मविशुद्धये।
धान्यादिधनचौर्य्यञ्च पञ्चगव्यविशोधनम्॥ १८
तृणकाष्ठद्रुमाणाञ्च पुष्पाणाञ्च फलस्य च।
चेलचर्म्मामिषाणाञ्च त्रिरात्रं स्यादभोजनम्॥ १९
मणिप्रवालरत्नानां सुवर्णरजतस्य च।
अयःकांस्योपलानाञ्च द्वादशाहमभोजनम्॥ २०
एतदेव व्रतं कुर्य्याद् द्विशफैकशफस्य च।
पक्षिणामोषधीनाञ्च हरेच्चापि त्र्यहं पयः॥ २१
न मांसानां हृतानान्तु दैवे चान्द्रायणं चरेत्।
उपोष्य द्वादशाहन्तु कुष्माण्डैर्जुहुयाद्घृतम्॥ २२
नकुलोलूकमार्ज्जारं जग्ध्वा सान्तपनं चरेत्।
श्वानं जग्ध्वाथ कृच्छ्रेण शुनश्चैवं च शुध्यति॥ २३
प्रकुर्य्याच्चैव संस्कारं पूर्व्वेणैव विधानतः।
शललञ्च बलाकञ्च हंसकारण्डवं तथा॥ २४
चक्रवाकञ्च जग्ध्वा च द्वादशाहमभोजनम्।
कपोतं टिट्टिभं भासं शुकं सारसमेव च॥ २५
जलूकां जालपादञ्च जग्ध्वा ह्येतद्व्रतञ्चरेत्।
शिशुमारं तथा माषं मत्स्यं मांस तथैव च॥ २६
जग्ध्वा चैव वराहञ्च एतदेव व्रतञ्चरेत्।
कोकिलञ्चैव मत्स्यादं मण्डूकं भुजगं तथा॥ २७
गोमूत्रयावकाहारैर्मासेनैकेन शुध्यति।
जलेचरांश्च जलजान् यातुधानविपाटितान्॥ २८

रक्तपादास्तथा जग्ध्वा सप्ताहञ्चैतदाचरेत्।
मृतमांसं हृथा चैवमात्मार्थे वा यथाकृतम्॥ २८
भुक्त्वा समाचरेदेतत्तत्पापस्यापनुत्तये।
कपोतं कुञ्जरं गिधं कुक्कुट रजकां तथा॥ ३०
प्राजापत्यं चरेज्जग्ध्वा तथा कुम्भीरमेव च।
पलाण्ड लशुनञ्चैव भुक्त्वा चान्द्रायण चरेत्॥ ३१
वार्त्ताकुं तण्डुलीयञ्च प्राजापत्येन शुध्यति।
अश्मतक तथोपित तप्तकृच्छ्रेण शुध्यति॥ ३२
प्राजापत्येन शुद्धिः स्यात् मनुष्य शशभक्षणे।
अलावुं गृञ्जनञ्चैव भुक्त्वाप्येतद्व्रतं चरेत्॥ ३३
उदुम्बरञ्च कामेन तप्तकृच्छ्रेण शुध्यति।
हृथा कृसरसयावं पायसापूपशष्कुलीम्॥ ३४
भुक्त्वा चैवं व्रतं तत्र त्रिरात्रेण विशुध्यति।
पीत्वा क्षीराण्यपेयानि ब्रह्मचारी विशेषतः॥ ३५
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति।
अनिर्दशाया गोः क्षीरं माहिषं वार्त्तमेव च॥ ३६
गर्भिण्या वा विवत्साया पीत्वा दुग्धमिदं चरेत्।
एतेषाञ्च विकाराणि पीत्वा मोहेन वा पुनः॥ ३७
गोमूत्रयावकाहारः सप्तरात्रेण शुध्यति।
भुक्त्वा चैव नवश्राद्धं सूतके मृतकेऽथवा॥ ३८
चान्द्रायणेन शुध्येत ब्राह्मणस्तु समाहितः।
यस्य यद्धूयते नित्यं न यस्याग्रं न दीयते॥ ३९
चान्द्रायणं चरेत् सम्यक् तस्यान्नप्राशने द्विज।
अभोज्यानान्तु सर्व्वेषां भुक्त्वा चान्नमुपस्कृतम्॥ ४०

अन्त्यस्याप्यपिनोऽन्नञ्च तप्तकृच्छ्रमुदाहृतम ।
चाण्डालान्न द्विजो भुक्त्वा सम्यक्चान्द्रायण चरेत् ॥
अज्ञानात् प्राश्य विण्मूत्र सुरासम्पर्शमेव च ।
पुन संस्कारमर्हन्ति त्रयो वर्णा द्विजातय ॥ ४२
क्रव्यादाना पक्षिणाञ्च प्राश्य मूत्रपुरीषकम ।
महासान्तपन कुर्य्यात्तथा मोहाद्द्विजातय ॥ ४३
भासमण्डूककुरर वायसे कच्छ्रमाचरेत् ।
प्राजापत्येन शुध्येत ब्राह्मण लिष्टभोजनात् ॥ ४४
क्षत्रियस्तप्तकृच्छ्र स्याद्वैश्यश्चैव तिकृच्छ्रकम ।
सुराभाण्डोदक वापि पीत्वा चान्द्रायण चरेत् ॥ ४५
शुनोच्छिष्ट द्विजो भुक्त्वा त्रिरात्रेण विशुध्यति ।
गोमूत्रयावकाहार पीतशेषञ्च वा पय ॥ ४६
आपो मूत्रपुरीषाद्यैरूपेता प्राशयद्यदि ।
तदा सान्तपन कुर्य्यात् न कायविशोधनम ॥ ४७
चाण्डालकूपभाण्डेषु यदज्ञान प्रविक्षजलम् ।
चरेत् सान्तपन कृच्छ्र ब्राह्मण पापशोधनम ॥ ४८
चाण्डालेन च संस्पृष्ट पीत्वा वारि द्विजोत्तम ।
त्रिरात्रेण विशुध्येत पञ्चगव्येन शुध्यति ॥ ४९
महापातकसम्पर्श भुक्त्वा स्नात्वा द्विजोत्तम ।
बुद्धिपूर्व्वन्तु मूढात्मा तप्तकृच्छ्र समाचरेत् ॥ ५०
अन्यजातिविवाहे च स महापातकी भवेत् ।
तस्य पातकिसंसर्गात् पातकित्वमवाप्नुयात् ॥ ५१
चतुर्व्विंशतिकृच्छ्र स्याद्विवाहे त्वन्यकन्यया ।
समगस्य तदर्द्ध स्यात् प्रायश्चित्त सुतेन हि ॥ ५२

दृष्ट्वा महापातकिनं चण्डालं वा रजस्वलाम् ।
प्रमादाद्भोजनं कृत्वा त्रिरात्रेण विशुध्यति ॥ ५३
स्नानार्द्रा यदि भुञ्जीत अहोरात्रेण शुध्यति ।
बुद्धिपूर्व्वन्तु कृच्छ्रेण भगवानाह पद्मजः ॥ ५४
शुष्कं पर्य्युषितादीनि गन्धादिप्रतिदूषितम् ।
भुक्त्वोपवासं कुर्व्वीत चरेद्विप्रः पुनःपुनः ।
अज्ञानाद् भुक्तिशुद्ध्यर्थमज्ञानस्य विशेषतः ॥ ५५
अन्त्यानां यजनं कृत्वा परेषामन्त्यकर्म्मणि ।
अभिचारमनर्हञ्च त्रिभिः कृच्छ्रैर्विशुध्यति ॥ ५६
ब्राह्मणाभिहतानाञ्च कृत्वा दाहादिकं द्विजः ।
गोमूत्रयावकाहारः प्राजापत्येन शुध्यति ॥ ५७
तैलाभ्यंगः प्रभाते च कुर्य्यान्मूत्रपुरीषके ।
अहोरात्रेण शुध्येत श्मश्रुकर्म्मणि मैथुने ॥ ५८
एकाहेति विवाहाग्निं परिभाव्य द्विजोत्तमः ।
त्रिरात्रेण विशुध्येत त्रिरात्रात् षड़हं पुनः ॥ ५९
दशाहे द्वादशाहे वा परिहास्य प्रमादतः ।
कृच्छ्रचान्द्रायणं कुर्य्यात् तत्पापस्यापनुत्तये ॥ ६०
पतितद्रव्यमादाय तदुत्सर्गेण शुध्यति ।
चरेच्च विधिना कृच्छ्रमित्याह भगवान् प्रभुः ॥ ६१
अनाशकनिवृत्त्या तु प्रव्रज्योपासिता तथा ।
आचरेत् त्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि च ॥ ६२
पुनश्च जातकर्म्मादिसंस्कारैः संस्कृता द्विजाः ।
शुद्धा यस्तद्व्रतं सम्यक् चरेयुर्धर्म्मदर्शिनः ॥ ६३

अनुपासितमिन्ध्यस्तु तद्यापकवगेन च।
अहयाग्रन् संयतमना रात्रौ चेद्रात्रिमेव हि॥ ६४
अकृत्वा समिदाधानं शुचि. स्नात्वा समाहितः।
गायत्र्यष्टसहस्रस्य जपं कृत्वा विशुध्यति॥ ६५
उपावीत न चेत् सन्ध्यां गृहस्थोऽपि प्रमादतः।
स्नातकव्रतलोप्यन्तु कृत्वा चोपवसेद्दिनम्॥ ६६
संवत्सरञ्चरेत् कृच्छ्रं अनुच्छन्दे द्विजोत्तमः।
चान्द्रायणं चरेद्व्रात्यो गोप्रदानेन शुध्यति॥ ६७
नास्तिक्याद्यदि कुर्व्वीत प्राजापत्य चरेद्द्विजः।
देवद्रोहं गुरुद्रोहं तप्तकृच्छ्रेण शुध्यति॥ ६८
उष्ट्रयानं समारुह्य खरयानञ्च कामतः।
त्रिरात्रेण विशुध्येत नग्नो न प्रविशेज्जलम्॥ ६९
षष्ठावकालमाम वा संहिताजपमेव वा।
होमाश्च शाकलाचित्यमपत्याना विशोधनम्॥ ७०
नील रक्तं वसित्वा तु ब्राह्मणो वस्त्रमेव हि।
अहोरात्रोषित. स्नात. पञ्चगव्येन शुध्यति॥ ७१
वेदधर्मपुराणाय चण्डालस्य च भाषणम्।
चान्द्रायणेन शुद्धिः स्यान्न ह्यन्या तस्य निष्कृतिः॥ ७२
उद्बन्धनादिनिहतं संस्पृश्य ब्राह्मणः क्वचित्।
चान्द्रायणेन शुद्धः स्यात् प्राजापत्येन वा पुनः॥ ७३
उच्छिष्टो यदि नाचान्तश्चण्डालादीन् स्पृशेद्द्विजः।
उच्छिष्टस्तत्र कुर्व्वीत प्राजापत्यं विशुद्धये॥ ७४
चण्डालसूतिकशवांस्तथा नारीं रजस्वलाम्।
स्पृष्ट्वा स्नायाद्विशुद्ध्यर्थं तत्स्पृशन् पतितांस्तथा॥ ७५

चण्डालसूतिकाशवैः संस्पृष्टं स्पर्शयेद्यदि ।
प्रमादात् स्नात आचम्य जपं कृत्वा विशुध्यति ॥ ७६
अस्पृष्टस्पर्शनं कृत्वा स्नात्वा शुध्येद्विजोत्तमः ।
आचामेत दिशुद्ध्यर्थं प्राह देवः पितामहः ॥ ७७
भुञ्जानस्य तु विप्रस्य कदाचित् स्रवते गुदम् ।
कृत्वा शौचं ततः स्नात्वा उपोष्य जुहुयाद् घृतम् ॥ ७८
चाण्डालन्तु शवं स्पृष्ट्वा कृच्छ्रं कुर्य्याद्विजोत्तमः ।
दृष्ट्वा नभःस्थं नक्षत्रमहोरात्रेण शुध्यति ॥ ७९
सुराः स्पृष्ट्वा द्विजः कुर्य्यात् प्राणायामत्रयं शुचिः ।
पलाण्डुं लशुनञ्चैव घृत प्राश्य विशुध्यति ॥ ८०
ब्राह्मणस्तु शुना दष्टस्त्र्यहं सायं पयः पिबेत् ।
नाभेरूर्द्ध्वस्य दष्टस्य तदेव त्रिगुणं भवेत् ॥ ८१
स्यादेतत्त्रिगुणं बाह्वोर्मूर्ध्नि स्याच्च चतुर्गुणम् ।
स्नात्वा जपेत्तु गायत्रीं श्वभिर्दष्टो द्विजोत्तमः ॥ ८२
पञ्चयज्ञानकृत्वा तु यो भुङ्क्ते प्रत्यहं गृही ।
अनातुरश्च निधनः कृच्छ्रार्द्धेन विशुध्यति ॥ ८३
आहिताग्नेरुपस्थानं यः कुर्य्यान्न तु पर्व्वणि ।
ऋतौ गच्छेद भार्य्याया सोऽपि कृच्छ्रार्द्धमाचरेत् ॥ ८४
विनाद्भिरप्सु वा कुर्य्याच्छरीरं सन्निवेश्य तु ।
सचैलो जलमाप्लुत्य गामालभ्य विशुध्यति ॥ ८५
गायत्र्यष्टसहस्रन्तु त्र्यहञ्चोपवसेद्गृही ।
अनुगच्छेच्च यः शूद्रं प्रेतभूतं द्विजोत्तमः ॥ ८६
गायत्र्यष्टसहस्रन्तु जपं कुर्य्यान्नदीषु च ।
कृत्वा तु शपथं विप्रो विप्रस्य वधसंयुते ॥ ८७

मृषैव यावकान्नेन कुर्य्याच्चान्द्रायणं व्रतम् ।
पङ्क्तौ विषमदानञ्च कृत्वा कृच्छ्रेण शुध्यति ॥ ८८
छायां श्वपाकस्यारुह्य स्नात्वा सम्प्राशयेद् घृतम् ।
ईक्षेदादित्यमशुचिर्दृष्ट्वाग्नीन्दुमेव च ॥ ८९
मानुषास्थि च संस्पृष्ट्वा स्नानमेव विशुध्यति ।
कृत्वाप्यध्ययनं विप्रश्चरेद्भिक्षानुवत्सरम् ॥ ९०
कृतघ्नो ब्राह्मणगृहे पञ्चसंवत्सरं व्रती ।
हुङ्कारं ब्राह्मणस्योक्त्वा त्वङ्कारन्तु गरीयसः ॥ ९१
स्नात्वाचम्य ततः शेषं प्रणिपत्य प्रसादयेत् ।
ताडयित्वा तृणेनैव कण्ठे बद्ध्वा च वाससा ॥ ९२
विवादे परिनिर्ज्जित्य प्रणिपत्य प्रसादयेत् ।
अवगूर्य्य चरेत् कृच्छ्रमतिकृच्छ्रं निपातने ॥ ९३
कृच्छ्रातिकृच्छ्रं कुर्व्वीत विप्रस्योत्पाद्य शोणितम् ।
गुरोराक्रोशने चैव कृच्छ्रं कुर्य्याद्विशोधनम् ॥ ९४
एकरात्रं त्रिरात्रं वा तत्पापस्यापनुत्तये ।
देवर्षीणामभिमुखं ष्ठीवनाक्रोशनाहते ॥ ९५
उल्मुकादिशुजित्वा दातव्यञ्च हिरण्यकम् ।
देवोद्यानेषु यः कुर्य्यान्मूत्रोच्चारं सकृद्द्विजः ॥ ९६
छिन्द्याच्छिश्नन्तु शुद्ध्यर्थं चरेच्चान्द्रायणं व्रतम् ।
देवतायतने मूत्रं कृत्वा मोहाद्द्विजोत्तमः ॥ ९७
शिश्नस्योत्कर्त्तनं कृत्वा चान्द्रायणमथाचरेत् ।
देवतानामृषीणाञ्च वेदानाञ्चैव कुत्सनम् ॥ ९८
कृत्वा सम्यक्प्रकुर्व्वीत प्राजापत्यं द्विजोत्तमः ।
तैस्तु सम्भाषणं कृत्वा स्नात्वा देवान् समर्च्चयेत् ॥ ९९

स्त्री यदा बालभावेन महापापं करोति हि ।
प्रायश्चित्तं च तस्यास्यात् पित्रा तदव्रतचारिणीम् ॥ १००
उद्वहेदभिरूपां तामन्यथा पतितस्तु स ।
अपि राजन्यकवधे वार्षिकब्राह्मणव्रतम् ।
तस्यान्ते वृषभैकेण सहस्रं गोदानमाचरेत् ॥ १०१

सर्व्वं हत्वा मापमात्रं दद्यात् सुवर्णरजतताम्रत्रपु-
सीसकांस्यायसामद्भिरेव मृन्मायुक्ताभस्मतेजसान्नोच्छि-
ष्टानां भग्ननाद्भिः प्रक्षालनं कनकरजतमणिमयघटाल्पु-
पत्राणां वस्त्रविदलरज्जुचर्म्मणामद्भिः शौचमिति ॥ १०२
अपि चण्डालश्वपचस्पृष्टे वा विण्मूत्र एव च ।
त्रिरात्रेण विशुद्धिः स्यान्मुक्तोच्छिष्टः षडाचरेत् ॥ १०३
पिता मातामहो यस्य अग्रजो वाथ कस्यचित् ।
तयोऽग्निहोत्रमन्त्रेषु न दोषः परिवेदने ॥ १०४
अमावस्यायां यो ब्रह्माणं समुद्दिश्य पितामहम् ।
ब्राह्मणी स्त्री समभ्यर्च्य मुच्यते सर्व्वपातकैः ॥ १०५
अमावास्या तिथि प्राप्य यममाराधयेद्भवम् ।
ब्राह्मणान् भोजयित्वा तु सर्व्वपापैः प्रमुच्यते ॥ १०६
कृष्णाष्टम्या महादेव तथा कृष्णचतुर्दश्याम् ।
सम्पूज्य ब्राह्मणमुखे सर्व्वपापैः प्रमुच्यते ॥ १०७
त्रयोदश्या तथा रात्रौ सोपहारं त्रिलोचनम् ।
दृष्ट्वैव प्रथमे यामे मुच्यते सर्व्वपातकैः ॥ १०८
सर्व्वत्र दानग्रहणे मुच्यते सोमयागतः ।
गत्वा च दक्षिणां दद्यात् हिरण्य-प्रतिमामपि ॥ १०९
अयुतेनैव गायत्र्या मुच्यते सर्व्वपातकैः ॥ ११०

इत्यौशनसस्मृतौ नवमोऽध्यायः ॥ ९ ॥

अङ्गिरःसंहिता ।

प्रथमोऽध्याय. ।

गृहाश्रमेषु धर्म्मेषु वर्णानामनुपूर्व्वशः ।
प्रायश्चित्तविधिं दृष्ट्वा अङ्गिरा मुनिरब्रवीत् ॥ १
अन्त्यानामपि सिद्धान्नं भक्षयित्वा द्विजातयः ।
चान्द्रं कृच्छ्रं तदर्द्धन्तु ब्रह्मक्षत्रविशां विदुः ॥ २
रजकश्चर्म्मकारश्च नटो वरुड एव च ।
कैवर्त्तमेदभिल्लाश्च सप्तैते चान्त्यजाः स्मृताः ॥ ३
अन्त्यजानां गृहे तोयं भाण्डे पर्य्युषितञ्च यत् ।
प्रायश्चित्तं यदा पीतं तदेव हि समाचरेत् ॥ ४
चाण्डालकूपभाण्डेषु त्वज्ञानात् पिबते यदि ।
प्रायश्चित्तं कथं तेषां वर्णे वर्णे विधीयते ॥ ५
चरेत् सान्तपनं विप्र प्राजापत्यन्तु भूमिपः ।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रेषु दापयेत् ॥ ६
अज्ञानात् पिबते तोयं ब्राह्मणस्त्वन्त्यजातिषु ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ७
विप्रो विप्रेण संस्पृष्ट उच्छिष्टेन कदाचन ।
आचान्त एव शुध्येत अङ्गिरा मुनिरब्रवीत् ॥ ८
क्षत्रियेण यदा स्पृष्ट उच्छिष्टेन कदाचन ।
स्नानं जप्यन्तु कुर्व्वीत दिनस्यार्द्धेन शुध्यति ॥ ९
वैश्येन तु यदा स्पृष्टः शुना शूद्रेण वा द्विजः ।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ १०

अनुच्छिष्टेन संस्पृष्टो स्नानं येन विधीयते ।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ११
अत ऊर्द्ध्वं प्रवक्ष्यामि नीलीवस्त्रस्य वै विधिम् ।
स्त्रीणां क्रीड़ार्थसंयोगे शयनीये न दुष्यति ॥ १२
पालने विक्रये चैव तद्वृत्तेरुपजीवने ।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्व्यपोहति ॥ १३
स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम् ।
वृथा तस्य महायज्ञा नीलीवस्त्रस्य धारणात् ॥ १४
नीलीरक्तं यदा वस्त्रमज्ञानेन तु धारयेत् ।
अहो रात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १५
नीलीदारु यदा भिन्द्याद्ब्राह्मणं वै प्रमादतः ।
शोणितं दृश्यते यत्र द्विजश्चान्द्रायणं चरेत् ॥ १६
नीलीवृक्षेण पक्वन्तु अन्नमश्नाति चेद्द्विजः ।
आहारवमनं कृत्वा पञ्चगव्येन शुध्यति ॥ १७
भक्षन् प्रमादतो नीलीं द्विजातिस्त्वसमाहितः ।
त्रिषु वर्णेषु सामान्यं चान्द्रायणमिति स्थितिम् ॥ १८
नीलीरक्तेन वस्त्रेण यदन्नमुपनीयते ।
नोपतिष्ठति दातारं भोक्ता भुङ्क्ते तु किल्बिषम् ॥ १९
नीलीरक्तेन वस्त्रेण यत् पाके श्रपितं भवेत् ।
तेन भुक्तेन विप्राणां दिनमेकमभोजनम् ॥ २०
मृते भर्त्तरि या नारी नीलीवस्त्रं प्रधारयेत् ।
भर्त्ता तु नरकं याति सा नारी तदनन्तरम् ॥ २१
नील्या चोपहते क्षेत्रे शस्यं यत्तु प्ररोहति ।
अभोज्यं तद्द्विजातीनां भुक्त्वा चान्द्रायणं चरेत् ॥ २२

स्नात्वा रजस्वला चैव चतुर्थेऽह्नि विशुध्यति।
कुर्य्याद्रजसि निवृत्तेऽनिवृत्ते न कथञ्चन॥ ३५
रोगेण यद्रजः स्त्रीणामत्यर्थं हि प्रवर्त्तते।
अशुचयस्ता न तेन स्युस्तासां वैकारिकं हि तत्॥ ३६
साध्वाचारा न तावत् स्याद्रजो यावत् प्रवर्त्तते।
वृत्ते रजसि गम्या स्त्री गृहकर्म्मणि चेन्द्रिये॥ ३७
प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी।
तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति॥ ३८
रजस्वला यदा स्पृष्टा शुना शूद्रेण चैव हि।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति॥ ३९
द्वावेतावशुची स्यातां दम्पती शयनं गतौ।
शयनादुत्थिता नारी शुचिः स्यदशुचिः पुमान्॥ ४०
गण्डूषं पादशौचञ्च न कुर्य्यात् कांस्यभाजने।
भस्मना शुध्यते कांस्यं ताम्रमम्लेन शुध्यति॥ ४१
रजसा शुध्यते नारी नदी वेगेन शुध्यति।
भूमौ निक्षिप्य षण्मासमत्यन्तोपहतं शुचि॥ ४२
गवाघ्रातानि कांस्यानि शूद्रोच्छिष्टानि यानि तु।
भस्मना दशभिः शुध्येत् काकेनोपहते तथा॥ ४३
शौचं सौवर्णरौप्याणां वायुनार्केन्दुरश्मिभिः॥ ४४
रेतःस्पृष्टं शवस्पृष्टमाविकञ्च न दुष्यति।
अद्भिर्मृदा च तन्मात्रं प्रक्षाल्य च विशुध्यति॥ ४५
शुष्कमन्नमविप्रस्य भुक्त्वा सप्ताहमृच्छति।
अन्नं व्यञ्जनसंयुक्तमर्द्धमासेन जीर्य्यति॥ ४६

पयो दधि च मासेन षाण्मासेन घृतं तथा।
तैलं संवत्सरेणैव कोष्ठे जीर्य्यति वा न वा॥ ४७
यो भुङ्क्ते हि च शूद्रान्नं मासमेकं निरन्तरम्।
इह जन्मनि शूद्रत्वं मृतः श्वा चाभिजायते॥ ४८
शूद्रान्नं शूद्रसम्पर्कं शूद्रेण च सहासनम्।
शूद्राज्ज्ञानागमं कश्चिज्ज्वलन्तमपि पातयेत्॥ ४९
अप्रणामे तु शूद्रोऽपि स्वस्ति यो वदति द्विज।
शूद्रोऽपि नरकं याति ब्राह्मणोऽपि तथैव च॥ ५०
दशाहाच्छुध्यते विप्रो द्वादशाहेन भूमिपः।
पाक्षिकं वैश्य एवाह शूद्रो मासेन शुध्यति॥ ५१
अग्निहोत्री च यो विप्रः शूद्रान्नञ्चैव भोजयेत्।
पञ्च तस्य प्रणश्यन्ति आत्मा वेदास्त्रयोऽग्नयः॥ ५२
शूद्रान्नेन तु भुक्तेन यो द्विजो जनयेत् सुतान्।
यस्यान्नं तस्य ते पुत्रा अन्नाच्छुक्रं प्रवर्त्तते॥ ५३
शूद्रेण स्पृष्टमुच्छिष्टं प्रमादादथ पाणिना।
तद्द्विजेभ्यो न दातव्यमापस्तम्बोऽब्रवीन्मुनिः॥ ५४
ब्राह्मणस्य सदा भुङ्क्ते क्षत्रियस्य च पर्व्वसु।
वैश्यस्यापत्सु भुञ्जीत न शूद्रस्यापि कदाचन॥ ५५
ब्राह्मणान्नं दरिद्रत्वं क्षत्रियान्नं पशुस्तथा।
वैश्यान्नेन तु शूद्रत्वं शूद्रान्नं नरकं ध्रुवम्॥ ५६
अमृतं ब्राह्मणस्यान्नं क्षत्रियान्नं पयः स्मृतम्।
वैश्यस्य चान्नमेवान्नं शूद्रान्नं रुधिरं ध्रुवम्॥ ५७
दुष्कृतं हि मनुष्याणामन्नमाश्रित्य तिष्ठति।
यो यस्यान्नं समश्नाति स तस्याश्नाति किल्बिषम्॥ ५८

सूतकेषु यदा विप्रो ब्रह्मचारी जितेन्द्रियः।
पिबेत् पानीयमज्ञानाद्भुङ्क्ते भूक्तमथापि वा ॥ ५८
उत्तीर्य्याचम्य उदकमवतीर्य्य उपस्पृशेत्।
एवं हि समुदाचारो वरुणेनाभिमन्त्रितः ॥ ६०
अग्न्यगारे गवां गोष्ठे देवब्राह्मणसन्निधौ।
आहारे जपकाले च पादुकानां विसर्ज्जनम् ॥ ६१
पादुकासनमारूढ़ो गेहात् पञ्चगृहं व्रजेत्।
छेदयेत्तस्य पादौ तु धार्म्मिकः पृथिवीपतिः ॥ ६२
अग्निहोत्री तपस्वी च श्रोत्रियो वेदपारगः।
एते वै पादुकैर्य्यान्ति शेषान् दण्डेन ताड़येत् ॥ ६३
जन्म प्रभृति संस्कारे बालस्यान्नस्य भोजने।
असपिण्डैर्न भोक्तव्यं श्मशानान्ते विशेषतः ॥ ६४
याचकान्नं नवश्राद्धमपि सूतकभोजनम्।
नारी प्रथमगर्भेषु भुक्त्वा चान्द्रायणं चरेत् ॥ ६५
अन्यदत्ता तु या कन्या पुनरन्यस्य दीयते।
तस्यायान्नं न भोक्तव्यं पुनर्भूः सा प्रगीयते ॥ ६६
पूर्व्वञ्च साविता यत्र गर्भो यत्राप्यसंस्कृतः।
द्वितीये गर्भसंस्कारस्तेन शुद्धिर्विधीयते ॥ ६७
राजार्थेऽग्रभिर्मासैर्यावत् तिष्ठति गुर्व्विणी।
तावद्रक्षा विधातव्या पुनरन्यो विधीयते ॥ ६८
भर्त्तृशासनमुल्लङ्घ्य या च स्त्री विप्रवर्त्तते।
तस्यायेव न भोक्तव्यं विज्ञेया कामचारिणी ॥ ६९
अनपत्या तु या नारी नाश्नीयात्तद्गृहेऽपि वै।
अथ भुङ्क्ते तु यो मोहात् पूयसं नरकं व्रजेत् ॥ ७०

स्त्रिया धनन्तु यो मोहादुपजीवन्ति बान्धवाः।
स्त्रिया यानानि वासांसि ते पापा यान्त्यधोगतिम् ॥ ७१
राजान्नं हरते तेजः शूद्रान्नं ब्रह्मवर्चसम्।
सूतकेषु च यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम् ॥ ७२



यमसंहिता ।

अथातो ह्यस्य धर्मस्य प्रायश्चित्ताभिधायकम् ।
चतुर्णामपि वर्णानां धर्मशास्त्रं प्रवर्त्तते ॥ १
जलाग्न्युद्बन्धनभ्रष्टा' प्रव्रज्यानशनच्युताः ।
विषप्रपतनप्रायशस्त्राघातच्युताश्च ये ॥ २
सर्व्वे ते प्रत्यवसिताः सर्व्वलोकबहिष्कृताः ।
चान्द्रायणेन शुध्यन्ति तप्तकृच्छ्रद्वयेन वा ॥ ३
उभयावसिता' पापा श्वेवानप्रत्याश्रमाश्रिता ।
इन्दुद्वयेन शुध्यन्ति दत्त्वा धेनुं तथा वृषम् ॥ ४
गोब्राह्मणहतं दग्ध्वा मृतमुद्बन्धनेन च ।
पाशं तस्यैव छित्त्वा तु तप्तकृच्छ्रं समाचरेत् ॥ ५
कृमिभिर्व्रणसम्भूतैर्मक्षिकाश्चोपघातितः ।
कृच्छ्रार्द्धं सम्प्रकुर्व्वीत शक्त्या दद्यात्तु दक्षिणाम् ॥ ६
ब्राह्मणस्य मलद्वारे पूयशोणितसम्भवे ।
कृमिभुक्तव्रणे मौञ्जीहोमेन स विशुध्यति ॥ ७
यः क्षत्रियस्तथा वैश्यः शूद्रश्चाप्यनुलोमजः ।
ज्ञात्वाभुङ्क्ते विशेषेण चरेच्चान्द्रायणं व्रतम् ॥ ८
कुक्कुटाण्डप्रमाणन्तु ग्रासञ्च परिकल्पयेत् ।
अन्यथाहारदोषेण न स तत्र विशुध्यति ॥ ९

एकैकं वर्द्धयेच्छुक्ले क्लष्णपचे च ह्रासयेत्।
अमावस्यां न भुञ्जीत एष चान्द्रायणो विधिः ॥ १०
सुरान्यमद्यपानेन गोमांसभक्षणे कृते।
तप्तकृच्छ्रं चरेद्विप्रस्तत पापस्तु प्रणश्यति ॥ ११
प्रायश्चित्ते ह्युपक्रान्ते कर्त्ता यदि विपद्यते।
पूतस्तदहरुक्ले षापि इहलोके परत्र च ॥ १२
यावदेकः पृथग् व्यक्तिः प्रायश्चित्ते न शुध्यति।
अपरास्तेन च स शास्तेऽपि सर्व्वे विगर्हिताः ॥ १३
अभोज्याश्चाप्रतिग्राह्या असम्भाष्या विवाहिनः।
पूयन्तेऽनुव्रते चीर्णे सर्व्वे ते स्तकथभागिनः ॥ १४
ऊनैकादशवर्षस्य पञ्चवर्षात् परस्य च।
प्रायश्चित्तञ्चरेद्भ्राता पिता अन्योऽपि वान्धवः ॥ १५
अतो वालतरस्यापि नापराधो न पातकम्।
राजदण्डो न तस्यास्ति प्रायश्चित्तं न विद्यते ॥ १६
अशीतिर्यस्य वर्षाणि वालो वान्यूनषोडशः।
प्रायश्चित्तार्द्धमर्हन्ति स्त्रियो रोगिण एव च ॥ १७
अस्तं गतो यदा सूर्य्यश्चाण्डालरजकस्त्रियः।
संस्पृष्टास्तु तदा कैश्चिऽ प्रायश्चित्तं कथम्भवेत् ॥ १८
जातरूपं सुवर्णञ्च दिवानीतञ्च यज्जलम्।
तेन स्नात्वा च पीत्वा च सर्व्वे ते शुचयः स्मृताः ॥ १९
दासनापितगोपालकुलमित्रार्द्धसीरिणः।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥ २०
अन्नं शूद्रस्य भोज्यं वा ये भुञ्जन्त्यवुधा नराः।
प्रायश्चित्तं तथा प्राप्तं चरेच्चान्द्रायणं व्रतम् ॥ २१

प्राप्ते द्वादशे वर्षे य कन्या न प्रयच्छति।
मासि मासि रजस्तस्या पिता पिबति शोणितम् ॥ २२
माता चैव पिता चैव ज्येष्ठभ्राता तथैव च।
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ २३
यस्तां विवाहयेत् कन्यां ब्राह्मणो मदमोहित ।
असम्भाष्यो ह्यपाङ्क्तेय स विप्रो वृषलीपति ॥ २४
वन्ध्या तु वृषली ज्ञेया वृषली तु मृतप्रजा ।
शूद्री तु वृषली ज्ञेया कुमारी तु रजस्वला ॥ २५
यत् करोत्यकरार्त्ते च वृषलीसेवनाद्द्विज ।
तद्भैक्षभुग् जपन्नित्य त्रिभिर्वर्षैर्व्यपोहति ॥ २६
स्वरूप या परित्यज्यान्यरूपेण रूपस्यति।
वृषली सा तु विज्ञेया न शूद्री वृषली भवेत् ॥ २७
वृषलीफेनपीतस्य निश्वासोपहतस्य च।
तस्याश्चैव प्रसूतस्य निष्कृतिर्नैव विद्यते ॥ २८
श्वित्री कुष्ठी तथा चैव कुनखी श्यावदन्तक ।
रोगी हीनातिरिक्ताङ्ग पिशुनो मत्सरस्तथा ॥ २८
दुर्भगो हि तथा षण्ढ पाषण्डो वेदनिन्दक ।
हैतुक शूद्रयाजी च अयाज्यानाञ्च याजक ॥ ३०
नित्यं प्रतिग्रहे लुब्धो याचको विषयात्मक ।
श्यावदन्तोऽथ वैद्यश्च असदालापकस्तथा ॥ ३१
एते श्राद्धे च दाने च वर्ज्जनीया प्रयत्नत ॥ ३२
ततो देवलकश्चैव भृतको वेदविक्रयी।
एते वर्ज्ज्या प्रयत्नेन एतद्व्यासतिरब्रवीत् ॥ ३३

एतान्नियोजयेद्यस्तु हव्ये कव्ये च कर्मणि ।
निराशाः पितरस्तस्य यान्ति देवा महर्षिभिः ॥ ३६
अग्रे माहिषिकं दृष्ट्वा मध्ये तु वृषलीपतिम् ।
अन्ते वार्द्धुषिकं दृष्ट्वा निराशाः पितरो गताः ॥ ३५
महिषीत्युच्यते भार्य्या या चैव व्यभिचारिणी ।
तान् दोषान् क्षमते यस्तु स वै माहिषिकः स्मृतः ॥ ३६
समार्घन्तु समुद्धृत्य महार्घं यः प्रयच्छति ।
स वै वार्द्धुषिको नाम ब्रह्मवादिषु गर्हितः ॥ ३७
यावदुष्णं भवत्यन्नं यावद्भुञ्जन्ति वाग्यताः ।
अश्नन्ति पितरस्तावद्यावन्नोक्ता हविर्गुणाः ॥ ३८
हविर्गुणा न वक्तव्या पितरो यत्र तर्पिताः ।
पितृभिस्तर्पितैः पश्चाद्वक्तव्यं शोभनं हविः ॥ ३९
यावतो ग्रसते ग्रासान् हव्यकव्येषु मन्त्रवित् ।
तावतो ग्रसते पिण्डान् शरीरे ब्रह्मण. पिता ॥ ४०
उच्छिष्टोच्छिष्टसंस्पृष्टः शुना शूद्रेण वा द्विजः ।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ ४१
अनुच्छिष्टेन संस्पृष्टे स्नानमात्रं विधीयते ।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ४२
यावद्विप्रा न पूज्यन्ते सम्भोजनहिरण्यकैः ।
तावच्चीर्णव्रतस्यापि तत्पापं न प्रणश्यति ॥ ४३
यद्देष्टितं काकबलाकाचिल्लैरमेध्यलिप्तन्तु भवेच्छरीरम् ।
गात्रे मुखे च प्रविशेच्च सम्यक् स्नानेन लेपोपहतस्य
शुद्धिः ॥ ४४

ऊर्द्ध्वं नाभेः करौ मुक्त्वा यदङ्गमुपहन्यते।
ऊर्द्ध्वं स्नानमधः शौचं तन्मात्रेणैव शुध्यति॥ ४५

अभक्ष्याणामपेयानामलेह्यानाञ्च भक्षणे।
रेतोमूत्रपुरीषाणां प्रायश्चित्तं कथम्भवेत्॥ ४६

पद्मोडुम्बरविल्वाश्च कुशाश्वत्थपलाशकाः।
एतेषामुदकं पीत्वा षड्रात्रेणैव शुध्यति॥ ४७

यः प्रत्यवसितो विप्रः प्रव्रज्याग्निर्निरापदि।
अनाहिताग्निर्व्वैतत्र नैष्ठिकत्वञ्च विकीर्षति॥ ४८

आचरेत्त्रीणि कृच्छ्राणि चरेच्चान्द्रायणानि च।
जातकर्म्मादिभिः प्रोक्तैः पुनः संस्कारमर्हति॥ ४९

तूलिका उपधानादि पुष्पं रक्ताम्बराणि च।
शोषयित्वा प्रतापेन प्रोक्षयित्वा शुचिर्भवेत्॥ ५०

देशं कालं तथात्मानं द्रव्यं द्रव्यप्रयोजनम्।
उपपत्तिमवस्थाञ्च ज्ञात्वा धर्म्मं समाचरेत्॥ ५१

रथ्याकर्द्दमतोयानि नावायमठगानि च।
मारुतार्केण शुध्यन्ति पक्वेष्टकचितानि च॥ ५२

आतुरे स्नानमम्प्राप्ते दशकृत्वोह्यनातुरः।
स्नात्वा स्नात्वा स्पृशेत् तन्तु ततः शुध्येत आतुरः॥ ५३

रजकश्चर्म्मकारश्च नटो वरुड एव च।
कैवर्त्तमेदभिल्लाश्च सप्तैते चान्त्यजाः स्मृताः॥ ५४

एषां गत्वा तु यीषां वै तप्तकृच्छ्रं समाचरेत्॥ ५५

स्त्रीणां रजस्वलायान्तु स्पृष्टास्पृष्टिं यदा भवेत्।
प्रायश्चित्तं कथं तासां वर्णे वर्णे विधीयते॥ ५६

स्पृष्ट्वा रजस्वलां यान्तु सगोत्राञ्च सभर्तृकाम् ।
कामादकामतो वापि स्नात्वा कालेन शुध्यति ॥ ५७
स्पृष्ट्वा रजस्वलान्योन्य ब्राह्मणी शूद्रजा तथा ।
कृच्छ्रेण शुध्यते पूर्व्वा शूद्रा पादेन शुध्यति ॥ ५८
स्पृष्ट्वा रजस्वलान्योन्यं क्षत्रिया शूद्रजा तथा ।
पादहीनं चरेत् पूर्व्वा पादार्द्धन्तु तयोत्तरा ॥ ५९
स्पृष्ट्वा रजस्वलान्योन्यं वैश्यजा शूद्रजा तथा ।
कृच्छ्रपादं चरेत् पूर्व्वा तदर्द्धन्तु तयोत्तरा ॥ ६०
स्पृष्टा रजस्वला चैव श्वाजजम्बुकरासभैः ।
तावत् तिष्ठेन्निराहारा स्नात्वा कालेन शुध्यति ॥ ६१
स्पृष्टा रजस्वला कैश्चिच्चाण्डालैररजस्वला ।
प्राजापत्येन कृच्छ्रेण प्राणायामशतेन च ॥ ६२
विप्रः स्पृष्टो निशायाञ्च उदक्या पतितेन च ।
दिवानीतेन तोयेन स्नापयेच्चाग्निसन्निधौ ॥ ६३
दिवार्करश्मिसंस्पृष्टं रात्रौ नक्षत्ररश्मिभिः ।
सन्ध्योभयोश्च सन्ध्यायाः पवित्र सर्व्वदा जलम् ॥ ६४
आपः करनखस्पृष्टाः पिवेदाचमने द्विजः ।
सुरां पिबति सुव्यक्तं यमस्य वचनं यथा ॥ ६५
खातवाप्योस्तथा कूपे पाषाणैः शस्त्रघातनैः ।
यष्ट्या तु घातने चैव मृत्पिण्डे गोकुलेन च ॥ ६६
रोधने बन्धने चैव स्थापिते पुष्कले तथा ।
काष्ठे वनस्पतौ रोधसङ्कटे रज्जुवस्त्रयोः ॥ ६७
एतत्ते कथितं नित्यं प्रमादस्थानमुत्तमम् ।
यत्र यत्र मता गावः प्रायश्चित्त समाचरेत् ॥ ६८

दारुणा घातने कृच्छ्रं पाषाणैर्द्विगुणं भवेत्।
अर्द्धकृच्छ्रन्तु खातेषु पादकृच्छ्रन्तु पादपे॥ ६९
शस्त्रघाते त्रिकृच्छ्राणि यष्टिघाते द्वयं चरेत्॥ ७०
कृच्छ्रं च वस्त्राघातेऽपि गोमयेनापि विशुध्यति।
यो वन्धयति गोमध्ये नदीकान्तारसन्निधौ॥ ७१
रोमाणि प्रथमे पादे द्वितीये श्मश्रु वापयेत्।
तृतीये तु शिखा धार्य्या चतुर्थे सशिखं वपेत्॥ ७२
न स्त्रीणां वपनं कुर्य्यात् न च सा ग्राममुव्रजेत्।
न च रात्रौ वसेद्गोष्ठे न कुर्य्याद्वैदिकीं श्रुतिम्॥ ७३
सर्व्वान् केशान् समुद्धृत्य च्छेदयेदङ्गुलिद्वयम्।
एवमेव तु नारीणां शिरसो वपनं स्मृतम्॥ ७४
मृतकेन तु जातेन उभयोः सूतकं भवेत्।
पातकेन तु लिप्तेन नास्य सूतकिता भवेत्॥ ७५
चत्वारि खलु कर्म्माणि सन्ध्याकाले विवर्ज्जयेत्।
आहारं मैथुनं निद्रां स्वाध्यायञ्च चतुर्थकम्॥ ७६
आहाराज्जायते व्याधिः क्रूरगर्भश्च मैथुने।
निद्रा श्रियो निवर्त्तन्ते स्वाध्याये मरणं ध्रुवम्॥ ७७
अज्ञानात्तु द्विजश्रेष्ठ वर्णानां हितकाम्यया।
मया प्रोक्तमिदं शास्त्रं सावधानोऽवधारय॥ ७८

अत्रिसंहिता ।

हुताग्निहोत्रमासीनमत्रिं वेदविदां वरम् ।
सर्व्वशास्त्रविधिज्ञातमृषिभिश्च नमस्कृतम् ॥ १
नमस्कृत्य च ते सर्व्वे इदं वचनमब्रुवन् ।
हितार्थं सर्व्वलोकानां भगवन् कथयस्व नः ॥ २

अत्रिरुवाच ।

वेदशास्त्रार्थतत्त्वज्ञा यन्मां पृच्छथ संशयम् ।
तत् सर्व्वं सम्प्रवक्ष्यामि यथादृष्टं यथाश्रुतम् ॥ ३
सर्व्वतीर्थान्युपस्पृश्य सर्व्वान् देवान् प्रणम्य च ।
जप्त्वा तु सर्व्वसूक्तानि सर्व्वशास्त्रानुसारतः ॥ ४
सर्व्वपापहरं नित्यं सर्व्वसंशयनाशनम् ।
चतुर्णामपि वर्णानामत्रिः शास्त्रमकल्पयत् ॥ ५
ये च पापकृतो लोके ये चान्ये धर्म्मदूषकाः ।
सर्व्वं पापैः प्रमुच्यन्ते श्रुत्वेदं शास्त्रमुत्तमम् ॥ ६
तस्मादिदं वेदविद्भिरध्येतव्यं प्रयत्नतः ।
शिष्येभ्यश्च प्रवक्तव्यं सद्वृत्तेभ्यश्च धर्म्मतः ॥ ७
अकुलीने ह्यसद्वृत्ते जडे शूद्रे शठे द्विजे ।
एतेष्वेव न दातव्यमिदं शास्त्रं द्विजोत्तमैः ॥ ८
एकमप्यक्षरं यस्तु गुरुः शिष्ये निवेदयेत् ।
पृथिव्यां नास्ति तद्द्रव्यं यद्दत्त्वा ह्यनृणी भवेत् ॥ ९

एकाक्षरं प्रदातारं यो गुरुं नाभिमन्यते ।
शुनां योनिशतं गत्वा चाण्डालेष्वपि जायते ॥ १०
वेदं गृहीत्वा यः कश्चिच्छास्त्रञ्चैवावमन्यते ।
स सद्यः पशुतां याति सम्भवानेकविंशतिम् ॥ ११
स्वानि कर्माणि कुर्व्वाणा दूरे सन्तोऽपि मानवाः ।
प्रिया भवन्ति लोकस्य स्वे स्वे कर्मण्यवस्थिताः ॥ १२
कर्म्म विप्रस्य यजनं दानमध्ययनं तपः ।
प्रतिग्रहोऽध्यापनञ्च याजनञ्चेति वृत्तयः ॥ १३
क्षत्रियस्यापि यजनं दानमध्ययनं तपः ।
शस्त्रोपजीवनं भूतरक्षणञ्चेति वृत्तयः ॥ १४
दानमध्ययनं वापि यजनञ्चेति वै विशः ।
वार्त्ता शूद्रस्य शुश्रूषा द्विजानां कारुकर्म्म च ॥ १५
मयैष धर्म्मोऽभिहितः संस्थिता यत्र वर्णिनः ।
बहुमानमिह प्राप्य प्रयान्ति परमां गतिम् ॥ १६
ये त्वक्लाराः स्वधर्म्मस्य परधर्म्मे व्यवस्थिताः ।
तेषां शास्तिकरो राजा स्वर्गलोके महीयते ॥ १७
आत्मीये संस्थितो धर्म्मे शूद्रोऽपि स्वर्गमश्नुते ।
परधर्म्मो भवेत्त्याज्यः सुरूपा परदारवत् ॥ १८
वध्यो राज्ञा स वै शूद्रो जपहोमपरश्च यः ।
ततो राष्ट्रस्य हन्तासौ यथा वह्नेश्च वै जलम् ॥ १९
प्रतिग्रहोऽध्यापनञ्च तथाऽविक्रेयविक्रयः ।
याज्यं चतुर्भिरप्येतैः क्षत्रविट्पतनं स्मृतम् ॥ २०
सद्यः पतति मांसेन लाक्षया लवणेन च ।
त्र्यहेन शूद्रो भवति ब्राह्मणः क्षीरविक्रयात् ॥ २१

अव्रताश्चानधीयाना यत्र भैक्षचरा द्विजाः।
तं ग्रामं दण्डयेद्राजा चौरभक्तप्रदं वधैः॥ २२
विद्वद्भोज्यमविद्वांसो येषु राष्ट्रेषु भुञ्जते।
तेऽप्यनावृष्टिमिच्छन्ति महद्वा जायते भयम्॥ २३
ब्राह्मणान् वेदविदुषः सर्व्वशास्त्रविशारदान्।
तत्र वर्षति पर्ज्जन्यो यत्रैतान् पूजयेन्नृपः॥ २४
त्रयो लोकास्त्रयो वेदा आश्रमाश्च त्रयोऽग्नयः।
एतेषां रक्षणार्थाय संसृष्टा ब्राह्मणाः पुरा॥ २५
उभे सन्ध्ये समाधाय मौनं कुर्व्वन्ति ये द्विजाः।
दिव्यवर्षसहस्राणि स्वर्गलोके महीयते॥ २६
य एव कुरुते राजा गुणदोषपरीक्षणम्।
यशः स्वर्गं नृपत्वञ्च पुनः कोषं समर्द्धयेत्॥ २७

दुष्टस्य दण्डः सुजनस्य पूजा
न्यायेन कोषस्य च सम्प्रवृद्धिः।
अपक्षपातोऽर्थिषु राष्ट्ररक्षा
पञ्चैव यज्ञाः कथिता नृपाणाम्॥ २८

यत् प्रजापालने पुण्यं प्राप्नुवन्तीह पार्थिवाः।
न तु क्रतुसहस्रेण प्राप्नुवन्ति द्विजोत्तमाः॥ २९
अलाभे देवखातानां ह्रदेषु च सरःसु च।
उद्धृत्य चतुरः पिण्डान् पारके स्नानमाचरेत्॥ ३०
वसाशुक्रमसृङ्मज्जा मूत्रविट्कर्णविड्नखाः।
श्लेष्मास्थिदूषिकाः स्वेदो द्वादशैते नृणां मलाः॥ ३१
षण्णां षण्णां क्रमेणैव शुद्धिरुक्ता मनीषिभिः।
मृद्वारिभिश्च पूर्व्वेषामुत्तरेषान्तु वारिणा॥ ३२

शौचमङ्गलानायासा अनसूयास्पृहा दमः।
लक्षणानि च विप्रस्य तथा दानं दयापि च ॥ ३३
न गुणान् गुणिनो हन्ति स्तौति चान्यान् गुणानपि
न हसेच्चान्यदोषांश्च सानसूया प्रकीर्त्तिता ॥ ३४
अभक्ष्यपरिहारश्च संसर्गश्चाप्यनिन्दितैः।
आचारेषु व्यवस्थानं शौचमित्यभिधीयते ॥ ३५
प्रशस्ताचरणं नित्यमप्रशस्तविवर्जनम्।
एतद्धि मङ्गलं प्रोक्तमृषिभिधर्मदर्शिभिः ॥ ३६
शरीरं पीड्यते येन शुभेन त्वशुभेन वा।
अत्यन्तं तन्न कुर्व्वीत अनायासः स उच्यते ॥ ३७
यथोत्पन्नेन कर्त्तव्यः सन्तोषः सर्व्ववस्तुषु।
न स्पृहेत् परदारेषु सास्पृहा परिकीर्त्तिता ॥ ३८
वाह्यमाध्यात्मिकं वापि दुःखमुत्पाद्यतेऽपरैः।
न कुप्यति न चाहन्ति दम इत्यभिधीयते ॥ ३९
अहन्यहनि दातव्यमदीनेनान्तरात्मना।
स्तोकादपि प्रयत्नेन दानमित्यभिधीयते ॥ ४०
परस्मिन् बन्धुवर्गे वा मित्रे द्वेष्ये रिपौ तथा।
आत्मवद्वर्त्तितव्यं हि दयैषा परिकीर्त्तिता ॥ ४१
यस्तैर्लक्षणैर्युक्तो गृहस्थोऽपि भवेद्द्विजः।
स गच्छति परं स्थानं जायते नेह वै पुनः ॥ ४२
अग्निहोत्रं तपः सत्यं वेदानाञ्चैव पालनम्।
आतिथ्यं वैश्वदेवश्च (श्च) इष्टमित्यभिधीयते ॥ ४३
वापीकूपतड़ागादिदेवतायतनानि च।
अन्नप्रदानमारामाः पूर्त्तमित्यभिधीयते ॥ ४४

इष्टं पुत्र प्रकर्त्तव्यं ब्राह्मणेन प्रयत्नतः ।
इष्टं न लभते स्वर्गं पूर्त्तेन मोक्षमाप्नुयात् ॥ ४५
इष्टापूर्त्तौ द्विजातीनां सामान्यौ धर्म्मसाधनौ ।
अधिकारो भवेच्छूद्रः पूर्त्ते धर्म्मो न वैदिके ॥ ४६
यमान् सेवेत सततं न नित्यं नियमान् बुधः ।
यमान् पतत्यकुर्व्वाणो नियमान् केवलान् भजन् ॥ ४७
आनृशंस्यं क्षमा सत्यमहिंसा दानमार्ज्जवम् ।
प्रीतिः प्रसादो माधुर्य्यं मार्द्दवञ्च यमा दश ॥ ४८
शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।
व्रतमौनोपवासाश्च स्नानञ्च नियमा दश ॥ ४९
प्रतिकृतिं कुशमयीं तीर्थवारिषु मज्जयेत् ।
यमुद्दिश्य निमज्जेत अष्टभागं लभेत सः ॥ ५०
मातरं पितरं वापि भ्रातरं सुहृदं गुरुम् ।
यमुद्दिश्य निमज्जेत द्वादशांशफलं लभेत ॥ ५१
अपुत्रेणैव कर्त्तव्यः पुत्रप्रतिनिधिः सदा ।
पिण्डोदकक्रियाहेतोर्यस्मात् तस्मात् प्रयत्नतः ॥ ५२
पिता पुत्रस्य जातस्य पश्येच्च जीवतो मुखम् ।
ऋणमस्मिन् सनयति अमृतत्वञ्च गच्छति ॥ ५३
जातमात्रेण पुत्रेण पितॄणामनृणी पिता ।
तदह्नि शुद्धिमाप्नोति नरकात्त्रायते हि सः ॥ ५४
एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ।
यजेत चाश्वमेधञ्च नीलं वा वृषमुत्सृजेत् ॥ ५५
काङ्क्षन्ति पितरः सर्व्वे नरकान्तरभीरवः ।
गयां यास्यति यः पुत्रः स नस्त्राता भविष्यति ॥ ५६

फल्गुतीर्थे नरः स्नात्वा दृष्ट्वा देवं गदाधरम् ।
गयाशीर्षं पदाक्रम्य मुच्यते ब्रह्महत्यया ॥ ५७
महानदीसुपस्पृश्य तर्पयेत् पितृदेवताः ।
अक्षयान् लभते लोकान् कुलञ्चैव समुद्धरेत् ॥ ५८
शङ्कास्थाने समुत्पन्ने भक्ष्यभोगविवर्ज्जिते ।
आहारशुद्धिं वक्ष्यामि तन्मे निगदतः शृणु ॥ ५९
अक्षारलवणं भैक्ष्यं पिबेद्ब्राह्मी सुवर्चसम् ।
त्रिरात्रं शङ्खपुष्पीं वा ब्राह्मणः पयसा सह ॥ ६०
मद्यभाण्डाद्द्विजः कश्चिदज्ञानात् पिबते जलम् ।
प्रायश्चित्तं कथं तस्य मुच्यते केन कर्मणा ॥ ६१
पलाशबिल्वपत्राणि कुशान् पद्मान्युडुम्बरम् ।
क्वाथयित्वा पिबेदापस्त्रिरात्रेणैव शुद्ध्यति । ६२
सायं प्रातस्तु यः सन्ध्यां प्रमादाद्विक्रमेत् सकृत् ।
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श्राडे यज्ञ विवाहे च पत्नी दक्षिणत: सदा ॥ १३८
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पावक: सर्व्वमेध्यञ्च मेध्य वै योषिता सदा ॥ १३८

जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते।
विद्यया याति विप्रत्वं श्रोत्रियस्त्रिभिरेव च॥ १४०
वेदशास्त्राण्यधीते यः शास्त्रार्थञ्च निषेवते।
तदासौ वेदवित् प्रोक्तो वचनं तस्य पावनम्॥ १४१
एकोऽपि वेदविद्धर्मं य व्यवस्येद्द्विजोत्तम।
स ज्ञेयः परमो धर्मो नाज्ञानामयुतायुतैः॥ १४२
पावका इव दीप्यन्ते जपहोमैर्द्विजोत्तमाः।
प्रतिग्रहेण नश्यन्ति वारिणा इव पावकाः॥ १४३
तान् प्रतिग्रहजान् दोषान् प्राणायामैर्द्विजोत्तमाः।
उत्सादयन्ति विद्वांसो वायुर्मेघानिवाम्बरे॥ १४४
भुक्त्वाचम्य यदा विप्र आर्द्रपाणिस्तु तिष्ठति।
लक्ष्मीर्बलं यशस्तेज आयुश्चैव प्रहीयते॥ १४५
यस्तु भोजनशालायामासनस्थ उपस्पृशेत्।
तस्यान्नं नैव भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत्॥ १४६
पात्रोपरिस्थितं पात्रं य सस्थाप्य उपस्पृशेत्।
तस्यान्नं नैव भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत्॥ १४७
हस्तं प्रक्षाल्य यस्त्वाप पिबेद्भुक्त्वा द्विजोत्तमः।
तदन्नमसुरैर्भुक्तं निराशाः पितरो गताः॥ १४८
नास्ति वेदात् परं शास्त्रं नास्ति मातुः परो गुरुः।
नास्ति दानात् परं मित्रमिह लोके परत्र च।
अपात्रे ह्यपि यद्दत्तं दहत्यासप्तमं कुलम्॥ १४९
हव्यं देवा न गृह्णन्ति कव्यञ्च पितरस्तथा।
आयसेन तु पात्रेण यदन्नमुपदीयते।
अन्नं विष्ठासमं भोक्तुर्दाता च नरकं व्रजेत्॥ १५०

इतरेण तु पात्रेण दीयमानं विचक्षणः।
न दद्याद्वामहस्तेन पायसेन कदाचन॥ १५१
मृन्मयेषु च पात्रेषु यः श्राद्धे भोजयेत् पितॄन्।
अन्नदाता च भोक्ता च तावेव नरकं व्रजेत्॥ १५२
अभावे मृन्मये दद्यादनुज्ञातस्तु तैर्द्विजैः।
तेषां वचः प्रमाणं स्याद्घृतश्चान्नतमेव च॥ १५३
सौवर्णायसताम्रेषु कांस्यरौप्यमयेषु च।
भिक्षादातुर्न धर्मोऽस्ति भिक्षुर्भुङ्क्ते तु किल्बिषम्॥ १५४
न च कांस्येषु भुञ्जीयादापद्यपि कदाचन।
मलाशी यतयोऽश्नन्ति गृहस्थः कांस्यभाजने॥ १५५
कांस्यकस्य च यत् पापं गृहस्थस्य तथैव च।
कांस्यभोजी यतिश्चैव प्राप्नुयात् किल्बिषं तयोः॥ १५६
सौवर्णायसताम्रेषु कांस्यरौप्यमयेषु च।
भुञ्जन् भिक्षुर्न दुष्येत दुष्येच्चैव परिग्रहात्॥ १५७
यदि हस्ते जलं दद्याद्भिक्षां दद्यात् पुनर्जलम्।
तद्भैक्षं मेरुणा तुल्यं तज्जलं सागरोपमम्॥ १५८
चरेन्माधुकरी वृत्तिमपि म्लेच्छकुलादपि।
एकान्नं नैव भोक्तव्यं वृहस्पतिकुलादपि॥ १५९
अनापदि चरेद्यस्तु सिद्धं भैक्षं गृहे वसन्।
दशरात्रं पिवेद्‌गव्यमापस्तु व्रह्ममेव च॥ १६०
गोमूत्रेण तु सम्मिस्रं यावकं घृतपाचितम्।
एतद्गव्यमिति प्रोक्तं भगवानत्रिरव्रवीत्॥ १६१
व्रह्मचारी यतिश्चैव विद्यार्थी गुरुपोषकः।
अध्वगः क्षीणवृत्तिश्च षडेते भिक्षुका स्मृताः॥ १६२

षण्मासान् कामयेन्मर्त्यो गर्भिणीमेव च स्त्रियम्।
आदन्तजननादूर्द्ध्वमेव धर्म्मो विधीयते॥ १६३
ब्रह्महा प्रथमश्चैव द्वितीयं गुरुतल्पग।
तृतीयन्तु सुरापोऽय चतुर्थं स्तेयमुच्यते।
पापानाश्चैव संसर्ग पञ्चमं पातकं महत्॥ १६४
एतामेव विशुद्ध्यर्थं चरेद्वर्षाण्यनुक्रमात्।
त्रीणि कृच्छ्राण्यकामेऽद्ब्रह्महत्या व्यपोहति॥ १६५
अर्द्धन्तु ब्रह्महत्याया क्षत्रियेषु विधीयते।
षड्भागो द्वादशश्चैव विट्शूद्रयोस्तथा भवेत्॥ १६६
त्रीन् मासान् नक्तमश्नीयाद्भूमौ शयनमेव च।
स्त्रीघात शुध्यतेऽप्येव चरेत् कृच्छ्राब्दमेव च॥ १६७
रजक शैलुषश्चैव वेणुकर्म्मोपजीवनः।
एतेषां यस्तु भुङ्क्ते वै द्विजश्चान्द्रायण चरेत्॥ १६८
सर्व्वान्त्यजानां गमने भोजने सम्प्रवेशने।
पराकेण विशुद्धि स्याद्भगवानत्रिरब्रवीत्॥ १६९
चाण्डालभाण्डे यत्तोयं पीत्वा चैव द्विजोत्तम।
गोमूत्रयावकाहार सप्तविंशद्दिनान्यपि॥ १७०
संसृष्टं यस्तु पक्वान्नमन्त्यजैर्व्वाप्युदक्यया।
अज्ञानाद्ब्राह्मणोऽश्नीयात् प्राजापत्यार्द्धमाचरेत्॥ १७१
चाण्डालान्नं यदा भुङ्क्ते चातुर्व्वर्णस्य निष्कृति।
चान्द्रायण चरेद्विप्र. क्षत्र. सान्तपन चरेत्॥ १७२
षड्रात्रमाचरेद्वैश्य पञ्चगव्य तथैव च।
त्रिरात्रमाचरेच्छूद्रो दान दत्त्वा विशुध्यति॥ १७३

ब्राह्मणा वृक्षमारुढश्चाण्डालो मूलसंस्थित. ।
फलान्यत्ति स्थित तत्र प्रायश्चित्त कथ भवेत् ॥ १७४
ब्राह्मणान् समनुज्ञाप्य सवासा स्नानमाचरेत् ।
नक्तभोजी भवद्विप्रो घृत प्राश्य विशुध्यति ॥ १७५
एकवृक्षसमारुढश्चाण्डाला ब्राह्मणस्तथा ।
फलान्यत्ति स्थित,तत्र प्रायश्चित्त कथ भवेत् ॥ १७६
ब्राह्मणान् समनुज्ञाप्य सवासा स्नानमाचरेत् ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १७७
एकशाखासमारुढश्चाण्डालो ब्राह्मणो यदा ।
फलान्यत्ति स्थित तत्र प्रायश्चित्त कथ भवेत् ॥ १७८
त्रिरात्रोपोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १७९
स्त्रिया म्लेच्छस्य सम्पर्काच्छुद्धि सान्तपने तथा ।
तप्तकृच्छ्र पुन कृत्वा शुद्धिरेषाभिधीयते ॥ १८०
प्रवर्त्तत यथा भार्य्या गत्वा म्लेच्छस्य सङ्गताम् ।
सचेल स्नानमादाय घृतस्य प्राशनेन च ॥ १८१
स्नात्वा नद्युदकेनैव घृत प्राश्य विशुध्यति ।
सगृहीतामपत्यार्थमन्त्रैरपि तथा पुन ॥ १८२
चाण्डालम्लेच्छश्वपचकपालव्रतधारिणः ।
अकामत स्त्रिया गत्वा पराकेन विशुद्धति ॥ १८३
कामतस्तु प्रसूता वा तत्समा नात्र संशय ।
स एव पुरुष स्तत्र गर्भो भूत्वा प्रजायते ॥ १८४
तैलाभ्यक्तो घृताभ्यक्तो विण्मूत्र कुरुते द्विज. ।
तैलाभ्यक्तो घृताभ्यक्तश्चाण्डाल स्पृशते द्विज ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन.शुध्यति ॥ १८५

केशकीटनखस्नायु अस्थिकण्टकमेव च ।
स्पृष्ट्वा नद्युदके स्नात्वा घृतं प्राश्य विशुध्यति ॥ १८६
मत्स्यास्थिजम्बुकास्थीनि नखशुक्तिकपर्द्दिका ।
स्पृष्ट्वा स्नात्वा हेमतप्तघृतं पीत्वा विशुध्यति ॥ १८७
गोकुले कन्दुशालायां तैलचक्रेक्षुचक्रयो ।
अमीमांस्यानि शौचानि स्त्रीणाञ्च व्याधितस्य च ॥ १८८
न स्त्री दूष्यति जारेण ब्राह्मणोऽवेदकर्म्मणा ।
नापो मूत्रपुरीषाभ्यां नाग्निर्दहति कर्म्मणा ॥ १८९
पूर्व्वं स्त्रियः सुरैर्भुक्ता सोमगन्धर्व्ववह्निभिः ।
भुञ्जते मानवाः पश्चान्न ता दुष्यन्ति कर्हिचित् ॥ १९०
असवर्णैस्तु या गर्भः स्त्रीणां योनौ निषिच्यते ।
अशुद्धा सा भवेन्नारी यावद्गर्भं न मुञ्चति ॥ १९१
विमुक्ते तु ततः शल्ये रजश्चापि प्रदृश्यते ।
तदा सा शुध्यते नारी विमलं काञ्चनं यथा ॥ १९२
स्वयं विप्रतिपन्ना या यदि वा विप्रतारिता ।
बलान्नारी प्रभुक्ता वा चौरभुक्ता तथापि वा ॥ १९३
न त्याज्या दूषिता नारी न कामोऽस्या विधीयते ।
ऋतुकाल उपासीत पुष्पकालेन शुध्यति ॥ १९४
रजकश्चर्म्मकारश्च नटो वरुड एव च ।
कैवर्त्तमेदभिल्लाश्च सप्तैते चान्त्यजाः स्मृताः ॥ १९५
एषां गत्वा स्त्रियो मोहाद्भुक्त्वा च प्रतिगृह्य च ।
कृच्छ्राब्दमाचरेज्ज्ञानादज्ञानादैन्दवद्वयम् ॥ १९६
सकृद्भुक्ता तु या नारी म्लेच्छैर्व्वा पापकर्म्मभिः ।
प्राजापत्येन शुध्येत ऋतुप्रस्रवणेन तु ॥ १९७

बलाहृता स्वयं वापि परप्रतारिता यदि ।
सकृद्भुक्ता तु या नारी प्राजापत्येन शुध्यति ॥ १९८
प्रारब्धदीर्घतपसां नारीणां यद्रजो भवेत् ।
न तेन तद्व्रतं तासां विनश्यति कदाचन ॥ १९९
मद्यसंस्पृष्टकुम्भेषु यत्तोयं पिबति द्विजः ।
कृच्छ्रपादेन शुध्येत पुनः संस्कारमर्हति ॥ २००
अन्त्यजस्य तु ये वृक्षा बहुपुष्पफलोपगाः ।
उपभोग्यास्तु ते सर्व्वे पुष्पेषु च फलेषु च ॥ २०१
चाण्डालेन तु संस्पृष्टं यत्तोयं पिबति द्विजः ।
कृच्छ्रपादेन शुध्येत आपस्तम्बोऽब्रवीन्मुनिः ॥ २०२
श्लेष्मापानद्विषण्मूत्रस्त्रीरजोमद्यमेव च ।
एभिः सन्दूषिते कूपे तोयं पीत्वा कथं विधिः ॥ २०३
एकं द्व्यहं त्र्यहञ्चैव द्विजातीनां विशोधनम् ।
प्रायश्चित्तं पुनश्चैव नक्तं शूद्रस्य दापयेत् ॥ २०४
सद्यो वान्ते सचेलन्तु विप्रन्तु स्नानमाचरेत् ।
पर्य्युषिते त्वहोरात्रमतिरिक्ते दिनत्रयम् ॥ २०५
शिरःकण्ठोरुपादांश्च सुरया यस्तु लिप्यते ।
दशषड्त्रितयैकाहं चरेदेवमनुक्रमात् ॥ २०६
अत्राप्युदाहरन्ति ।
प्रमादान्मद्यमसुरां सकृत् पीत्वा द्विजोत्तमः ।
गोमूत्रयावकाहारो दशरात्रेण शुध्यति ॥ २०७
मद्यपस्य निषादस्य यस्तु भुङ्क्ते द्विजोत्तमः ।
देवा न भुञ्जते तत्र न पिबन्ति हविर्जलम् ॥ २०८

चितिभ्रष्टा तु या नारी ऋतुभ्रष्टा च व्याधितः।
प्राजापत्येन शुध्येत ब्राह्मणान् भोजयेद्दश ॥ २०९
ये प्रत्यवसिता विप्राः प्रव्रज्याग्निजलादितः।
अनाशकान्निवर्त्तन्ते विकीर्षन्ति गृहस्थितिम् ॥ २१०
धारयेत्त्रीणि कृच्छ्राणि चान्द्रायणमथापिवा।
जातकर्मादिकं प्रोक्तं पुनःसंस्कारमर्हति ॥ २११
नाशौचं नोदकं नाश्रु नोपवादानुकम्पने।
ब्रह्मदण्डहतानान्तु न कार्य्यं कटधारणम् ॥ २१२
स्नेहं कृत्वा भयाद्भियो यस्तेतानि समाचरेत्।
गोमूत्रयावकाहारः कृच्छ्रमेकं विशोधनम् ॥ २१३
वृद्धः शौचस्मृतेर्लुप्तः प्रत्याख्यातभिषक्क्रियः।
आत्मानं घातयेद्यस्तु भृग्वग्न्यनशनाम्बुभिः ॥ २१४
तस्य त्रिरात्रमाशौचं द्वितीये त्वस्थिसञ्चयम्।
तृतीये तूदकं कृत्वा चतुर्थे श्राद्धमाचरेत् ॥ २१५
यस्यैकापि गृहे नास्ति धेनुर्वत्सानुचारिणी।
मङ्गलानि कुतस्तस्य कुतस्तस्य तमःक्षयः ॥ २१६
अतिदोहातिवाहाभ्यां नासिकाभेदनेन वा।
नदीपर्व्वतसंरोधमृते पादोनमाचरेत् ॥ २१७
अष्टागवं धर्म्महलं षड्गवं व्यावहारिकम्।
चतुर्गवं नृशंसानां द्विगवं गववध्यकृत् ॥ २१८
द्विगवं वाहयेत् पादं मध्याह्नन्तु चतुर्गवम्।
षड्गवन्तु त्रिपादोक्तं पूर्णाहस्त्वष्टभिः स्मृतः ॥ २१९
काष्ठलोष्ट्रशिलाद् गोघ्नः कृच्छ्रं सान्तपनं चरेत्।
प्राजापत्यं चरेन्मृत्सा अतिकृच्छ्रन्तुआयसैः ॥ २२०

प्रायश्चित्ते ततश्चीर्णे कुर्य्याद् ब्राह्मणभोजनम् ।
अनडुत्सहिता गाश्च दद्याद्विप्राय दक्षिणाम् ॥ २२१
शरभोष्ट्रहयान्नागान् सिंहशार्द्दूलगर्द्दभान् ।
हत्वा च शूद्रहत्यायाः प्रायश्चित्तं विधीयते ॥ २२२
मार्ज्जारगोधानकुलमण्डूकांश्च पतत्रिणः ।
हत्वा त्र्यहं पिबेत् क्षीरं कृच्छ्रं वा पादिकं चरेत् ॥ २२३
चाण्डालस्य च संस्पृष्टं विण्मूत्रस्य दृष्टमेव वा ।
त्रिरात्रेण विशुद्धिः स्यादभुक्तोच्छिष्टं तथाचरेत् ॥ २२४
वापीकूपतडागानां दूषितानाञ्च शोधनम् ।
उद्धरेद्घटशतं पूर्णं पञ्चगव्येन शुध्यति ॥ २२५
अस्थिचर्म्मावसिक्तेषु खरश्वानादिदूषिते ।
उद्धरेदुदकं सर्व्वं शोधनं परिमार्ज्जनम् ॥ २२६

गोदोहने चर्म्मपुटे च तोयं
यन्त्राकरे कारुकशिल्पिहस्ते ।
स्त्रीबालवृद्धाचरितानि यान्य-
प्रत्यक्षदृष्टानि शुचीनि तानि ॥ २२७
प्राकाररोधे विषमप्रदेशे
सेनानिवेशे भवनस्य दाहे ।
आरब्धयज्ञेषु महोत्सवेषु
तथैव दोषा न विकल्पनीयाः ॥ २२८
प्रपास्वरण्ये घटके च कूपे
द्रोण्यां जलं कोशविनिर्गतञ्च ।
श्वपाकचण्डालपरिग्रहे तु
पीत्वा जलं पञ्चगव्येन शुद्धिः ॥ २२९

स्त्रोविण्मूत्रसंस्पृष्टं कौपं यदि जलं पिबेत्।
त्रिरात्रेणैव शुद्धिः स्यात् कुम्भे सान्तपनं तथा॥ २३०
छिन्नभिन्नशव यत् स्यादज्ञानादुदकं पिबेत्।
प्रायश्चित्तं चरेत् पीत्वा तप्तकृच्छ्रं द्विजोत्तम॥ २३१
उष्ट्रीक्षीरं खरीक्षीरं मानुषीक्षीरमेव च।
प्रायश्चित्तं चरेत् पीत्वा तप्तकृच्छ्रं द्विजोत्तमः॥ २३२
वर्णवाह्येन सम्पृष्ट उच्छिष्टस्तु द्विजोत्तम।
पञ्चरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ २३३
शुचि गोतृप्तिकृत्तोयं प्रकृतिस्थं महीगतम्।
चर्मभाण्डैस्तु धाराभिस्तथा यन्त्रोद्धृतं जलम्॥ २३४
चण्डालेन तु संस्पृष्ट स्नानमेव विधीयते।
उच्छिष्टस्तु च संस्पृष्टस्त्रिरात्रेणैव शुध्यति॥ २३५
आकराहृतवस्तूनि नाशुचीनि कदाचन।
आकराः शुचयः सर्वे वर्जयित्वा सुराकरम्॥ २३६
भ्रष्टाभ्रष्टयवाश्चैव तथैव चणकाः स्मृताः।
खर्जूरश्चैव कर्पूरमन्यद्भ्रष्टतरं शुचि॥ २३७
अमेध्यानि शौचानि स्त्रीभिराचरितानि च।
अदुष्टाः सतत धारा वातोद्धूताश्च रेणवः॥ २३८
बहूनामेव लग्नानामेकश्चेदशुचिर्भवेत्।
अशौचमेकमात्रस्य नेतरेषां कथञ्चन॥ २३८
एकपङ्क्त्युपविष्टाना भोजनेषु पृथक् पृथक्।
यद्येको लभते नीलीं सर्वे तेऽशुचयः स्मृताः॥ २४०
यस्य पटे पट्टसूत्रे नीली रक्ता हि दृश्यते।
त्रिरात्रं तस्य दातव्यं शेषास्त्वेकोपवासिनः॥ २४१

आदित्येऽस्तमिते रात्रावस्पृश्यं स्पृशते यदि ।
भगवन् केन शुद्धिः स्यात् ततो ब्रूहि तपोधन ॥ २४२
आदित्येऽस्तमिते रात्रौ स्पृशन् नीतं दिवा जलम् ।
तेनैव सर्व्वशुद्धिः स्याच्छववस्पृष्टन्तु वर्ज्जयेत् ॥ २४३
देशकालं वयः शक्तिं पापञ्चावेक्षयेत् ततः ।
प्रायश्चित्तं प्रकल्प्यं स्याद्यस्य चोक्ता न निष्कृतिः ॥ २४४
देवयात्राविवाहेषु यज्ञप्रकरणेषु च ।
उत्सवेषु च सर्व्वेषु स्पृष्टास्पृष्टिर्न विद्यते ॥ २४५
आरनालं तथा क्षीरं कन्दुकं दधि शक्तवः ।
स्नेहपक्वञ्च तक्रञ्च शूद्रस्यापि न दुष्यति ॥ २४६
आर्द्रमांसं घृतं तैलं स्नेहाश्च फलसम्भवाः ।
अन्त्यभाण्डस्थिता एते निष्क्रान्ताः शुद्धिमाप्नुयुः ॥ २४७
अज्ञानात् पिवते तोयं ब्राह्मणः शूद्रजातिषु ।
अहोरात्रोषितः स्नात्वा पञ्चगव्येन शुध्यति ॥ २४८
आहिताग्निस्तु यो विप्रो महापातकवान् भवेत् ।
अप्सु प्रक्षिप्य पात्राणि पश्चादग्निं विनिर्द्दिशेत् ॥ २४९
योऽगृहीत्वा विवाहाग्निं गृहस्थ इति मन्यते ।
अन्नं तस्य न भोक्तव्यं हथापाको हि स स्मृतः ॥ २५०
हथापाकस्य भुञ्जानः प्रायश्चित्तं चरेद्द्विजः ।
प्राणानप्सु त्रिराचम्य घृतं प्राश्य विशुध्यति ॥ २५१
वैदिके लौकिके वापि हुतोच्छिष्टे जले स्थितौ ।
वैश्वदेवं प्रकुर्व्वीत पञ्चसूनापनुत्तये ॥ २५२
कनीयान् गुणवान् श्रेष्ठः श्रेष्ठश्चेन्निर्गुणो भवेत् ।
पूर्व्वं पाणिं गृहीत्वा च गृह्याग्निं धारयेद्बुधः ॥ २५३

ज्येष्ठश्चेद्यदि निर्दोषी गृह्णीयादग्निमग्रतः।
नित्यं नित्यं भवेत्तस्य ब्रह्महत्या न संशयः॥ २५४
महापातकसंसृष्टः स्नानमेव विधीयते।
संस्पृष्टस्य यदा भुङ्क्ते स्नानमेव विधीयते॥ २५५
पतितैः सह संसर्गं मासार्द्धं मासमेव वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति॥ २५६
कृच्छ्रार्द्धं पतितस्यैव सकृद्भुक्त्वा द्विजोत्तमः।
अविज्ञानाच्च तद्भुक्त्वा कृच्छ्रं सान्तपनं चरेत्॥ २५७
पतितान्नं यदाभुक्तं भुक्तं चाण्डालवेश्मनि।
मासार्द्धन्तु पिबेद्वारि इति शातातपोऽब्रवीत्॥ २५८
गोब्राह्मणहतानाञ्च पतितानां तथैव च।
अग्निना न च संस्कारः शङ्खस्य वचनं यथा॥ २५९
यश्चाण्डालीं द्विजो गच्छेत् कथञ्चित् काममोहितः।
त्रिभिः कृच्छ्रैर्विशुध्येत प्राजापत्यानुपूर्व्वशः॥ २६०
पतितान्नमादाय भुक्त्वा वा ब्राह्मणो यदि।
कृत्वा तस्य समुत्सर्गमतिकृच्छ्रं विनिर्द्दिशेत्॥ २६१
अन्त्यहस्तात् स्रवे चित्तं काष्ठलोष्ट्रतृणानि च।
न स्पृशेत्तुतयोच्छिष्टमहोरात्रं समाचरेत् २६२
चाण्डालं पतितं म्लेच्छं मद्यभाण्डं रजस्वलाम्।
द्विजः स्पृष्ट्वा न भुञ्जीत भुञ्जानो यदि संस्पृशेत्॥ २६३
अतः परं न भुञ्जीत त्यक्त्वाऽसं स्नानमाचरेत्।
ब्राह्मणैः समनुज्ञातस्त्रिरात्रमुपवासयेत्॥
सघृतं यावकं प्राश्य व्रतशेषं समापयेत्॥ २६४

भुञ्जानः संस्पृशेद्यस्तु वायसं कुक्कुटं तथा।
त्रिरात्रेणैव शुद्धिः स्यादथोच्छिष्टस्त्वहेन तु ॥ २६५
आरुढ़ो नैष्ठिके धर्म्मे यस्तु प्रच्यवते पुनः।
चान्द्रायणं चरेन्मासमिति शातातपोऽब्रवीत् ॥ २६६
पशुवेश्याभिगमने प्राजापत्यं विधीयते।
गवां गमे मनुप्रोक्तं व्रतं चान्द्रायणं चरेत् ॥ २६७
अमानुषीषु गोवर्ज्जमुदक्यायामयोनिषु।
रेतः सिक्ता जले चैव कृच्छ्रं सान्तपनं चरेत् ॥ २६८
उदक्यां सूतिकां वापि अन्त्यजां स्पृशते यदि।
त्रिरात्रेणैव शुद्धिः स्याद्विधिरेष पुरातनः ॥ २६९
संसर्गं यदि गच्छेच्चेदुदक्यां वा तथान्त्यजैः।
प्रायश्चित्ती स विज्ञेयः पूर्वं स्नानं समाचरेत् ॥ २७०
एकरात्रं चरेन्मूत्रे पुरीषे तु दिनत्रयम्।
दिनत्रयं तथा पाने मैथुने पञ्च सप्त वा ॥ २७१
भोजने तु प्रसक्तानां प्राजापत्यं विधीयते।
दन्तकाष्ठे त्वहोरात्रमेष शौचविधिः स्मृतः ॥ २७२
रजस्वला यदा स्पृष्टा श्वानचण्डालवायसैः।
निराहारा भवेत्तावत् स्नात्वा कालेन शुध्यति ॥ २७३
रजस्वला यदा स्पृष्टा उष्ट्रजम्बुकशूकरैः।
पञ्चरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७४
स्पृष्टा रजस्वलान्येन्य ब्राह्मण्या ब्राह्मणी च या।
एकरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७५
स्पृष्टा रजस्वलान्येन्य ब्राह्मण्या क्षत्रियी च या।
त्रिरात्रेण विशुद्धिः स्याद्व्यासस्य वचनं यथा ॥ २७६

स्पृष्टा रजस्वलान्योन्यं ब्राह्मणा वैश्यसम्भवा।
चतुरात्रं निराहारा पञ्चगव्येन शुध्यति॥ २७७
स्पृष्टा रजस्वलान्योन्यं ब्राह्मणा शूद्रसम्भवा।
षड्रात्रेण विशुद्धिः स्यादब्राह्मणी कामकारतः॥ २७८
अकामतश्चरेदेव ब्राह्मणी सर्व्वतः स्पृशेत्।
चतुर्णामपि वर्णानां शुद्धिरेषा प्रकीर्त्तिता॥ २७९
उच्छिष्टेन तु संस्पृष्टो ब्राह्मणो ब्राह्मणेन च।
भोजने मूत्रचारे च शङ्खस्य वचनं यथा॥ २८०
स्नानं ब्राह्मणसंसर्गे जपहोमौ तु क्षत्रिये।
वैश्ये नक्तञ्च कुर्व्वीत शूद्रे चैव उपोषणम्॥ २८१
चर्मको रजको वेणो धीवरो नटकस्तथा।
एतान् स्पृष्ट्वा द्विजो मोहादाचामेत् प्रयतोऽपि सन्॥ २८२
एतैः स्पृष्टो द्विजो नित्यमेकरात्रं पयः पिबेत्।
उच्छिष्टैस्त्रिरात्रं स्याद्घृतं प्राश्य विशुध्यति॥ २८३
यस्तुच्छायां श्वपाकस्य ब्राह्मणस्त्वधिगच्छति।
स च स्नानं प्रकुर्व्वीत घृतं प्राश्य विशुध्यति॥ २८४
अभिशस्तो द्विजोऽरण्ये ब्रह्महत्याव्रतं चरेत्।
मासोपवासं कुर्व्वीत चान्द्रायणमथापि वा॥ २८५
वृथामिथ्योपयोगेन भ्रूणहत्याव्रतं चरेत्।
अवभक्षो द्वादशाहेन पराकेणैव शुध्यति॥ २८६
शठञ्च ब्राह्मणं हत्वा शूद्रहत्याव्रतं चरेत्।
निर्गुणं सगुणो हत्वा पराकव्रतमाचरेत्॥ २८७
उपपातकसंयुक्ता मानवा म्रियते यदि।
तस्य संस्कारकर्त्ता च प्राजापत्यद्वयं चरेत्॥ २८८

प्रभुञ्जानोऽतिसम्लेहं कदाचित् स प्रश्नते द्विजः।
त्रिरात्रमाचरेद्वक्तैर्निम्नेद्दमुपवासयेत्॥ २८८
विड़ालकाकाद्युच्छिष्टं जग्धा श्वनकुलस्य च।
केशकीटावपन्नञ्च पिबेद्ब्राह्मीं सुवर्च्चसम्॥ २८०
उष्ट्रयानं समारुह्य खरयानञ्च कामतः।
स्नात्वा च विप्रो दिग्वासाः प्राणायामेन शुध्यति॥ २८१
सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह।
त्रिःपठेद्दा यतप्राणः प्राणायामः स उच्यते॥ २८२
शकृद्द्विगुणगोमूत्रं सर्पिर्दद्याच्चतुर्गुणम्।
चीरमष्टगुणं देयं पञ्चगव्ये तथा दधि॥ २८३
पञ्चगव्यं पिबेच्छूद्रो ब्राह्मणस्तु सुरां पिबेत्।
उभौ तौ तुल्यदोषौ च वसतो नरके चिरम्॥ २८४
अजा गावो महिष्यश्च अमेध्यं भक्षयन्ति याः।
दुग्धं हव्ये च कव्ये च गोमयं न विलेपयेत्॥ २८५
ऊनस्तनीमधिकां वा या चान्या स्तनपायिनी।
तासां दुग्धं न होतव्यं हुतञ्चैवाहुतं भवेत्॥ २८६
ब्राह्मोदने च सोमे च सीमन्तोन्नयने तथा।
जातश्राद्धे नवश्राद्धे भुक्त्वा चान्द्रायणं चरेत्॥ २८७
राजान्नं हरते तेजः शूद्रान्नं ब्रह्मवर्चसम्।
स्वसुतान्नञ्च यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम्॥ २८८
स्वसुता ह्यप्रजाता च नाश्नीयात्तद्गृहे पिता।
अन्नं भुङ्क्ते तु मायया पूयं स नरकं व्रजेत्॥ २८९
अधीत्य चतुरो वेदान् सर्व्वशास्त्रार्थतत्त्ववित्।
नरेन्द्रभवने भुक्त्वा विष्ठायां जायते कृमिः॥ ३००

नवश्राद्धे त्रिपक्षे च षण्मासे मासिकेऽब्दिके।
पतन्ति पितरस्तस्य यो भुङ्क्तेऽनापदि द्विजः॥ २०१
चान्द्रायणं नवश्राद्धे पराको मासिके तथा।
त्रिपक्षे चातिकृच्छ्रं स्यात् षण्मासे कृच्छ्रमेव च।
आब्दिके पादकृच्छ्रं स्यादेकाहः पुनराब्दिके॥ २०२
ब्रह्मचर्य्यमनाधाय मासश्राद्धेषु सर्व्वसु।
द्वादशाहे त्रिपक्षेऽब्दे यस्तु भुङ्क्ते द्विजोत्तमः।
पतन्ति पितरस्तस्य ब्रह्मलोके गता अपि॥ २०३
एकादशाहेऽहोरात्रं भुक्त्वा सञ्चयने त्र्यहम्।
उपोष्य विधिवद्विप्र कुष्माण्डं जुहुयाद्घृतम्॥ २०४
पक्षे वा यदि वा मासे यस्य नाश्नन्ति वै द्विजाः।
भुक्त्वा दुरात्मनस्तस्य द्विजश्चान्द्रायणं चरेत्॥ २०५
यत्र वेदध्वनिध्वान्तं न च गोभिरलङ्कृतम्।
यत्र बालैः परिवृतं श्मशानमिव तद्गृहम्॥ २०६
द्वाभ्येऽपि बहवो यत्र विनाधर्मं वदन्ति हि।
विनापि धर्म्मशास्त्रेण स धर्म्मः पावनः स्मृतः॥ २०७
हीनवर्णे च यः कुर्य्यादज्ञानादभिवादनम्।
तत्र स्नानं प्रकुर्व्वीत घृतं प्राश्य विशुध्यति॥ २०८
समुत्पन्ने द्विज स्नाने भुङ्क्ते वापि पिवेद्यदि।
गायत्र्यष्टसहस्रन्तु जपेत् स्नात्वा समाहितः॥ २०९
अङ्गुल्या दन्तकाष्ठञ्च प्रत्यक्षं लवणं तथा।
मृत्तिकाभक्षणञ्चैव तुल्यं गोमांसभक्षणम्॥ २१०
दिवा कपित्थच्छायायां रात्रौ दधि शमीषु च।
कार्पासं दन्तकाष्ठञ्च विष्णोरपि हरेच्छ्रियम्॥ २११

सूर्य्यघातनखाग्राम्बु स्नानवस्त्रघटोदकम्।
मार्ज्जनीरेणुकेशाम्बु हन्ति पुण्यं दिवाकृतम्॥ ३१२
मार्ज्जनीरजकेशाम्बु देवतायतनोद्भवं।
तेनावगुण्ठितो यस्तु गङ्गाम्भःप्लुत एव सः॥ ३१३
मृत्तिकाः सप्त न ग्राह्या वल्मीके मूषिकस्थले।
अन्तर्जले श्मशानान्ते वृक्षमूले सुरालये।
वृषभैश्च तथोत्खाते श्रेयस्कामैः सदा बुधैः॥ ३१४
शुचौ देशे तु संग्राह्या कर्कराश्मविवर्ज्जिता॥ ३१५
पुरोषे मैथुने होमे प्रस्रावे दन्तधावने।
स्नानभोजनजप्येषु सदा मौनं समाचरेत्॥ ३१६
यस्तु संवत्सरं पूर्णं भुङ्क्ते मौनेन सर्व्वदा।
युगकोटिसहस्रेषु स्वर्गलोके महीयते॥ ३१७
स्नानं दान जपं होमं भोजनं देवतार्च्चनम्।
प्रौढ़पादो न कुर्व्वीत स्वाध्यायं पितृतर्पणम्॥ ३१८
सर्व्वस्वमपि यो यद्यात् पातयित्वा द्विजोत्तमम्।
नाशयित्वा तु तत् सर्व्वं भ्रूणहत्याफलं लभेत्॥ ३१९
ग्रहणोद्वाहसंक्रान्तौ स्त्रीणाञ्च प्रसवे तथा।
दानं नैमित्तिकं ज्ञेयं रात्रौ चापि प्रशस्यते॥ ३२०
क्षौमजं वाथ कार्पास पट्टसूत्रमथापि वा।
यज्ञोपवीतं यो दद्याद्वस्त्रदानफलं लभेत्॥ ३२१
कांस्यस्य भाजनं दद्याद्घृतपूर्णं सुशोभनम्।
तथा भक्त्या विधानेन अग्निष्टोमफलं लभेत्॥ ३२२
श्राद्धकाले तु यो दद्याच्छोभनौ च उपानहौ।
स गच्छत्यन्यमार्गेऽपि अश्वदानफल लभेत्॥ ३२३

तैलपात्रन्तु यो दद्यात् सम्पूर्णन्तु समाहितः।
स गच्छति ध्रुवं स्वर्गं नरो नास्त्यत्र संशयः॥ ३२४
दुर्भिक्षे अन्नदाता च सुभिक्षे च हिरण्यदः।
पानीयदस्त्वरण्ये च स्वर्गलोके महीयते॥ ३२५
यावद्वत्सप्रसूता गौस्तावत् सा पृथिवी स्मृता।
पृथिवी तेन दत्ता स्याद्दीदृशीं गां ददाति यः॥ ३२६
तेनाग्नयो हुताः सम्यक् पितरस्तेन तर्पिताः।
देवाश्च पूजिताः सर्व्वे यो ददाति गवाह्निकम्॥ ३२७
जन्मप्रभृति यत् पापं मातृकं पैतृकं तथा।
तत् सर्व्वं नश्यति क्षिप्रं वस्त्रदानान्न संशयः॥ ३२८
कृष्णाजिनञ्च यो दद्यात् सर्व्वोपस्करसंयुतम्।
उद्धरेन्नरकस्थानात् कुलान्येकोत्तरं शतम्॥ ३२९
आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः।
शूलपाणिस्तु भगवानभिनन्दन्ति भूमिदम्॥ ३३०
वालुकानां कृता राशिर्यावत् सप्तर्षिमण्डलम्।
गते वर्षे शते चैव पलमेकं विशीर्य्यति॥ ३३१
क्षयो न दृश्यते तस्य कन्यादानेन चैव हि।
आतुरे प्राणदाता च त्रीणि दानफलानि च॥ ३३२
सर्व्वेषामेव दानानां विद्यादानं ततोऽधिकम्।
पुत्रादिस्वजने दद्याद्विप्राय च न कैतवे।
सकामः स्वर्गमाप्नोति निष्कामो मोक्षमाप्नुयात्॥ ३३३
ब्राह्मणे वेदविदुषि सर्व्वशास्त्रविशारदे।
मातृपितृपरे चैव ऋतुकालाभिगामिनि॥ ३३४
शीलचारित्रसम्पूर्णे प्रातःस्नानपरायणे।

तस्यैव दीयते दानं यदीच्छेच्छ्रेय आत्मनः ॥ ३३५
सन्त्यज्य विदुषो विप्रानन्येभ्योऽपि प्रदीयते ।
तत् कार्य्यं नैव कर्त्तव्यं न दृष्टं न श्रुतं मया ॥ ३३६
अतःपरं प्रवक्ष्यामि श्राद्धकर्म्माणि ये द्विजाः ।
पितॄणामक्षयं दानं दत्तं येषान्तु निष्फलम् ॥ ३३७
न हीनाङ्गो न रोगी च श्रुतिस्मृतिविवर्जितः ।
नित्यञ्चानृतवादी च तांस्तुश्राद्धे न भोजयेत् ॥ ३३८
हिंसारतश्च कपटं उपगुह्य श्रुतश्च यः ।
किङ्करं कपिलं काणं श्वित्रिणं रोगिणं यथा ॥ ३३९
दुश्चर्म्माणं शीर्णकेशं पाण्डुरोगं जटाधरम् ।
भारवाहकमुग्रञ्च द्विभार्य्यं वृषलीपतिम् ॥ ३४०
भेदकारी भवेच्चैव बहुपीड़ाकरोऽपि वा ।
हीनातिरिक्तगात्रो वा तमप्यपनयेत्तथा ॥ ३४१
बहुभक्षो दीनमुखो मत्सरी क्रूरबुद्धिमान् ।
एतेषां नैव दातव्यं कदाचिद्वै प्रतिग्रहः ॥ ३४२
अथ चेन्मन्त्वविद्युक्तः शारीरैः पङ्क्तिदूषणः ।
अदूष्यं तं यमः प्राह पङ्क्तिपावन एव सः ॥ ३४३
श्रुतिः स्मृतिश्च विप्राणां नयने द्वे प्रकीर्त्तिते ।
काणः स्यादेकहीनोऽपि द्वाभ्यामन्धः प्रकीर्त्तितः ॥ ३४४
न श्रुतिर्न स्मृतिर्यस्य न शीलं न कुलं यतः ।
तस्य श्राद्धं न दातव्यं त्वन्धकस्याविरब्रवीत् ॥ ३४५
तस्माद्वेदेन शास्त्रेण ब्राह्मण्यं ब्राह्मणस्य तु ।
न चैकेनैव वेदेन भगवानत्रिरब्रवीत् ॥ ३४६
योगस्थैर्लोचनैर्युक्तः पादाग्रञ्च प्रयच्छति ।

लौकिकश्चैव शास्त्रोक्त पश्येच्चैवाधरोत्तरम्।
वेदैश्च ऋषिभिर्गीत दृष्टिमान शास्त्रवेदवित्॥ ३४७
व्रतिनश्च कुलीनश्च श्रुतिस्मृतिरत सदा।
तादृश भोजयेच्छ्राद्धे पितृणामक्षय भवेत्॥ ३४८
यावच्च ग्रसते ग्रासान पितृणा दीप्ततेजसाम्।
पिता पितामहश्चैव तथैव प्रपितामह ॥ ३४९
नरकस्था विमुच्यन्ते ध्रुव यान्ति त्रिविष्टपम।
तस्मादृप्र परीक्षेत श्राद्धकाले प्रयत्नत ॥ ३५०
न निर्व्वपति य श्राद्ध प्रमीतपितृको द्विज।
इन्दुक्षये मासि मासि प्रायश्चित्ती भवेत्तु स ॥ ३५१
सूर्य्ये कन्यागते कुर्य्याच्छ्राद्ध यो न गृहाश्रमी।
धन पुत्रा कुल तस्य पितृनिश्वासपीडया॥ ३५२
कन्यागते सवितरि पितरो यान्ति सत्सुतान।
शून्या प्रेतपुरी सर्व्वा यावद्वृश्चिकदर्शनम॥ ३५३
ततो वृश्चिकसम्प्राप्ते निराशा पितरो गता।
पुन स्वभवन यान्ति शाप दत्त्वा सुदारुणम्।
पुत्त्र वा भ्रातर वापि दौहित्र पौत्त्रक तथा॥ ३५४
पितृकार्य्ये प्रसक्ता ये ते यान्ति परमा गतिम्॥ ३५५
यथा निर्मन्थनादग्नि सर्व्वकाष्ठेषु तिष्ठति।
तथा स दृश्यते धर्म्मश्छ्राद्धदानान्न सशय ॥ ३५६
सर्व्वशास्त्रार्थगमन सर्व्वतीर्थावगाहनम्।
सर्व्वयज्ञफल विन्द्याच्छ्राद्धदानान्न सशय ॥ ३५७
महापातकसयुक्तो यो युक्तश्चोपपातकै।
चनैर्मुक्तो यथा भानू राहुमुक्तश्च चन्द्रमा ॥ ३५८

सर्व्वपापविनिर्म्मुक्तः सर्व्वतापं विलङ्घयेत्।
सर्व्वसौख्यं स्वयं प्राप्तः श्राद्धदानान्न संशयः ॥ १५९
सर्व्वेषामेव दानानां श्राद्धदानं विशिष्यते।
मेरुतुल्ये कृते पापे श्राद्धदानं विशोधनम्।
श्राद्धं कृत्वा तु मर्त्त्यो वै स्वर्गलोके महीयते ॥ १६०
अमृतं ब्राह्मणस्यान्नं क्षत्रियान्नं पयः स्मृतम्।
वैश्यस्य चान्नमेवान्नं शूद्रान्नं रुधिरं भवेत् ॥ १६१
एतत् सर्व्वं मया ख्यातं श्राद्धे काले समुत्थिते।
वैश्वदेवे च होमे च देवताभ्यर्च्चने जपे ॥ १६२
अमृतं तेन विप्रान्नमृग्यजुःसामसंस्कृतम्।
व्यवहारानुपूर्व्वेण धर्म्मेण वलिभिर्जितम्।
क्षत्रियान्नं पयस्तेन विशोऽन्नं पशुपालनात् ॥ १६३
देवो मुनिर्द्विजो राजा वैश्यः शूद्रो निषादकः।
पशुर्म्लेच्छोऽपि चाण्डालो विप्रा दशविधाः स्मृताः ॥ १६४
सन्ध्यां स्नानं जपं होमं देवतानित्यपूजनम्।
अतिथिं वैश्वदेवञ्च देवब्राह्मण उच्यते ॥ १६५
शाके पत्रे फले मूले वनवासे सदा रतः।
निरतोऽहरहः श्राद्धे स विप्रो मुनिरुच्यते ॥ १६६
वेदान्तं पठते नित्यं सर्व्वसङ्गं परित्यजेत्।
साङ्ख्ययोगविचारस्थः स विप्रो द्विज उच्यते ॥ १६७
अस्त्राहताश्च धन्वानः संग्रामे सर्व्वसम्मुखे।
आरम्भे निर्ज्जिता येन स विप्रः क्षत्र उच्यते ॥ १६८
कृषिकर्म्मरतो यश्च गवाञ्च प्रतिपालकः।
वाणिज्यव्यवसायश्च स विप्रो वैश्य उच्यते ॥ १६९

लाक्षालवणसम्मिश्र कुसुम्भक्षीरसर्पिषाम्।
विक्रेता मधुमांसानां स विप्रः शूद्र उच्यते॥ ३७०
चौरश्च तस्करश्चैव सूचको दंशकस्तथा।
मत्स्यमांसे सदालुब्धो विप्रो निषाद उच्यते॥ ३७१
ब्रह्मतत्त्वं न जानाति ब्रह्मसूत्रेण गर्व्वितः।
तेनैव स च पापेन विप्रः पशुरुदाहृतः॥ ३७२
वापीकूपतडागानामारामस्य सरःसु च।
निःशङ्क रोधकश्चैव स विप्रो म्लेच्छ उच्यते॥ ३७३
क्रियाहीनश्च मूर्खश्च सर्व्वधर्म्मविवर्ज्जितः।
निर्द्दयः सर्व्वभूतेषु विप्रश्चाण्डाल उच्यते॥ ३७४

वेदैर्विहीनाश्च पठन्ति शास्त्र
शास्त्रेण हीनाश्च पुराणपाठाः।
पुराणहीनाः कृषिणो भवन्ति
भ्रष्टास्ततो भागवता भवन्ति॥ ३७५

ज्योतिर्विदो ह्यथर्व्वाणः कीरपौराणपाठकाः।
श्राद्धे यज्ञे महादाने वरणीयाः कदाच न॥ ३७६
श्राद्धञ्च पितरं घोरं दानञ्चैव तु निष्फलम्।
यज्ञे च फलहानिः स्यात्तस्मात्तान् परिवर्ज्जयेत्॥ ३७७॥
आविकश्चित्रकारश्च वैद्यो नक्षत्रपाठकः।
चतुर्व्विप्रा न पूज्यन्ते बृहस्पतिसमा यदि॥ ३७८
मागधो माथुरश्चैव कापटः कीटकानलौ।
पञ्च विप्रा न पूज्यन्ते बृहस्पतिसमा यदि॥ ३७९
क्रयक्रीता च या कन्या पत्नी सा न विधीयते।
तस्यां जाताः सुतास्तेषां पितृपिण्डं न विद्यते॥ ३८०

अष्टशल्यागतो नीरं पाणिना पिबते द्विजः।
सुरापानेन तत्तुल्यं तुल्यं गोमांसभक्षणम् ॥ ३८१
ऊर्द्धंजङ्घेषु विप्रेषु प्रक्षाल्य चरणद्वयम्।
तावच्चण्डालरूपेण यावद्गङ्गां न मज्जति ॥ ३८२
दीपशय्यासनच्छाया कार्पासं दन्तधावनम्।
अजारेणु स्पृशंश्चैव शक्रस्यापि श्रियं हरेत् ॥ ३८३
गृहाद्दशगुणं कूपं कूपाद्दशगुणं तटम्।
तटाद्दशगुणं नद्यां गङ्गासङ्ख्या न विद्यते ॥ ३८४
स्रवद्‌यदद्वाह्मणं तोयं रहस्यं क्षत्रियं तथा।
वापीकूपे तु वैश्यस्य शौद्रं भाण्डोदकं तथा ॥ ३८५
तीर्थस्नानं महादानं यच्चान्यत्तिलतर्पणम्।
अब्दमेकं न कुर्व्वीत महागुरुनिपाततः ॥ ३८६
गङ्गा गया त्वमावस्या वृद्धिश्राद्धे क्षयेऽहनि।
मघापिण्डप्रदानं स्यादनत्र परिवर्ज्जयेत् ॥ ३८७
घृतं वा यदि वा तैलं पयो वा यदि वा दधि।
चत्वारो ह्यान्यसंस्थानं घृतं नैव तु वर्ज्जयेत् ॥ ३८८
श्रुत्वैतानृषयो धर्म्मान् भाषितानत्रिणा स्वयम्।
इदमूचुर्म्महात्मानं सर्व्वे ते धर्म्मनिष्ठिताः ॥ ३८९
या इदं धारयिष्यन्ति धर्म्मशास्त्रमतन्द्रिताः।
इह लोके यशः प्राप्य ते यास्यन्ति त्रिविष्टपम् ॥ ३९०
विद्यार्थी लभते विद्यां धनकामो धनानि च।
आयुष्कामस्तथैवायुः श्रीकामो महतीं श्रियम् ॥ ३९१
इति श्रीअत्रिमहर्षिस्मृतिः समाप्ता ॥ १ ॥

संवर्त्तसंहिता।

संवर्त्तमेकमासीनमात्मविद्यापरायणम्।
ऋषयस्तु समागम्य पप्रच्छुर्धर्म्मकाङ्क्षिणः॥ १
भगवन् श्रोतुमिच्छामः श्रेयस्कर्म्म द्विजोत्तम।
यथावद्धर्म्ममाचक्ष्व शुभाशुभविवेचनम्॥ २
वामदेवादयः सर्व्वे तमपृच्छन् महौजसम्।
तानब्रवीन्मुनीन् सर्व्वान् प्रीतात्मा श्रूयतामिति॥ ३
स्वभावाद्यत्र विचरेत् कृष्णसारः सदा मृगः।
धर्म्मदेशः स विज्ञेयो द्विजानां धर्म्मसाधनम्॥ ४
उपनीतः सदा विप्रो गुरोस्तु हितमाचरेत्।
स्रग् गन्धमधुमांसानि ब्रह्मचारी विवर्ज्जयेत्॥ ५
सन्ध्यां प्रातः सनक्षत्रामुपासीत यथाविधि।
सादित्यां पश्चिमां सन्ध्यामर्द्धास्तमितभास्करे॥ ६
तिष्ठन् पूर्व्वां जपं कुर्य्याद्ब्रह्मचारी समाहितः।
आसीनः पश्चिमां सन्ध्यां जपं कुर्य्यादतन्द्रितः॥ ७
अग्निकार्य्यं ततः कुर्य्यात् मेधावी तदनन्तरम्।
ततोऽधीयीत वेदन्तु वीक्षमाणो गुरोर्म्मुखम्॥ ८
प्रणवं प्राक् प्रयुञ्जीत व्याहृतिं तदनन्तरम्।
गायत्रीञ्चानुपूर्व्वेण ततो वेदं समारभेत्॥ ९
हस्तौ सुसंयतौ कार्य्यौ जानुभ्यामुपरिस्थितौ।
गुरोरनुमतं कुर्य्यात् पठन् नान्यमतिर्भवेत्॥ १०

सायं प्रातस्तु भिक्षेत ब्रह्मचारी सदा व्रती।
निवेद्य गुरवेऽश्नीयात् प्राङ्मुखो वाग् यतः शुचिः ॥ ११
सायं प्रातर्द्विजातीनामशनं श्रुतिचोदितम्।
नान्तरा भोजनं कुर्य्यादग्निहोत्रसमो विधिः ॥ १२
आचम्यैव तु भुञ्जीत भुक्त्वा चोपस्पृशेद्द्विजः।
अनाचान्तस्तु योऽश्नीयात् प्रायश्चित्तीयते तु सः ॥ १३
अनाचान्तः पिवेद्यस्तु योऽपि वा भक्षयेद्द्विजः।
गायत्र्यष्टसहस्रन्तु जपं कृत्वा विशुध्यति ॥ १४
अकृत्वा पादशौचन्तु तिष्ठन् मुक्तशिखोऽपि वा।
विना यज्ञोपवीतेन आचान्तोऽप्यशुचिर्द्विजः ॥ १५
आचामेद्ब्राह्मतीर्थेन सोपवीती ह्युदङ्मुखः।
उपवीती द्विजो नित्यं प्राङ्मुखो वाग् यतः शुचिः ॥ १६
जले जलस्थ आचामेत् स्थलाचान्तो वहिः शुचिः।
वहिरन्तस्थ आचान्त एवं शुद्धिमवाप्नुयात् ॥ १७
आमणिबन्धनाद्धस्तौ पादावङ्घ्रिर्विशोधयेत्।
अशब्दाभिरनुष्णाभिः स्ववर्णरसगन्धिभिः ॥ १८
हृद्गताभिरफेनाभिस्त्रियतुर्व्वाद्भिराचमेत्।
परिमृज्य द्विरास्यन्तु द्वादशाङ्गानि च स्पृशेत् ॥ १९
स्नात्वा पीत्वा तथा भुक्त्वा सुप्त्वा चैव द्विजोत्तमाः।
अनेन विधिना विप्र आचान्तः शुचितामियात् ॥ २०
शूद्रः शुध्यति हस्तेन वैश्यो दन्तेषु वारिभिः।
कण्ठागतैः क्षत्रियस्तु आचान्तः शुचितामियात् ॥ २१
आसनारूढ़पादश्च कृतावसक्थिकस्तथा।
आरुढ़पादको वापि न शुध्यति कदाचन ॥ २२

उपासीत न चेत सन्ध्यामग्निकार्य्यं न वा कृतम।
गायत्र्यष्टसहस्रन्तु जपेत् स्नात्वा समाहित ॥ २३
सूतकान्न नवश्राद्ध मासिकान्न तथैव च।
ब्रह्मचारी तु योऽश्नीयात् त्रिरात्रेणैव शुध्यति ॥ २४
ब्रह्मचारी तु यो गच्छत् स्त्रिय कामप्रपीडित ।
प्राजापत्य चरत् कृच्छ्रमथवैक सुयन्त्रित ॥ २५
ब्रह्मचारी तु योऽश्नीयान्मधुमांस कथञ्चन ।
प्राजापत्यन्तु कृत्वासौ मौञ्जीहोमेन शुध्यति ॥ २६
निर्व्वपञ्च पुराडाश ब्रह्मचारी च पर्व्वणि ।
मन्त्र शाकलहोमान्तैरग्नावाज्यञ्च होमयेत ॥ २७
ब्रह्मचारी तु य स्कन्दत् कामत शुक्रमात्मन ।
अवकीर्णिव्रत कुर्य्यात् स्नात्वा शुध्यदकामत ॥ २८
भिक्षाटनमत कृत्वा स्वस्थो ह्यकामत, स्मृति ।
अस्नात्वा चैव यो भुङ्क्ते गायत्र्यष्टशतं जपेत् ॥ २९
शूद्रहस्तेन योऽश्नीयात पानीय वा पिबेत क्वचित् ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३०
शुष्कपर्य्युषितोच्छिष्ट भुक्तान्न केशदूषितम।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३१
शूद्राणा भाजने भुक्त्वा भुक्त्वा वा भिन्नभाजने ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३२
दिवा स्वपिति य स्वस्थो ब्रह्मचारी कथञ्चन ।
स्नात्वा सूर्य्यं समभ्यर्च्य गायत्र्यष्टशत जपेत ॥ ३३
एष धर्म्म समाख्यात प्रथमाश्रमवासिनाम ।
एव सवर्त्तमानस्तु प्राप्नोति परमा गतिम् ॥ ३४

अथ द्विजोऽभ्यनुज्ञातः सवर्णां स्त्रियमुद्वहेत्।
कुले महति सम्भूतां लक्षणैश्च समन्विताम्॥ ३५
ब्राह्मेणैव विवाहेन शीलरूपगुणान्विताम्।
पञ्चयज्ञविधानञ्च कुर्य्यादहरहर्द्विजः॥ ३६
नाहापयेत् कचिद्विप्रः श्रेयस्कामः कदाचन।
हानिं तस्य तु कुर्व्वीत सदा मरणजन्मनोः॥ ३७
विप्रो दशाहमासीत दानाध्ययनवर्ज्जितः।
क्षत्रियो द्वादशाहेन वैश्यः पञ्चदशैव तु।
शूद्रः शुध्यति मासेन संवर्त्तवचनं यथा॥ ३८
प्रेतस्य तु जलं देयं स्नात्वा च गोत्रजैर्व्वहिः।
प्रथमेऽह्नि तृतीये च सप्तमे नवमे तथा॥ ३९
चतुर्थे सञ्चयं कुर्य्यात् सर्व्वैस्तु गोत्रजैः सह।
ततः सञ्चयनादूर्द्धमङ्गस्पर्शो विधीयते॥ ४०
चतुर्थेऽहनि विप्रस्य षष्ठे वै क्षत्रियस्य च।
अष्टमे दशमे चैव स्पर्शः स्याद्वैश्यशूद्रयोः॥ ४१
जातस्यापि विधिर्दृष्ट एष एव मनीषिभिः।
दशरात्रेण शुध्यन्ति वैश्वदेवविवर्ज्जिताः॥ ४२
पुत्रे जाते पितुः स्नानं सचेलन्तु विधीयते।
माता शुध्य दशाहेन स्नातस्य स्पर्शनं पितुः॥ ४३
होमस्तत्र तु कर्त्तव्यः शुष्कान्नेन फलेन च।
पञ्चयज्ञविधानन्तु न कार्य्यं मृत्युजन्मनोः॥ ४४
दशाहात्तु परं सम्यग्विप्रोऽधीयीत धर्म्मवित्।
दानञ्च विधिना देयमशुभात्तारकं शुभम्॥ ४५

यद्यदिष्टतमं लोके यच्चापि दयितं गृहे।
तत्तद्गुणवते देयं तदेवाच्चयमिच्छता॥ ४६

नानाविधानि द्रव्याणि धान्यानि सुबहूनि च।
समुद्रजानि रत्नानि नरो विगतकल्मषः।
दत्त्वा विप्राय महते प्राप्नोति महतीं श्रियम्॥ ४७

गन्धमाभरणं माल्यं यः प्रयच्छति धर्म्मवित्।
स सुगन्धः सदा हृष्टो यत्र तत्रोपजायते॥ ४८

श्रोत्रियाय कुलीनाय त्वर्थिने च विशेषतः।
यद्दानं दीयते भक्त्या तद्भवेत् महत् फलम्॥ ४९

आहूय शीलसम्पन्नं श्रुतेनाभिजनेन च।
शुचिर्व्विप्र महाप्राज्ञो हव्यकव्येषु पूजयेत्॥ ५०

नानाविधानि द्रव्याणि रसवन्तीप्सितानि च।
श्रेयस्कामेन देयानि स्वर्गमच्चयमिच्छता॥ ५१

वस्त्रदाता सुवेशः स्याद्रौप्यदो रूपमेव हि।
हिरण्यदो महच्चायुर्लभेत् तेजश्च मानवः॥ ५२
भूताभयप्रदानेन सर्व्वकामानवाप्नुयात्।
दीर्घमायुश्च लभते सुखी चैव तथा भवेत्॥ ५३
धान्योदकप्रदायी च सर्पिर्द्दः सुखसुश्रुते।
अलङ्कृत्य त्वलङ्कारं दत्त्वा प्राप्नोति तत्फलम्॥ ५४
फलमूलानि विप्राय शाकानि विविधानि च।
सुरभीणि च पुष्पाणि दत्त्वा प्राज्ञः स जायते॥ ५५
ताम्बुलञ्चैव यो दद्याद्ब्राह्मणेभ्यो विचक्षण।
मेधावी सुभगः प्राज्ञो दर्शनीयश्च जायते॥ ५६

पादुकोपानहौ च्छत्रं शयनान्यासनानि च।
विविधानि च यानानि दत्त्वा दिव्यगतिर्भवेत्॥ ५७
दद्याच्च शिशिरे त्वग्निं बहुकाष्ठं प्रयत्नतः।
कायाग्निदीप्तिं प्राज्ञत्वं रूपसौभाग्यमाप्नुयात्॥ ५८
औषधं स्नेहमाहारं रोगिणां रोगशान्तये।
दत्त्वा स्याद्रोगरहितः सुखी दीर्घायुरेव च॥ ५९
इन्धनानि च यो दद्याद्विप्रेभ्यः शिशिरागमे।
नित्यं जयति सग्रामे श्रिया युक्तस्तु दीप्यते॥ ६०
अलङ्कृत्य तु यः कन्यां वराय सदृशाय वै।
ब्राह्मेण विवाहेन दद्यात् तान्तु सुपूजिताम्॥ ६१
स कन्यायाः प्रदानेन श्रेयो विन्दति पुष्कलम्।
साधुवादं लभेत् सद्भिः कीर्त्तिं प्राप्नोति पुष्कलाम्॥ ६२
ज्योतिष्टोमादिसत्राणां शतं शतगुणीकृतम्।
प्राप्नोति पुरुषो दत्त्वा होममन्त्रैस्तु संस्कृताम्॥ ६३
अलङ्कृत्य पिता कन्यां भूषणाच्छादनासनैः।
दत्त्वा स्वर्गमवाप्नोति पूजितस्तु सुरादिषु॥ ६४
रोमदर्शनसम्प्राप्ते सोमो भुङ्क्तेऽथ कन्यकाम्।
रजो दृष्ट्वा तु गन्धर्व्वः कुचौ दृष्ट्वा तु पावकः॥ ६५
अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी।
दशवर्षा भवेत् कन्या अत ऊर्द्ध्वं रजस्वला॥ ६६
माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च।
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम्॥ ६७
तस्माद्विवाहयेत् कन्यां यावन्नर्त्तुमती भवेत्।
विवाहोऽष्टमवर्षायाः कन्यायास्तु प्रशस्यते॥ ६८

मैलमाञ्जारणं मात्रा पादाभ्यङ्गं ददाति यः।
प्रहृष्टमानसो लोके सुखी चैव सदा भवेत्॥ ६९
अनड्वाहौ च यो दद्यात् क्षौमसीरेण संयुतौ।
अलङ्कृत्य यथाशक्त्या धूर्व्वहौ शुभलक्षणौ॥ ७०
सर्व्वपापविशुद्धात्मा सर्व्वकामसमन्वितः।
वर्षाणि वसति स्वर्गे रोमसङ्ख्याप्रमाणतः॥ ७१
धेनुञ्च यो द्विजे दद्यादलङ्कृत्य पयस्विनीम्।
काम्यवस्त्रादिभिर्युक्ता स्वर्गलोके महीयते॥ ७२
भूमिं शस्यवतीं येष्टा ब्राह्मणे वेदपारगे।
स दत्त्वाऽऽशुप्रसूताश्च स्वर्गलोके महीयते॥ ७३

अग्नेरपत्यं प्रथमं सुवर्णं
भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।
लोकास्त्रयस्तेन भवन्ति दत्ता
य काञ्चनं गाञ्च महीञ्च दद्यात्॥ ७४

यावन्ति शस्यमूलानि आरोप्याणि च सर्व्वशः।
नरस्तावन्ति वर्षाणि स्वर्गलोके महीयते॥ ७५
सर्व्वेषामेव दानानामेकजन्मानुगं फलम्।
हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम्॥ ७६
यो ददाति स्वर्णरौप्यैर्हैमशृङ्गीमरोगिणीम्।
सवत्सां वाससा वीतां सुशीलां गां पयस्विनीम्॥ ७
तस्या यावन्ति रोमाणि सवत्सायाः दिवं गतः।
तावद्वर्षसहस्राणि स नरो ब्रह्मणोऽन्तिके॥ ७८
यो ददाति बलीवर्द्दं सुक्तेन विधिना शुभम्।
अव्यङ्गं गोप्रदानेन फलद्दशगुणं फलम्॥ ७९

जलदस्तृ,प्तिमतुलां विन्दय सर्व्ववस्तुषु ।
अभयदः सुखमाप्नोति सुदमः सर्व्ववस्तुषु ॥ ८०
सर्व्वेषामेव दानानामभयदानं परं स्मृतम् ।
सर्व्वेषामेव जन्तूनां यतस्तज्जीवितं फलम् ॥ ८१
यस्मादन्नात् प्रजाः सर्व्वाः कल्पे कल्पेऽसृजत् प्रभुः ।
तस्मादन्नात् परं दानं न भूतं न भविष्यति ॥ ८२
अन्नदानात् परं दानं विद्यते न हि किञ्चन ।
अन्नाद्भूतानि जायन्ते जीवन्ति च न संशयः ॥ ८३
मृत्तिकां गोशकृद्दर्भानुपवीतं यथोत्तरम् ।
दत्त्वा गुणाप्यविप्राय कुले महति जायते ॥ ८४
सुखशसद्य यो दद्याद्दन्तधावनमेव च ।
शुचिगन्धसमायुक्तो वाक्पटुः स सदा भवेत् ॥ ८५
पादशौचन्तु यो दद्यात्तथा च गुदलिङ्गयोः ।
यः प्रयच्छति विप्राय शुद्धबुद्धिः सदा भवेत् ॥ ८६
औषधं पथ्यमाहारं स्नेहाभ्यङ्गं प्रतिश्रयम् ।
यः प्रयच्छति रोगिभ्यः सर्व्वव्याधिविवर्ज्जितः ॥ ८७
गुड़मिक्षुरसञ्चैव लवणं व्यञ्जनानि च ।
सुरभीणि च पानानि दत्त्वात्यन्तसुखी भवेत् ॥ ८८
दानेष विविधे सम्यक् पुण्यमेतदुदाहृतम् ।
विद्यादानेन पुण्येन ब्रह्मलोके महीयते ॥ ८९
अन्योन्याभयदा विप्रा अन्योन्यप्रतिपूजकाः ।
अन्योन्यं प्रतिगृह्णन्ति तारयन्ति तरन्ति च ॥ ९०
दानान्येतानि देयानि ह्यन्यानि च विशेषतः ।
दीनान्धकृपणादिभ्यः श्रेयस्कामेन धीमता ॥ ९१

ब्रह्मचारियतिभ्यश्च वपनं यस्तु कारयेत्।
नखकर्म्मादिकश्चैव चक्षुष्मान् जायते नरः॥ ८२
देवागारे द्विजातीनां दीपं दद्याच्चतुष्पथे।
मेधाविज्ञानसम्पन्नश्चक्षुष्मान् जायते नरः॥ ८३
नित्ये नैमित्तिके काम्ये तिलान् दत्त्वा तु भक्तितः।
प्रजावान् पशुमांश्चैव धनवान् जायते नरः॥ ८४
यो ददात्यर्थितो विप्रो यत्तं सम्प्रतिपादितं।
तृणकाष्ठादिकञ्चैव गोप्रदानसमं भवेत्॥ ८५
कृत्वा ग्राह्याणि कर्म्माणि स्वभार्य्यापोषणे नरः।
ऋतुकालाभिगामी स्यात् प्राप्नोति परमां गतिम्॥ ८६
उषित्वैव गृहे विप्रो द्वितीयादाश्रमात् परम्।
वलीपलितसंयुक्तस्तृतीयन्तु समाश्रयेत्॥ ८७
गच्छेदेव वनं प्राज्ञः स्वभार्य्या सहचारिणीम्।
गृहीत्वा चाग्निहोत्रञ्च होमं तत्र न हापयेत्॥ ८८
कुर्य्याच्चैव पुरोडाशं वन्यैर्मेध्यैर्यथाविधि।
भिक्षाञ्च भिक्षवे दद्याच्छाकमूलफलानि च॥ ८९
कुर्य्यादध्ययनं नित्यमग्निहोत्रपरायणः।
इष्टिं पार्व्वायणीयाञ्च प्रकुर्य्यात् प्रतिपर्व्वसु॥ १००
उषित्वैव वने सम्यग्विधिज्ञः सर्व्ववस्तुषु।
चतुर्थमाश्रमं गच्छेद्धुतहोमो जितेन्द्रियः॥ १०१
अग्निमात्मनि संस्थाप्य द्विजः प्रव्रजितो भवेत्।
वेदाभ्यासरतो नित्यमात्मविद्यापरायण॥ १०२
अष्टौ भिक्षाः समादाय स मुनिः सप्त पञ्च वा।
अद्भिः प्रक्षाल्य तत्सर्व्वं भुञ्जीतच समाहितः॥ १०३

अरण्ये निर्ज्जने विप्रः पुनरासीत भुक्तवान्॥
एकाकी चिन्तयेन्नित्यं मनोवाक्कायसंयतः॥ १०४
मृत्युञ्च नाभिनन्देत जीवितं वा कथञ्चन।
कालमेव प्रतीक्षेत यावतायुः समाप्यते॥ १०५
संसेव्य चाश्रमानेतान् जितक्रोधो जितेन्द्रियः।
ब्रह्मलोकमवाप्नोति वेदशास्त्रार्थविद्द्विजः॥ १०६
आश्रमेषु च सर्व्वेषु ह्युक्तः प्रासङ्गिको विधिः।
अथाभिवच्मि पापानां प्रायश्चित्तं यथाविधि॥ १०७
ब्रह्मघ्नश्च सुरापश्च स्तेयी च गुरुतल्पगः।
महापातकिनस्त्वेते तत्संयोगी च पञ्चमः॥ १०८
ब्रह्मघ्नस्तु वनं गच्छेत् वल्कवासा जटी ध्वजी।
वन्यान्येव फलान्यश्नन् सर्व्वकामविवर्ज्जितः॥ १०९
भिक्षार्थी च चरेद्ग्रामं वन्यैर्यदि न जीवति।
चातुर्व्वर्ण्यं चरेद्भैक्षं खट्वाङ्गी संयतः पुमान्॥ ११०
भैक्षञ्चैव समादाय वनं गच्छेत् ततः पुनः।
वनवासो सपापश्च सदाकालमतन्द्रितः॥ १११
ख्यापयन्नेव तत्पापं ब्रह्मघ्नः पापकृन्नरः।
अनेन तु विधानेन द्वादशाब्दव्रतं चरेत्॥ ११२
संनियम्येन्द्रियग्रामं सर्व्वभूतहिते रतः।
ब्रह्महत्यापनोदाय ततो मुच्येत किल्बिषात्॥ ११३
अतःपरं सुरापस्य प्रवक्ष्यामि विनिष्कृतिम्।
श्रोतुमिच्छत भो विप्रा वेदशास्त्रानुरूपिकाम्॥ ११४
गौडी पैष्टी तथा माध्वी विज्ञेया त्रिविधा सुरा।
यथैवैका तथा सर्व्वा न पातव्या द्विजैः सदा॥ ११५

सुरापस्तु सुरां तप्तां पिबेत्तत्पापमोचकः।
गोमूत्रमग्निवर्णञ्च गोमयं वा तथाविधम्॥ ११६
घृतञ्चैव घृतसञ्च चोरं वापि तथाविधम्।
वत्सरं वा कणानश्नन् सर्व्वकामविवर्ज्जितः॥ ११७
चान्द्रायणानि वा चीणि सुरापो व्रतमाचरेत्।
मुच्यते तेन पापेन प्रायश्चित्ते कृते सति॥
एवं शुद्धिः सुरापस्य भवेदिति न संशयः।
मद्यभाण्डोदकं पीत्वा पुनः संस्कारमर्हति॥
स्तेयं कृत्वा सुवर्णस्य राज्ञे शंसेत मानवः।
ततो मुषलमादाय स्तेनं हन्यात्ततो नृपः॥ ११८—२०
यदि जीवति स स्तेनस्ततः स्तेयात् प्रमुच्यते।
अरण्ये चीरवासा वा चरेद्‌ ब्रह्महणो व्रतम्॥ १२१
समालिङ्गेत् स्त्रियं वापि दीप्तां कृत्वायसा कृताम्।
एवं शुद्धिः कृता स्तेये संवर्त्तवचनं यथा॥ १२२
गुरुतल्पे शयानस्तु तल्पे सुप्यादयोमये।
चान्द्रायणानि वा कुर्य्याच्चत्वारि त्रीणि वा द्विजः।
ततो विमुच्यते पापात् प्रायश्चित्ते कृते सति॥ १२३
एभिः सम्पर्कमायाति यः कश्चित् पापमोहितः।
षण्मासादधिकं वापि पूर्व्वोक्तं व्रतमाचरेत्॥ १२४
महापातकिसंयोगे ब्रह्महत्यादिभिर्नरः।
तत्पापस्य विशुद्ध्यर्थं तस्य तस्य व्रतं चरेत्॥ १२५
क्षत्रियस्य वधं कृत्वा त्रिभिः कृच्छ्रैर्विशुध्यति।
कुर्य्याच्चैवानुरूपेण त्रीणि कृच्छ्राणि संयतः॥ १२६

वैश्यहत्यान्तु सम्प्राप्तः कथञ्चित् काममोहितः।
कृच्छ्रातिकृच्छ्रं कुर्व्वीत स नरो वैश्यघातकः॥ १२७
कुर्य्याच्छूद्रवधं प्राप्तस्तप्तकृच्छ्रं यथाविधि॥ १२८
गोघ्नस्यातः प्रवक्ष्यामि निष्कृतिं तत्त्वतः पुमान्।
गोघ्नः कुर्व्वीत संस्थानं गोष्ठे गोरूपसंस्थिते॥ १२९
तत्रैव चितिशायी स्यान्मासार्द्धं संयतेन्द्रियः।
यूतायावकपिण्याकपयोदधि सकृन्नरः॥ १३०
एतानि क्रमतोऽश्नीयाद्द्विजस्तु पापमोचकः।
शुध्यते सार्द्धमासेन नखलोमविवर्ज्जितः॥ १३१
स्नानं त्रिषवणञ्चास्य गवामनुगमस्तथा।
एतत् समाहितः कुर्य्यान्नरो विगतमत्सरः॥ १३२
सावित्रीञ्च जपेन्नित्यं पवित्राणि च शक्तितः।
ततश्चीर्णव्रतः कुर्य्याद्विप्राणां भोजनं परम्॥ १३३
भुक्तवत्सु च विप्रेषु गाञ्च दद्यात् सदक्षिणाम्॥ १३४
व्यापादितेषु बहुषु बन्धने रोधनेऽपि वा।
द्विगुणं गोव्रतं तस्य प्रायश्चित्तं विशुद्धये॥ १३५
एका चेद्बहुभिः कैश्चिद्दैवाद्व्यापादिता क्वचित्।
पादं पादन्तु हत्यायाश्चरेयुस्ते पृथक् पृथक्॥ १३६
यन्त्रणे गोचिकित्सार्थे मूढगर्भविमोचने।
यदि तत्र विपत्तिः स्यान्न स पापेन लिप्यते॥ १३७
निशाबन्धनिरुद्धेषु सर्पव्याघ्रहतेषु च।
अग्निविद्युन्निपातेन प्रायश्चित्तं न विद्यते॥
प्रायश्चित्तस्य पादन्तु रोधेषु व्रतमाचरेत्।
द्वौ पादौ बन्धने चैव पादोनं कुट्टने तथा॥ १३८—

पापाचैर्लगुडै र्दण्डैस्तथा गण्डादिभिर्नरः।
निपातने चरेत् सर्व्वं प्रायश्चित्तं विशुद्धये॥
गजञ्च तुरगं हत्वा महिषोष्ट्रकपिं तथा।
एषु कुर्व्वीत सर्व्वेषु सप्तरात्रमभोजनम्॥ १४०—४१
व्याघ्रं श्वानं तथा सिंहमृक्षं शूकरमेव च।
एतान् हत्वा द्विजः कृच्छ्रं ब्राह्मणानाञ्च भोजनम्॥ १४२
सर्व्वासमेव जातीनां मृगाणां वनचारिणाम्।
त्रिरात्रोपोषितस्तिष्ठे ज्जपन् वै जातवेदसम्॥ १४३
हंसं काकं बलाकञ्च पारावतमथापि वा।
सारसं चासभासञ्च हत्वा त्रिदिवसं क्षिपेत्॥ १४४
चक्रवाकं तथा क्रौञ्चं सारिकाशुकतित्तिरिम्।
श्येनगृध्रावुलुकञ्च कपोतकमथापि वा॥ १४५
टिट्टिभं जालपादञ्च कोकिलं कुक्कुटं तथा।
एव पक्षिषु सर्व्वेषु दिनमेकमभोजनम्॥ १४६
मण्डूकञ्चैव हत्वा च सर्पमार्ज्जारमूषिकम्।
त्रिरात्रोपोषितस्तिष्ठेत् कुर्य्याद् ब्राह्मणभोजनम्॥ १४७
अनस्थीन् ब्राह्मणो हत्वा प्राणायामेन शुध्यति।
अस्थिमतो वधे विप्रः किञ्चिद्दद्याद्विचक्षणः॥ १४८
चाण्डालीं यो द्विजो गच्छेत् कथञ्चित् काममोहितः।
त्रिभिः कृच्छ्रै विशुध्येत प्राजापत्यानुपूर्व्वकैः॥ १४९
पुक्कसीगमनं कृत्वा कामतोऽकामतोऽपि वा।
कृच्छ्रं चान्द्रायणं तस्य पावनं परमं स्मृतम्॥ १५०
नटीं शैलूषिकीञ्चैव रजकीं वेणुजीविनीम्।
गत्वा चान्द्रायणं कुर्य्यात्तथा चर्म्मोपजीविनीम्॥ १५१

क्षत्रियामथ वैश्यां वा गच्छेद्यः काममोहितः।
तस्य सान्तपनं कृच्छ्रं भवेत् पापापनोदकम्॥ १५२
शूद्रीन्तु ब्राह्मणो गत्वा मासं मासार्द्धमेव वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति॥ १५३
विप्रस्तु ब्राह्मणीं गत्वा प्राजापत्यं समाचरेत्।
क्षत्रियां क्षत्रियो गत्वा तदेव व्रतमाचरेत्॥ १५४
नरो गोगमनं कृत्वा कुर्य्याच्चान्द्रायणं व्रतम्॥ १५५
गुरोर्दुहितरं गत्वा स्वसारं पितुरेव च।
तस्या दुहितरञ्चैव चरेच्चान्द्रायणं व्रतम्॥ १५६
मातुलानीं सनाभिञ्च मातुलस्यात्मजां स्नुषाम्।
एता गत्वा स्त्रियो मोहात् पराकेण विशुध्यति॥ १५७
पितृव्यदारगमने भ्रातृभार्य्यागमे तथा।
गुरुतल्पव्रतं कुर्य्यात् तस्यान्या निष्कृतिर्न च॥ १५८
पितृदारान् समारुह्य मातृवर्ज्जं नराधमः।
भगिनीं मातुलसुतां स्वसारञ्चान्यमातृजाम्।
एतास्तिस्रः स्त्रियो गत्वा तप्तकृच्छ्रं समाचरेत्॥ १५९
मातरं योऽधिगच्छेच्च सुतां वा पुरुषाधमः।
भगिनीञ्च निजां गत्वा निष्कृतिर्नो विधीयते॥ १६०
कुमारीगमने चैव व्रतमेतत् समादिशेत्।
पशुवेश्याभिगमने प्राजापत्यं विधीयते॥ १६१
भार्य्यासखीं कुमारीञ्च श्वश्रूं वा श्यालिकां तथा।
नियमस्थां व्रतस्थाञ्च योऽभिगच्छेत् स्त्रियं द्विजः।
स कुर्य्यात् प्राकृतं कृच्छ्रं धेनुं दद्यात् पयस्विनीम्॥ १६२

रजस्वलाञ्च यो गच्छेद्गर्भिणीं पतितां तथा।
तस्य पापविशुद्ध्यर्थमतिकृच्छ्रं विधीयते॥ १६३
वैश्याञ्च ब्राह्मणो गत्वा कृच्छ्रमेकं समाचरेत्।
एष शुद्धिः समाख्याता संवर्त्तस्य वचो यथा॥ १६४
ब्राह्मणो ब्राह्मणीं गत्वा कृच्छ्रं णैकेन शुध्यति॥ १६५
कथञ्चित् ब्राह्मणीं गत्वा क्षत्रियो वैश्य एव च।
गोमूत्रयावकाहारो मासेनैकेन शुध्यति॥ १६६
ब्राह्मणो शूद्रसम्पर्कं कथञ्चित्, समुपागते।
कृच्छ्रं चान्द्रायणं कुर्यात् पावनं परमं स्मृतम्॥ १६७
चाण्डालं पुक्कसञ्चैव श्वपाकं पतितं तथा।
एतान् श्रेष्ठस्त्रियो गत्वा कुर्य्याच्चान्द्रायणत्रयम्॥ १६८
अतःपरञ्च दुष्टानां निष्कृतिं श्रोतुमर्हथ।
सत्यस्य दुर्म्मतिः कश्चिदपत्यार्थं स्त्रियं व्रजेत्।
स कुर्य्यात् कृच्छ्रमश्रान्तः षण्मासं तदनन्तरम्॥ १६९
विपाग्निश्यामशवलास्तेषामेवं विनिर्दिशेत्।
स्त्रीणां तथाङ्कचरणे गर्भ्याभिगमनेषु च।
पतितेषु तथैतेषु प्रायश्चित्तविधिः स्मृतः॥ १७०
नृणां विप्रतिपत्तौ च पावनः प्रेतराजाह॥ १७१
गोभिविप्रहते चैव तथा चैवात्मघातिनि।
नाश्रुप्रपातनं कार्य्यं सद्भिः श्रेयोऽनुकाङ्क्षिभिः॥ १७२
एषामन्यतमं प्रेतं यो वहेत् तदहेतवे।
तथोदकक्रियां कृत्वा चरेच्चान्द्रायणव्रतम्॥ १७३
तच्छव केवलं स्पृष्ट्वा वस्त्र वा केवलं यदि।
पूर्व्वं कृच्छ्रापहारो स्यादेकाहक्षपणं तथा॥ १७४

महापातकिनाश्चैव तथा चैवाक्मघातिनाम्।
उदकं पिण्डदानञ्च श्राद्धञ्चैव तु यत् कृतम्।
नोपतिष्ठति तत् सर्व्वं राक्षसैर्व्विप्रलुप्यते॥ १७५
चाण्डालैस्तु हता ये च जलदंष्ट्रिसरीसृपैः।
श्राद्धमेषां न कर्त्तव्यं ब्रह्मदण्डहताश्च ये॥ १७६
कृत्वा मूत्रं पुरीषं वा भुक्तोच्छिष्टस्तथा द्विजः।
श्वादिस्पृष्टो जपेद्देव्याः सहस्रं स्नानपूर्व्वकम्॥ १७७
चाण्डालं पतितं स्पृष्ट्वा शवमन्त्यजमेव च।
उदक्यां सूतिकां नारीं सवासाः स्नानमाचरेत्॥ १७८
अस्पृश्यं संस्पृशेद्यस्तु स्नानं तेन विधीयते।
ऊर्द्धमाचमनं प्रोक्तं द्रव्याणां प्रोक्षणं तथा॥ १७९
चाण्डालादैस्तु संस्पृष्ट उच्छिष्टश्च द्विजोत्तमः।
गोमूत्रयावकाहारः षड्रात्रेण विशुध्यति॥ १८०
शुना पुष्पवती स्पृष्टा पुष्पवत्यान्यया तथा।
शेषाण्यहान्युपवसेत् स्नाता शुध्येद्घृताशनात्॥ १८१
चाण्डालभाण्डसंस्पृष्टं पीत्वा कूपगतं जलम्।
गोमूत्रयावकाहारस्त्रिरात्रेण विशुध्यति॥ १८२
अन्त्यजैः स्वीकृते तीर्थे तड़ागेषु नदीषु च।
शुध्यते पञ्चगव्येन पीत्वा तोयमकामतः॥ १८३
सुराघटप्रपातोयं पीत्वाकाशजलं तथा।
अहोरात्रोषितो भूत्वा पञ्चगव्यं पिवेद्द्विजः॥ १८४
कूपे विण्मूत्रसंस्पृष्टे प्राश्य चापो द्विजातयः।
त्रिरात्रेण विशुध्यन्ति कुम्भे सान्तपनं स्मृतम्॥ १८५

वापीकूपतडागानां दूषितानां विशोधनम्।
अपां घटशतोद्धारः पञ्चगव्यञ्च निक्षिपेत्॥ १८६
आविकैकशफोष्ट्रीणां क्षीरं प्राश्य द्विजोत्तमः।
तस्य शुद्धिविधानाय त्रिरात्रं यावकं पिबेत्॥ १८७
स्त्रीक्षीरमाजिकं पीत्वा सन्धिन्यायैव गोः पयः।
तस्य शुद्धिस्त्रिरात्रेण विड्भक्ष्याणाञ्च भक्षणे॥ १८८
विषमूत्रभक्षणे चैव प्राजापत्यं समाचरेत्।
श्वकाकोच्छिष्टगोच्छिष्टभक्षणे तु त्र्यहं द्विजः॥ १८९
विड़ालमूषिकोच्छिष्टे पञ्चगव्यं पिबेद्द्विजः।
शूद्रोच्छिष्टं तथा भुक्त्वा त्रिरात्रेणैव शुध्यति॥ १९०
पलाण्डुलशुनं जग्धा तथैव ग्रामकुक्कुटम्।
छत्राकं विड्वराहञ्च चरेच्चान्द्रायणं द्विजः॥ १९१
मानवः श्वखरोष्ट्राणां कपेर्गोमायुकाकयोः।
प्राश्य मूत्रं पुरीषं वा चरेच्चान्द्रायणव्रतम्॥ १९२
अन्नं पर्य्युषितं भुक्त्वा केशकीटैरुपद्रुतम्।
पतितैः प्रेक्षितं वापि पञ्चगव्यं पिबेद्द्विजः॥ १९३
अन्त्यजाभाजने भुक्त्वा ह्युदक्याभाजनेऽपि वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति॥ १९४
गोमांसं मानुषञ्चैव शुनो हस्तात् समाहृतम्।
अभक्ष्यमेतत् सर्व्वन्तु भुक्त्वा चान्द्रायणं चरेत्॥ १९५
चाण्डालस्य करे विप्रः श्वपाके पुक्कसेऽपि वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति॥ १९६
पतितेन सुसम्पर्कं मासं मासार्द्धमेव वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति॥ १९७

यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः।
तत्रकार्य्यस्तिलैर्होमो गायत्र्यावर्त्तनं तथा ॥ १९८
एष एव मया प्रोक्तः प्रायश्चित्तविधिः शुभः।
अनादिष्टेषु पापेषु प्रायश्चित्तं तथोच्यते ॥ १९९
दानैर्होमैर्जपैर्नित्यं प्राणायामैर्द्विजोत्तमः॥
पातकेभ्यः प्रमुच्येत वेदाभ्यासान्न संशयः॥ २००
सुवर्णदानं गोदानं भूमिदानं तथैव च।
नाशयन्त्याशु पापानि ह्यन्यजन्मकृतान्यपि ॥ २०१
तिलधेनुञ्च यो दद्यात् संयताय द्विजन्मने।
ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः ॥ २०२
माघमासे तु सम्प्राप्ते पौर्णमास्यामुपोषितः।
ब्राह्मणेभ्यस्तिलान् दत्त्वा सर्व्वपापैः प्रमुच्यते ॥ २०३
उपवासी नरो भूत्वा पौर्णमास्याञ्च कार्त्तिके।
हिरण्यं वस्त्रमन्नं वा दत्त्वा मुच्येत दुष्कृतैः ॥ २०४
अमावास्या द्वादशी च संक्रान्तिश्च विशेषतः।
एताः प्रशस्तास्तिथयो भानुवारस्तथैव च ॥ २०५
अत्र स्नानं जपो होमो ब्राह्मणानाञ्च भोजनम्।
उपवासस्तथा दानमेकैकं पावयेन्नरम् ॥ २०६
स्नातः शुचिर्धौतवासाः शुद्धात्मा विजितेन्द्रियः।
सात्त्विकं भावमाश्रित्य दानं दद्याद्विचक्षणः ॥ २०७
सप्तव्याहृतिभिर्होमो द्विजैः कार्य्यो हितात्मभिः।
उपपातकशुद्ध्यर्थं सहस्रपरिसङ्ख्यया ॥ २०८
महापातकसंयुक्तो लक्षहोमं सदा द्विजः।
मुच्यते सर्व्वपापेभ्यो गायत्र्याश्चैव जापनात् ॥ २०९

अभ्यसेच्च महापुण्यां गायत्रीं वेदमातरम्।
गत्वारण्ये नदीतीरे सर्व्वपापविशुद्धये॥ २१०
स्नात्वा च विधिवत्तत्र प्राणानायम्य वाग्यतः।
प्राणायामैस्त्रिभिः पूतो गायत्रीन्तु जपेद्द्विजः॥ २११
अक्लिन्नवासाः स्थलगः शुची देशे समाहितः।
पवित्रपाणिराचान्तो गायत्र्या जपमारभेत्॥ २१२
ऐहिकामुष्मिकं लोके पापं सर्व्वं विशेषतः।
पञ्चरात्रेण गायत्रीं जप्यमानो व्यपोहति॥ २१३
गायत्र्यास्तु परं नास्ति शोधनं पापकर्म्मणाम्॥ २१४
महाव्याहृतिसंयुक्तां प्राणायामेन संयुताम्।
गायत्रीं प्रजपन् विप्रः सर्व्वपापैः प्रमुच्यते॥ २१५
ब्रह्मचारी मिताहारः सर्व्वभूतहिते रतः।
गायत्र्या लक्षजप्येन सर्व्वपापैः प्रमुच्यते॥ २१६
अयाज्ययाजनं कृत्वा भुक्त्वा चान्नं विगर्हितम्।
गायत्र्यष्टसहस्रन्तु जपं कृत्वा विमुच्यते॥ २१७
अहन्यहनि योऽधीते गायत्रीं वै द्विजोत्तमः।
मासेन मुच्यते पापादुरगः कञ्चुकाद्यथा॥ २१८
गायत्रीं यः सदा विप्रो जपते नियतः शुचिः।
स याति परमं स्थानं वायुभूतः खमूर्त्तिमान्॥ २१९
प्रणवेन तु संयुक्ता व्याहृतीः सप्त नित्यशः।
गायत्रीं शिरसा सार्द्धं मनसा त्रिः पठेद्द्विजः॥ २२०
निगृह्य चात्मनः प्राणान् प्राणायामो विधीयते।
प्राणायामत्रयं कुर्य्यान्नित्यमेव समाहितः॥ २२१

मानसं वाचिकं पापं कायेनैव तु यत् कृतम्।
तत् सर्व्वं नश्यते तूर्णं प्राणायामत्रये कृते ॥ २२२
ऋग्वेदमभ्यसेद्यस्तु यजुःशाखामथापि वा।
सामानि सरहस्यानि सर्व्वपापैः प्रमुच्यते ॥ २२३
पावमानी तथा कुत्सं पौरुषं सूक्तमेव च।
जप्त्वा पापैः प्रमुच्येत पित्र्यञ्च मधुच्छन्दसम् ॥ २२४
मण्डलं ब्राह्मणं रुद्रसूक्तोक्ताश्च बृहत्कथाः।
वामदेव्यं बृहत्साम जप्त्वा पापैः प्रमुच्यते ॥ २२५
चान्द्रायणन्तु सर्व्वेषां पापानां पावनं परम्।
कृत्वा शुद्धिमवाप्नोति परमं स्थानमेव च ॥ २२६
धर्मशास्त्रमिदं पुण्यं संवर्त्तेन तु भाषितम्।
अधीत्य ब्राह्मणो गच्छेद्ब्रह्मणः सद्म शाश्वतम् ॥ २२७

कात्यायनसंहिता ।

प्रथमोऽध्यायः ।

अथातो गोभिलोक्तानामन्येषाञ्चैव कर्म्मणाम् ।
असंस्थानां विधिं सम्यग्दर्शयिष्ये प्रदीपवत् ॥ १
त्रिवृदूर्द्ध्ववृतं कार्य्यं तन्तुत्रयमधोवृतम् ।
त्रिवृत्तच्चोपवीतं स्यात् तस्यैको ग्रन्थिरिष्यते ॥ २
पृष्ठवंशे च नाभ्याञ्च धृतं यद्विन्दते कटिम् ।
तद्धार्य्यमुपवीतं स्यान्नातिलम्बं न चोच्छ्रितम् ॥ ३
सदोपवीतिना भाव्यं सदा बद्धशिखेन च ।
विशिखो व्युपवीतश्च यत् करोति न तत्कृतम् ॥ ४
त्रिःप्राश्यापो द्विरुन्मृज्य मुखमेतान्युपस्पृशेत् ।
आस्यनासाक्षिकर्णांश्च नाभिवक्षःशिरोंऽसकान् ॥ ५
संहताभिस्त्र्यङ्गुलिभिरास्यमेवमुपस्पृशेत् ।
अङ्गुष्ठेन प्रदेशिन्या घ्राणञ्चैवमुपस्पृशेत् ।
अङ्गुष्ठानामिकाभ्याञ्च चक्षुः श्रोत्रं पुनःपुनः ॥ ६
कनिष्ठाङ्गुष्ठयोर्नाभिं हृदयन्तु तलेन वै ।
सर्व्वाभिस्तु शिरः पश्चाद्बाहू चाग्रेण संस्पृशेत् ॥ ७
यत्रोपदिश्यते कर्म्म कर्त्तुरङ्गं न तूच्यते ।
दक्षिणस्तत्र विज्ञेयः कर्म्मणां पारगः करः ॥ ८
यत्र दिङ्नियमो न स्याज्जपहोमादिकर्म्मसु ।
तिस्रस्तत्र दिशः प्रोक्ता ऐन्द्रीसौम्यापराजिताः ॥ ९

एतत् प्रामाणामेवैके कौशीमेवार्द्रमम्बरीम्।
शुष्का वा शीर्णकुसुमा पिञ्जलीं परिचक्षते ॥ १२
पितृमन्त्रानुद्रवण आत्मालम्भेऽधमे क्षणे।
अधोवायुसमुत्सर्गे प्रहासेऽनृतभाषणे ॥ १३
मार्जारमूषकस्पर्शे आक्रुष्टे क्रोधसम्भवे।
निमित्तेष्वेषु सर्व्वत्र कर्म कुर्व्वन्नप स्पृशेत् ॥ १४
इति द्वितीय खण्ड ॥ २ ॥

तृतीयः खण्डः।

अक्रिया त्रिविधा प्रोक्ता विद्वद्भि कर्मकारिणाम्।
अक्रिया च परोक्ता च तृतीया चायथाक्रिया ॥ १
स्वशाखाश्रयमुत्सृज्य परशाखाश्रयश्च य।
कर्त्तुमिच्छति दुर्मेधा मोघ तत्तस्य चेष्टितम् ॥ २
यन्नाम्नात स्वशाखाया परोक्तमविरोधि च।
विद्वद्भिस्तदनुष्ठेयमग्निहोत्रादिकर्मवत् ॥ ३
प्रवृत्तमन्यथा कुर्य्याद् यदि मोहात् कथञ्चन।
यतस्तदन्यथाभूत तत एव समापयेत् ॥ ४
समाप्ते यदि जानीयान्मयैतदयथाकृतम्।
तावदेव पुन कुर्य्यान्नावृत्ति सर्व्वकर्मण ॥ ५
प्रधानस्याक्रिया यत्र साङ्ग तत् क्रियते पुन.।
तदङ्गस्याक्रियायाञ्च नावृत्तिर्नैव तत्क्रिया ॥ ६
मधुमध्विति यस्तत्र त्रिर्जपोऽशितुमिच्छताम्।
गायत्र्यनन्तर सोऽत्र मधुमन्त्रविवर्ज्जित ॥ ७

न चाश्वत्सु जपेदत्र कदाचित् पितृसंहिता।
अन्य एव जपः कार्य्यः सोमसामादिकः शुभः॥
यस्तत्र प्रकरोऽन्नस्य तिलवद् यववत्तया।
उच्छिष्टसन्निधौ सोऽत्र तृप्तेषु विपरीतकः॥
सम्पन्नमिति तृप्ताः स्थ प्रश्नस्थाने विधीयते।
सुसम्पन्नमिति प्रोक्ते शेषमन्नं निवेदयेत्॥ १०
प्रागग्रेष्वथ दर्भेषु आद्यमामन्त्र पूर्व्ववत्।
अपः क्षिपेन्मूलदेशेऽवनेनिक्ष्वेति पात्रतः॥ ११
द्वितीयञ्च तृतीयञ्च मध्यदेशाग्रदेशयोः।
मातामहप्रभृतींस्त्रीनेतानेव वामतः॥ १२
सर्व्वस्मादन्नमुद्धृत्य व्यञ्जनैरुपसिच्य च।
संयोज्य यवकर्कन्धूदधिभिः प्राङ्मुखस्ततः॥ १३
अवनेजनवत् पिण्डान् दत्वा विल्वप्रमाणकान्
तत्पात्रक्षालनेनाथ पुनरप्यवनेजयेत्॥ १४

इति तृतीयः खण्डः॥ ३॥

चतुर्थः खण्डः।

उत्तरोत्तरदानेन पिण्डानामुत्तरोत्तरः।
भवेदधश्चाधराणामधरश्चाद्धकर्म्मणि॥ १
तस्माच्छ्राद्धेषु सर्व्वेषु वृद्धिमत्स्वितरेषु च।
मूलमध्याग्रदेशेषु ईषत्सक्तांश्च निर्व्वपेत्॥ २
गन्धादीन्निक्षिपेत्तूष्णीं तत आचामयेद्द्विजान्।
अन्यत्राप्येष एव स्यादयथादिरहितो विधिः॥ ३

दक्षिणाप्लवने देशे दक्षिणाभिमुखस्य च ।
दक्षिणाग्रेषु दर्भेषु एषोऽन्यत्र विधिः स्मृतः ॥ ४
अथाग्रभूमिमासिञ्चेत् सुसम्प्रोक्षितमस्त्विति ।
शिवा आपः सन्त्विति च युग्मानेवोदकेन च ॥ ५
सौमनस्यमस्त्विति च पुष्पदानमनन्तरम् ।
अक्षतञ्चारिष्टञ्चास्त्वित्यक्षतान् प्रतिपादयेत् ॥ ६
अक्षय्योदकदानन्तु अर्घ्यदानवदिष्यते ।
षष्ठ्यैव नित्यं तत्कुर्य्यान्न चतुर्थ्यां कदाचन ॥ ७
अर्घ्येऽक्षय्योदके चैव पिण्डदानेऽवनेजने ।
तन्त्रस्य तु निवृत्तिः स्यात् स्वधावाचन एव च ॥ ८
प्रार्थनासु प्रतिप्रोक्ते सर्वास्वेव द्विजोत्तमैः ।
पवित्रान्तर्हितान् पिण्डान् सिञ्चेदुत्तानपात्रकृत् ॥ ९
युग्मानेव स्वस्ति वाच्यमङ्गुष्ठाग्रग्रहं सदा ।
कृत्वा धुर्य्यस्य विप्रस्य प्रणम्यानुव्रजेत् ततः ॥ १०
एष श्राद्धविधिः कृत्स्न उक्तः संक्षेपतो मया ।
ये विन्दन्ति न मुह्यन्ति श्राद्धकर्म्मसु ते क्वचित् ॥ ११
इदं शास्त्रञ्च गुह्यञ्च परिसङ्ख्यानमेव च ।
वसिष्ठोक्तञ्च यो वेद स श्राद्धं वेद नेतरः ॥ १२

इति चतुर्थः खण्डः ॥ ४ ॥